

Paul's Epistle to the GALATIANS

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I. Ordering Paul's Epistles¹

A. During the Book of Acts (comp. MB = MacArthur's Bible²)

1. Galatians; MB about AD 49, right after Jerusalem Council – Gal 2; At 15

- a) Paul's First Missionary Journey -- Acts 13:4-14:28; AD 46-48³
 - (1) Seleucia
 - (2) CYPRUS -- 13:4-12
 - (a) Salamis
 - (b) Paphos
 - (3) Antioch PISIDIA – 13:13-52
 - (4) Iconium – 14:1-7
 - (5) Lystra – 14:8-18 (idolatry)
 - (6) Escape to Derbe – 14:19-20
 - (7) Return and encouragement – 14:21-28
- b) Uses of Galatia* (NIV)

Ac 16:6 Paul and his companions travelled throughout the region of Phrygia and **Galatia**, having been kept by the Holy Spirit from preaching the word in the province of Asia.

Ac 18:23 After spending some time in Antioch, Paul set out from there and travelled from place to place throughout the region of **Galatia** and Phrygia, strengthening all the disciples.

1Co 16:1 Now about the collection for God's people: Do what I told the **Galatian** churches to do.

Ga 1:2 and all the brothers with me, To the churches in **Galatia**:

Ga 3:1 You foolish **Galatians!** Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified.

2Ti 4:10 for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to **Galatia**, and Titus to Dalmatia.

1Pe 1:1 Peter, an apostle of Jesus Christ, To God's elect, strangers in the world, scattered throughout Pontus, **Galatia**, Cappadocia, Asia and Bithynia,

- c) In Acts 13-14, on their first missionary journey, Paul and Barnabas went into cities in Galatia – e.g. Antioch, Lystra, Derbe
- d) The passages above mention Paul and his companions in Galatia and mention that he was prevented from going into Asia
- e) Paul had a double commission – to the Body and to Israel (Acts 13:1-4)
 - (1) His Body Commission is mentioned in Gal 1
 - (2) The twelve could only oversee his commission to Israel
- f) Paul stayed there a long time – Acts 14:27
- g) Kiszonas asserts that he wrote Galatians shortly after that.
- h) It could also have been after Acts 16:6
- i) The council at Jerusalem was in Acts 15
- j) This means that all of Paul's epistles were likely written after that council

2. Thessalonians-1&2

- a) Paul's Second Missionary Journey – Acts 15:39-18:22 AD 49-52
 - (1) Antioch -- 15:34-41 /Mark and split/
 - (2) Timothy, Silas and Paul – 16:1-10
 - (3) Phillippi – 16:11-40
 - (4) Thessalonica – 17:1-9
 - (5) Berea – 17:10-15
 - (6) Athens – 17:16-34
 - (7) Corinth – 18:1-17
 - (8) Returns to Antioch – 18:18-22
- b) Paul no doubt wrote this letter after leaving Thessalonica

¹ Some gleaned from Dennis Kiszonas, When Did the Gift of Tongues Cease?, *Berean Searchlight*, Aug 2003, pp. 18-23

² John MacArthur, *The MacArthur Bible*, NKJV, Word Bibles (1997, Word), Nashville (Complete agreement . He adds the dates.)

³ Kenneth Barker, Ed., *NIV Study Bible*, Zondervan Bible Publishers (Grand Rapids) 1985 (dates in Acts)

- (1) MB -- 1Thessalonians -- from Corinth ca AD 51 and is Paul's second letter (Galio At 18:12-17 AD 51-52)
- (2) MB -- 2 Thessalonians -- Paul still in Corinth with Silas and Timothy (At 18:5) ca AD 51 late or early AD 52
- c) Paul was actually driven out of town and we read that the Bereans received the message more readily than those at Thessalonica
- d) Note
 - (1) It is interesting to note that our message is not well received in most of the earth today
 - (2) The view toward Israel
 - (3) Abortion – to speak against this in Europe is a hate crime – that is, hate speech
 - (a) Yet most of Europe is 'influenced' by the Pope!!
- e) We assume he wrote this letter while at Corinth in Acts 18

3. Corinthians (1&2)

- a) Paul returned to Antioch in Acts 18:22
- b) His third missionary took him through a number of cities Acts 18:23-21:17 AD 53-57
 - (1) Appollos – 18:24-28
 - (2) Ephesus – 19
 - (3) Greece (Corinth) – 20:1-6
 - (4) Troas – 20:7-12
 - (5) Miletus – 20:13-16
 - (6) Ephesus – 20:17-38
 - (7) On to Jerusalem – 21:1-14-
- c) Paul was in Ephesus in Acts 19 (this is a part of Asia) and using 1Cor 16:19, he apparently wrote 1 Corinthians from there
 - (1) MB -- 1 Corinthians – from Ephesus (16:8,9,19) 3rd Journey first half of AD 55
- d) Paul went to Macedonia and wrote 2Cor from there — see Acts 20:1; 2Cor 2:13 (MB -- 2 Corinthians – after leaving Ephesus late AD 55 or early AD 56)

4. Romans

- a) Paul arrives in Greece in Acts 20 (third missionary journey)
- b) Corinth is in Greece
- c) Gaius is mentioned in both 1Cor 1:14 and Rom 16:23 so some assume Romans was written at this time. (See article by Kiszonas.)
- d) MB -- From Corinth (Phoebe 16:1, Gaius, Erastus 16:23) near end of 3rd Journey - ~AD 56

5. Paul imprisoned in Acts 21:33

- a) This imprisonment lasted through the rest of Acts
- b) Acts 28:17-29, Paul met with the Jewish leaders
 - (1) Paul called the meeting
 - (2) Paul again denounces their failure to believe
 - (3) Announces that the gospel has been sent to the Gentiles apart from Israel
 - (4) This ends Paul's dual ministry. The Jewish ministry is now over and he is only dealing with the Body of Christ

B. The PRISON epistles

1. Paul was in chains

Ac 21:33 The commander came up and arrested him and ordered him to be bound with two **chains**. Then he asked who he was and what he had done.

Ac 22:29 Those who were about to question him withdrew immediately. The commander himself was alarmed when he realised that he had put Paul, a Roman citizen, in **chains**.

Ac 26:29 Paul replied, "Short time or long—I pray God that not only you but all who are listening to me today may become what I am, except for these **chains**."

Eph 6:20 for which I am an ambassador in **chains**. Pray that I may declare it fearlessly, as I should.

Php 1:7 It is right for me to feel this way about all of you, since I have you in my heart; for whether I am in **chains** or defending and confirming the gospel, all of you share in God's grace with me.

Php 1:13 As a result, it has become clear throughout the whole palace guard and to everyone else that I am in **chains** for Christ.

Php 1:14 Because of my **chains**, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly.

Php 1:17 The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in **chains**.

Col 4:3 And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in **chains**.

Col 4:18 I, Paul, write this greeting in my own hand. Remember my **chains**. Grace be with you.

2Ti 1:16 May the Lord show mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my **chains**.

Phm 1:10 I appeal to you for my son Onesimus, who became my son while I was in **chains**.

Phm 1:13 I would have liked to keep him with me so that he could take your place in helping me while I am in **chains** for the gospel.

2. The Prison epistles as proved above. The order here is unproven.

- a) Ephesians (note: may be a general epistle)
- b) Colossians
- c) Philemon (at Colosse)
- d) Philippians

3. The Pastoral Epistles (Paul released for a few years)

- a) Titus
- b) 1Tim
- c) 2Tim (in prison again)

II. Affects all Dispensationally related doctrines

A. Pauline Paradoxes – Paul compared with the others (often used outline for us)

1. The need to study—2Tim 2:15; 3:16-17

- a) There is a vast difference between the teaching of a passage and its application. Interpretation may apply only to Israel, or to a particular individual. Application has to do with finding what it may mean to me in my life or the lives of others. God told Hosea to marry a harlot. This is not a command to me or you. Our lesson is that we obey God whatever he may command.
- b) These paradoxes regard our life and future. Salvation is always by the sovereign grace of God and is manifested first by faith in the work of Christ on the cross.

2. Some paradoxes when we compare Paul with others

Important Question	Answer outside of Paul	Answer in Paul's Letters
Where do we spend the future?	Mt 5:5 (on earth)	Phil 3:20 (in heaven)
Are there Jewish Christians?	Ja 1:1 (yes, here is a letter addressed to them)	Ep 3:6; Gal 3:28 (absolutely not) There is neither Jew nor Gentile in the Body of Christ
Are Jews and Gentiles equal?	Mt 15:24 (not in the ministry of Christ while here on the earth)	Gal 3:28; Ep 3:6 (absolutely yes if we are talking about those who are ethnic Jews or Gentiles)
How many baptisms are there?	Heb 6:2 (many that are in the law-9:10)	Eph 4:5 (only one-[which one])
Whom were believers to follow?	Matt 23:1-3 (those in Moses' seat)	Phil 3:17; 4:9 (Paul)
Are there examples of this?	Acts 21:26 (animal sacrifices for the Jews during Acts)	Col 2:10-16 (believer is ceremonially complete in Christ—there are none for him to follow)

Is there another example of this?	At 15:5 (These believers taught that circumcision was needed for believers.)	Gal 2:3; 5:2 (ritualistic circumcision forbidden [medical reasons are a different matter])
What do we do when we are sick?	Ja 5:15, 16 (call the elders and be healed by prayers of righteous men)	1Ti 5:23 (physical remedies); 2Co 12:7-10 (prayers not always effectual)
Is prayer always effectual? (note: in scripture—for God to hear a prayer is to grant the request)	Ja 5:15, 16; Mt 21:22 (the answer is yes if the person is a righteous man)	2Co 12:7-10 (an apostle heard 'no') Ro 8:26 (we don't even know what to pray for)
Where do we begin the witness?	At 1:8; 11:19 (Jerusalem, etc.)	2Co 5:20 (everywhere)
Who opened the door of faith to Gentiles?	At 10:34-35; 11:19 (Peter did)	At 14:27 (Paul did)
Are angels superior to believers?	Mt 28:7; At 1:11; 5:19, 20 (yes)	1Co 6:3 (of course not)
Did the truth come through angels?	At 7:53; Gal 3:19 (of course)	Eph 3:10 (they learn the truth through the church)

3. Further questions and problems

Passage	Problem
Gal 2:2	If they preached the same message, why did Paul go privately?
Ro 11:25-29	If God is forever through with Israel, what is the point of this entire passage? Remember the context includes Romans 9-11
Acts 2:16-21	Why has there been a gap in the fulfillment of this prophecy?

B. Pauline Paradoxes – Paul compared with Paul!!

1. Why do we do this?

- a) Paul clearly had two commissions during the book of Acts
 - (1) The one, referred to in Gal 1:1 says that Paul's apostleship came directly from Christ and through Christ
 - (a) This was first stated in Acts 9:3-16; 20:23-24
 - (b) The gifts and calling of God are irrevocable – Rom 11:25-29
 - (c) This is the basis of all Paul's epistles
 - (d) This is why we are to "follow" Paul – Php 3:17

(1Co 4:16) Wherefore I beseech you, be ye followers of me.
 (1Co 11:1) Be ye followers of me, even as I also *am* of Christ.
 (Eph 5:1) Be ye therefore followers of God as dear children:
 (Php 3:17) Brethren, be followers together of me, and mark them which walk so as ye have us for an example.
 (1Th 1:6) And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

- (i) Was Paul an egotist?
 - (ii) He had a totally new program and we are to follow that program – see again Rom 11:29
 - (iii) As Paul said, "I magnify my office. – Rom 11:13 – we should also magnify Paul's office
- (2) Paul had another commission recorded in Acts 12:25-13:3
 - (a) When we read this commission, we are struck with the fact that it was from the twelve, the very ones through whom Paul says he was not commissioned – Gal 1:1
 - (i) His Body commission did not come from or through the twelve
 - (ii) The Bible does suggest that we are to use logic and scripture – Compare Isa 1:18
 - (b) Clearly, this had to do with Israel for the twelve were not a part of the Body of Christ – James 1:1; 1Pt 1:1

- (i) While some of James is general truth, there are some teachings that are not for us but were for them
 - (a) The guarantee of wisdom – James 1:5
 - (i) To doubt is to indicate that you are lost
 - (ii) You must believe 100%
 - (iii) Do you explain this to others
 - (b) The promise of healing when there is anointing prayer – James 5:13-16
 - (i) The entire passage is not for this age
 - (ii) Prayer is good in any dispensation
 - (iii) This is also a guarantee
 - (iv) Confession and forgiveness of sins
- (ii) Peter is writing to Israel – 1 Pt 1:1 (dispersion) – same as James
 - (a) We can't follow Peter and Paul at the same time.
- (iii) Their hope was kingdom – Mt 19:27-30; Lk 22:24-28-30
 - (a) Peter sounds selfish but God still gave a marvelous promise
 - (i) Athletes seem to have these quarrels over who is best!
 - (ii) The one who serves is the greatest
 - (b) They are totally linked to Israel – twelve thrones
 - (c) A lot about the Messiah and not much about the blood of Christ
- (iv) New Jerusalem – Rev 21:9-14
 - (a) This is after the Great White Throne which is after the Millennium which is after the Rapture
 - (b) Foundation was the twelve apostles – Rev 21:14
 - (c) Inhabitants will be the twelve tribes of Israel – Rev 21:12-13
 - (i) The name on a gate tells who lives there
 - (ii) We have no tribes in this dispensation
 - (d) The New Jerusalem is NOT FOR US!
 - (e) John could describe the New Jerusalem
 - (i) Paul was given a vision of our hope – 2 Cor 12:1-6
 - (ii) He was not allowed to share it with us!
 - (f) We too have a foundation, but of the apostles and prophets of this dispensation – Eph 2:19-22
 - (i) Apostles and Prophets are directly and consciously led by the Holy Spirit – compare Eph 4:11
 - (ii) Others Paul lists as co-authors should be included in the list of apostles – Sosthenes (1Cor 1:1), Timothy (2Cor, Phil 1:1, Col 1:1, 1 & 2 Thess), Silvanus (1 & 2 Thess)
 - (iii) There may be as many as eight.
 - (g) The temple – where God meets men
 - (i) The New Jerusalem has no temple for God and the Lamb are there – Rev 21:22
 - (ii) This means that the whole city acts as a temple for God is there
 - (iii) The Body of Christ is a temple – 1 Cor 3:16
 - (iv) Our bodies are temples – 1 Cor 6:19
- (c) During this time, Paul went to the Jew first – Rom 1:16; 2:9-10
 - (i) Paul directly addresses the Jews in general in Rom 2:1-4, 17-24
 - (a) Rom 1 – fall of Gentiles
 - (b) Rom 2 – 3:20 – fall of Israel
 - (c) Rom 3:21 – But NOW

- (ii) Paul seems to directly address Jews in Rom 7:1-
- (iii) We are free from the law of sin and death – Rom 8:1-3
- (d) Indeed, after the commission of Acts 12:25-13:3
 - (i) Paul enters a synagogue in Acts 13:4
 - (a) Remember – Jew First Rom 1:16
 - (ii) Paul has a problem from a wicked Jew when talking to a Gentile – Acts 13:6-11
 - (a) He is first called Paul in this incident
 - (iii) In Antioch of Pisidia – Acts 13:14
 - (a) Paul addresses a synagogue Acts 13:16-41
 - (i) These were circumcised Jews
 - (ii) He HAD to go to them FIRST
 - (b) Then, he addresses Gentiles a week later and the Jews were angry Acts 13:44-45
 - (iv) The Jews blasphemed Paul’s work – Acts 13:45-48
 - (a) Their sole purpose was that the Gentiles not believe the truth
 - (b) Some of these formerly untaught Gentiles believed
 - (v) Gentiles appointed to eternal life believed – Acts 13:48
 - (a) Note: Those appointed believed
 - (b) This is a sovereign God at work
 - (vi) Paul had two commissions
 - (a) The present dispensation – from Christ only; for us
 - (b) TO THE JEW FIRST
 - (i) This is not our commission
 - (ii) This is from the twelve
- (e) This commission stopped in Acts 28
 - (i) Some might claim at AD 70 when the temple was destroyed. This clearly had consequences for the twelve but Paul did not live that long
 - (ii) Paul calls Jewish leaders together – Acts 28:17-29
 - (a) After preaching to them, they depart
 - (b) The prison epistles follow in which there is no “Jew first”
 - (c) Now there is no difference in any way
 - (d) Paul’s post Acts ministry is sharpened and somewhat different.

Important Question	Answer during Paul’s Acts Ministry	Answer after Paul’s Acts Ministry
Ceremonial Law – Practiced or Repudiated?	Upheld the law when with Jews: 1Cor 9:19-23; 10:23-33	Repudiated the law for all in the Pauline churches: Phil 3:1-14-
Do we keep the Jewish diet when with Jews?	When with the Jews – yes 1Cor 10:31-33	NO! Col 2:7-16
Do we circumcise for religious reasons?	Paul circumcised Timothy in Acts 16:1-5 (The Jews still did Acts 15:22-29)	Phil 3: we even kick out those who think they should!
Sabbath Days?	Rom 14:5-8, YES	NO Col 2:7-16
Are Jews and Gentiles equal?	The difference with those in Jerusalem and Antioch: Acts 15:22-29; Gal 2:13-16 Some are still in Israel’s program and some are not.	In the Body of Christ where there is no difference: Eph 3:1-6 This only applies to those who are in the Body of Christ. It does not include the twelve.
Animal Sacrifices?	Acts 21:17-26 (animal sacrifices by Paul for the Jews during Acts)	Col 2:10-16 (believer is ceremonially complete in Christ—there are none for him to follow), Phil 3

Is there another example of this?	At 15:5 (These believers taught that circumcision was needed for believers.)	Gal 2:3; 5:2 (ritualistic circumcision forbidden [medical reasons are a different matter]), Phil 3
What about Miracles?	1Co 12:4-11 Miraculous gifts. Paul had - 1 Co 13:1-2; 14:18; 2Co 12:11-13 Will cease – 1 Co 13: 8-13	2Co 12:7-10, yet 11-13; No such healings after At 28; Epaphroditus ill – Phil 2:25-30; 1Ti 5:23 (physical remedies);
Baptism?	Acts 19:1-10; 1Cor 1:14-16	Not sent to: 1Cor 1:17 ONE Baptism: Eph 4:1-6 This one is of the Spirit. Col 2:11-13 – Our baptism and circumcision are physical!
Tongues?	1Cor 14:18 (Paul spoke in tongues.) 1Cor 13: (They will cease someday.)	2Cor 12:7-10 (an apostle heard 'no') Ro 8:26 (we don't even know what to pray for)

- b) Clear evidence – The present dispensation began at Paul's conversion.⁴ The material in this segment is **quoted** from the referenced article but some is rearranged:
- c) "Paul's salvation was not in line with the Kingdom message. We believe that the following list shows that God initiated a new dispensational order at the time of his conversion.
- (1) "Paul was actively persecuting believers (Acts 9:1-2). Under prophecy, those of Israel who scattered the flock were under condemnation (Jer. 23:1-3; Ezek. 34:1-10; cf. Matt. 23).
 - (2) "Jesus Christ's appearance to Paul was not in accord with the prophetic message of the Kingdom, which shows Him waiting in heaven until His return to earth in power and glory, when "every eye shall see Him" (Hos. 5:15; Acts 3:19-21; Rev. 1:7; Matt. 24:29-30; John 16:7-10; cf. Acts 9:17).
 - (3) "The prophesied appearing of Jesus Christ will mark Israel's turning back to the Lord and the people's return to the Promised Land, while His appearance to Paul initiated God's setting aside of Israel in unbelief (Zech. 12:10,14; cf. Acts 13:46; 18:6; 28:28).
 - (4) "That Paul was sent specifically to the Gentiles at that time, even though Israel was not yet converted (Acts 9:15; 22:21; 26:17).
 - (a) Prophetically, Gentile salvation was to come through believing Israel's rise (Isa. 60:1-4; Zech. 8:20-23).
 - (b) In contrast, the fall of Israel brought salvation to the Gentiles through the mystery of Grace (Rom. 11:11,15; 16:25-27; Eph. 3:1-9).
 - (5) "That, following Paul's conversion, the persecution of the Church in all Judea, Galilee, and Samaria subsided (Acts 9:31).
 - (a) Under the Kingdom program, persecution of believers, especially in Jerusalem, was to steadily increase until Jesus Christ's return to deliver Israel from her enemies (Matt.24:3-31;Isa.59:19-21; Jer. 30:3-9).
 - (6) "That it was necessary to provide relief aid to the saints in Judea (Acts 11:27-30).
 - (a) Believing that it was imminent, the Kingdom believers had sold their property and pooled their resources (Acts2:44-45) in order to get through the Tribulation that will precede Christ's return to establish His Kingdom on earth.
 - (b) During the Tribulation, believers will not be able to buy or sell on the open market (Rev. 13:16-17).
 - (c) But, by the time the collection had been taken, it had been fifteen years since Peter had first offered the Kingdom to Israel by announcing

⁴ This is partly gleaned from an article, W. Edward Bedore, *The Practical Beginning of the Body of Christ*, Berean Searchlight, February 2006, (Berean Bible Society, Germantown, WI, 53022)

that the “the great and notable Day of the Lord” was at hand (Acts 2:14-21ff).

(d) What happened?

(i) The Tribulation did not come because the Lord had interrupted the prophetic Kingdom program when He appeared to Paul.

(ii) Now, after many years, their resources were gone and a famine was coming. If the prophetic timetable had not been delayed, the Tribulation would have already taken place and Jesus Christ’s Kingdom established on earth by this time.

d) “The foregoing list of things that took place following Paul’s conversion provides compelling evidence that there was a major departure from the prophecy program at that time. God dispensed grace instead of wrath. This unprophesied dispensing of grace initiated a new Church, the Body of Christ, which over the next several years would grow even as the existing Kingdom Church would wither and finally die out.

e) Dr. Bedore continues by claiming that even Cornelius was and is in the Body of Christ. At this time, I am not completely convinced but suggest that his statements are worthy of further study.⁵

(1) Admittedly, it certainly explains why Peter was told to ignore kosher when it came to food. In addition, he ate with uncircumcised Gentiles when he ate with Cornelius. This makes his behavior at Antioch repulsive.

(2) One problem may be that the Jerusalem council admitted that the Jews could still keep kosher at Jerusalem while allowing gentiles at Antioch to not keep kosher.

(a) In fact, the gentiles at Antioch had the same rules that were there before there was an Israel.

(b) In addition, the Jews accepted the Cornelius episode as being of the will of God.

(3) Some additional questions that would appear to be answered by the word NO are:

(a) Will the gentiles keep kosher in the kingdom?

(b) And, will they also be circumcised?

2. Colossians 2

a) A real problem with this church and the one at Laodicea – Col 4:15-18

(1) They were told to have this read to the church at Laodicea – Col 4:15-18

(2) They were told to read the letter from Laodicea

(a) Usually assumed to be a letter from Paul that he wrote to those at Laodicea

(b) This letter can not have been lost

(i) Peter says that all of Paul’s letters are scripture – 2 Pt 3:9, 15-16

(ii) Peter says that Paul wrote to them (Jews)

(a) This a powerful argument that Paul wrote Hebrews if an entire letter is meant. His style might be different.

(b) Rom 2 is clearly addressed to Jews (as maybe also Rom 7)

(c) The topic in Rom 2:4 fits 2 Pt 3:9, 15.

(3) The Ephesian letter must be the letter mentioned⁶

(a) The expression “at Ephesus” is not in some ancient manuscripts

(b) Several early ‘Fathers’ did not have these words in their copies

(c) Ephesians has no personal greetings so it was no doubt it was a circular letter.

(i) Eph 1:15 – Paul knew the Ephesians well so this does not fit unless this letter had a broader audience.

(ii) No personal references to people in Ephesus – Eph 6:21-23

⁵ The article in its entirety is in the Berean Searchlight of February 2006. You may find this at www.bereanbiblesociety.org where you can ultimately find this issue of the Searchlight in pdf format

⁶ This information is gleaned from the *Companion Bible* as well as information in the *NIV Study Bible* and *MacArthur’s Study Bible*

- (d) If this is not the letter then one of Paul's epistles, all of which are scripture, is lost.
 - (i) Our Bible is then INCOMPLETE
- (e) Bishop Lightfoot states that Ephesians was written after Philipians.
- (4) This last item would imply that Ephesians and Colossians were also written after Philipians since both written about the same time.
- (5) Also, Colossians was written after Ephesians since it references it.
- (6) Thus, Galatians was the first 'church' epistle and Colossians was the last 'church' epistle.
- (7) We conclude that JUDAIZING was a constant problem throughout Paul's ministry even to his last book – 2 Tim⁷.
 - (a) Paul talked (in this last book) about his dear friend and coworker Demas forsaking him – 2 Tim 4:10

(Col 4:14) Luke, the beloved physician, and Demas, greet you.
 (2Ti 4:10) For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.
 (Phm 1:24) Mark, Aristarchus, Demas, Luke, my fellow laborers.

- (b) Paul talked about those in the Asian churches forsaking him including many leaders - 2 Tim 1:15
- (c) The churches and their leaders have been doing this to Paul ever since!
- (8) One little footnote on this in Rev 2 & 3
 - (a) First, note that these churches are JEWISH and not the Body of Christ – Rev 2:8-11; 3:7-13

(Rev 2:9) I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.
 (Rev 3:9) Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

- (b) This has therefore BEEN THE PROBLEM THROUGHOUT CHURCH HISTORY – the leaders did not want to follow Paul!
- b) Paul was anxious that they had full assurance in the understanding of the knowledge of the mystery – 2:2-5 compare Eph 1:15-22
- c) We are not under the ceremonial law – 2: 11-23
 - (1) Circumcised in the heart (no hands) – 2:11
 - (a) Physical circumcision always pointed to the needed change of the heart – Dt 10:16; 30:6; Jer 4:4; 9:26
 - (b) Today, the physical is gone
 - (2) Buried with Him in His baptism and raised with him – 2:12-13; Compare Rom 6:1-6
 - (3) The law of ordinances or requirements is gone for us – 2:14-15
 - (4) Therefore, let no one judge you as to what the law said about festivals, new moons, Sabbaths – 2:16
 - (5) These are a shadow of what will come but the BODY is of Christ (some translations do not realize that God meant BODY – 2:17
 - (6) Anything else does the following: 2:18-19
 - (a) Exalts angels – They are under the Body of Christ – 1Cor 6:1-4
 - (b) They are above Israel – Gal 3:19
 - (c) The angels learn today's message from the church – Eph 3:10
 - (d) To go under the ceremonial law is to submit to that which was delivered through angels!

3. The full repudiation even what Paul had as a Jew – Phil 3

III. *The First Words from Paul's Pen; Paul's unique calling/Commission – Galatians 1:1-5*

A. The Uniqueness of Paul's Apostleship – Gal 1:1

⁷ See the *Companion Bible* in its Introductory Notes to 2 Timothy.

1. This UNIQUE GREETING proves that this is the first epistle. Paul is introducing his ministry. Here are some other introductions to Paul's epistles

ASV

Gal 1:1 ¶ Paul, an apostle--sent not from men nor by man, but by Jesus Christ and God the Father, who raised him from the dead--

2 and all the brothers with me, To the churches in Galatia:

Rom 1:1 ¶ Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

2 which he promised afore through his prophets in the holy scriptures,

3 concerning his Son, who was born of the seed of David according to the flesh,

4 who was declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; *even* Jesus Christ our Lord,

5 through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake;

6 among whom are ye also called *to be* Jesus Christ's:

7 To all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

1Cor 1:1 ¶ Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours:

2Cor 1:1 ¶ Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints that are in the whole of Achaia:

Eph 1:1 ¶ Paul, an apostle of Christ Jesus through the will of God, to the saints that are at Ephesus, and the faithful in Christ Jesus:

Phil 1:1 ¶ Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons:

Col 1:1 ¶ Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother,

2 To the saints and faithful brethren in Christ *that are* at Colossae:

1Thes 1:1 ¶ Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ:

2Thes 1:1 ¶ Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ;

1Tim 1:1 ¶ Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope;

2 unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

2Tom 1:1 ¶ Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus,

2 to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

Tit 1:1 ¶ Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness,

2 in hope of eternal life, which God, who cannot lie, promised before times eternal;

3 but in his own seasons manifested his word in the message, wherewith I was intrusted according to the commandment of God our Saviour;

4 to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

Philemon 1:1 ¶ Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker,

2 and to Apphia our sister, and to Archippus our fellow-soldier, and to the church in thy house:

??Heb 1:1 ¶ God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners,

2 hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds;

3 who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high;

- a) The Greeting in the other epistles (Heb.??) treat Paul as one the reader knows.
- b) In Galatians, Paul introduces HIMSELF

2. Not FROM men – Man is not the source – all believers agree. Any ministry from men has NOTHING to do with Biblical Christianity.

- a) Nobody who thinks that his authority to preach comes from men is a servant of God
- b) Most rest on their degrees rather than the authority of scripture.

3. Nor BY or THROUGH man – BUT – didn't he get this from the twelve?

- a) He did indeed get one commission from the twelve.
- b) This is given in Acts 13:1-3. There was some prior ministry in Acts 11
- c) But, Paul's unique commission to the Body of Christ came from and through Christ directly -- At 9
 - (1) The worst persecutor of those who followed Christ – At 9:1-2
 - (a) We would call Paul a terrorist
 - (b) Paul referred to his terrorism as evidence of zeal – Phil 3:6
 - (c) He was blameless under the ceremonial law – Phil 3:6
 - (2) God's sovereignty was exercised in the choice & salvation of Saul – At 9:3-4
 - (a) Could a man, proud of his terrorist zeal come to Christ without his heart changed?
 - (b) Could a man, who converted by the sword, come to Christ?
 - (c) God raised us from the dead – Eph 2:1-6
 - (3) Who are you LORD – At 9:5-6 (Lordship is hard to deny.)
 - (a) Clearly a changed heart.
 - (b) He immediately acknowledged the lordship of Christ.
 - (c) Even the acknowledgement of his deity acknowledges his Lordship
 - (4) His orders – At 9:7-9
 - (5) Ananias chosen to go to Saul – At 9:10-19
 - (a) Ananias was afraid – At 9:10-14
 - (b) Ananias was told some of Paul's mission – At 9:15-16
 - (i) Gentiles, Kings, Jews (Gentiles first)
 - (a) Gentiles were put first
 - (b) This is before Cornelius was saved!
 - (ii) He will suffer – God ordained that the one who caused so much suffering would himself suffer greatly for the cause of Christ.
 - (c) Ananias belonged to the twelve and Saul was a Jew – At 9:17-18 (Jewish miracles and baptism)
 - (i) He healed him
 - (ii) He baptized him
 - (d) Saul's message – At 9:19-22
 - (i) He preached the faith he once destroyed – Gal 1:23
 - (a) His topic was similar to what the 12 preached – Matt 16:16-18; John 1:49; 11:27; 20:31
 - (i) Preached the deity of Christ
 - (ii) He proved that Jesus is the Christ
 - (iii) No one is saved who denies these facts⁸
 - (b) He did NOT offer the kingdom to Israel as did the 12 so did not preach the whole message of the twelve
 - (c) The 12 did not preach the whole message of today.
 - (d) Remember, Acts is a record of the fall of Israel. It omits much of what we find in Paul's epistles
 - (ii) This passage does not unfold the Roman road (Rom 3:23; 6:23; 10:9-13) as Paul teaches so much in his epistles
 - (iii) Acts does not fill in much of Paul's activity
 - (a) We find much more in Gal 1:15-18, which no doubt fits with the many days of At 9:23
 - (b) See also Gal 2:7
 - (e) Saul's suffering begins – At 9:23-25

⁸ See C. R. Stam, *ACTS, Dispensationally Considered*, Vol 2, Berean Bible Society

- (f) Saul at Jerusalem – At 9:26-30
 - (i) Barnabas enters the picture
 - (ii) Other attempts to kill him
- d) It is important to note that the word was never preached to any Gentiles UNTIL the conversion of Cornelius.
 - (1) The records of the Great Commission⁹ (given between resurrection and ascension) and various authorities (well known Bible teachers of a bygone era):
 - (a) Matt 28:16-20 (favored by Ironside; Opposed by Darby, James Gray, I.M.Haldeman, Gabelein, Pettingill)
 - (b) Mark 16:15-20 (textual questions aside) (favored by I.M.Haldeman for the baptism)
 - (c) Luke 24:45-49 (favored by Gabelein who viewed Luke as the Gentile Gospel)
 - (d) John 20:21-23 (favored by the largest Cult – the Roman Catholics; Opposed by most Bible teachers. Some try to reinterpret its wording.)
 - (i) Rom 3:27-4:15 show that works have no place in our conversion.
 - (ii) Unfortunately, this means that Catholics who preach faith and works for salvation are lost and on their way to hell.
 - (a) The invention of purgatory shows that they do not understand redemption
 - (b) Purgatory is not found anywhere in the scriptures.¹⁰
 - (iii) Rom 4:11 in no way says that baptism or circumcision are needed today. Only that the Jew had a living reminder that he was of the chosen people.
 - (iv) See also Col 2:9-12, 13-23
 - (v) Some object to calling the Roman Catholic Church and others who have their doctrines a 'cult.'
 - (a) 1Tim 4:1-8 shows that this was a serious departure from truth.
 - (b) This departure included, "Doctrines of demons."
 - (c) Those who so warn people of this are commended.
 - (d) Rome enslaves – Look at the very popular Pope John Paul II who trusted in Mary and spent his final days praying repeatedly to Mary – Compare with Jesus' and Mary's response to those who wanted her to intercede in a matter as minor as the need for wine – Jn 2:1-10
 - (e) Their Mariolatry is even made worse by their excuse that Mary, being a woman, has more compassion. HE DIED FOR US! There is no greater compassion.
 - (e) Acts 1:1-8 (favored by Pettingill for its wording, "baptism in the name of the Lord Jesus." Haldeman was so opposed to Pettingill for this wording that he would rebaptize those who had not heard the 'right' formula.)
 - (2) In this commission, the message went only to Jews until we get to the fourth stage listed in Acts 1:8
 - (3) This was adhered to even by those who had been scattered until we get to Acts 11:19
 - (4) Peter went to Cornelius in Acts 10 (Paul was saved in Acts 9)
 - (a) Supernatural vision-Acts 10: 9-16
 - (b) They go to Cornelius – Acts 10:17-33
 - (c) Peter preaches – Acts 10:34-43

⁹ This summary is gleaned from C. R. Stam, *Our Great Commission*, 1974, Worzalla Publishing Co., Stevens Port, WI

¹⁰ See the internet for a brief 'neutral' presentation of the doctrine of purgatory. <http://en.wikipedia.org/wiki/Purgatory>

- (d) The miraculous (Pentecostal) evidence of the Spirit – Acts 10:44-48
- (e) Peter had to defend this – Acts 11:1-18
- (f) Up to then, no gentiles – Acts 11:19
- (g) In the Kingdom sense, the door of faith was opened to the Gentiles by Peter – Acts 10:34-35; 11:19
- (h) In the present dispensation, the door of faith was opened to the Gentiles by Paul – Acts 14:27; see also Rom 11:13
- e) Just who was at Antioch
 - (1) The basic words
 - (a) Grecians = Hellenistes (Greek speaking Jews) in the KJV

(Act 6:1) And in those days, when the number of the disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.

(Act 9:29) And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

(Act 11:20) And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

- (i) Grecian (Strong's 1675) means Greek speaking Jews but
- (ii) Darby has 'Greeks,' meaning Greeks who were not Jews, as do KJ2000, Wms, RV
- (b) Greeks = Hellenes (Greeks – Gentiles from Greece) (Strong 1672)

(Joh 12:20) And there were certain Greeks among them that came up to worship at the feast:

(Act 14:1) And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

(Act 17:4) And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

(Act 17:12) Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

(Act 18:4) And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

(Act 18:17) Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

(Act 19:10) And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

(Act 19:17) And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

(Act 20:21) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

(Act 21:28) Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

(Rom 1:14) I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

(1Co 1:22) For the Jews require a sign, and the Greeks seek after wisdom:

(1Co 1:23) But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

(1Co 1:24) But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

- (2) The preferred word here is Greeks = Gentiles
 - (a) Certainly, many translations and manuscripts have 'Greeks'
 - (b) The context also forces this for the 'Greeks' are set as the opposite of Jews in Acts 11:19
 - (i) This news (Acts 11:22) caused the Jews in Jerusalem to send Barnabas to find out what was happening. Barnabas went to get Saul.

(ii) No need for this if all was as they expected.

f) So Paul had two commissions.

(1) One did indeed come from the twelve and ended at the end of Acts. Thus, this is not the one referenced in Galatians.

(2) The other was unique to Paul. It is this one he uses to introduce himself in his letter to the Galatians.

(3) This is why the epistles (written after Acts) differ some from the epistles written during Acts

Paul's apostleship directly from Christ Apostle of Body of Christ	Paul was commissioned by the twelve Ministry to Israel FIRST
<p align="center">Body of Christ – forever PAUL TWELVE NEVER</p>	<p align="center">Israel – temporary (Paul) Forever (twelve)</p>
<p align="center">NIV – Galatians -- Ordination</p> <p>1:1 ¶ Paul, an apostle--sent not from men nor by man, but by Jesus Christ and God the Father, who raised him from the dead--</p> <p>2 and all the brothers with me, To the churches in Galatia:</p> <p>3 Grace and peace to you from God our Father and the Lord Jesus Christ,</p> <p>4 who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father,</p> <p>5 to whom be glory for ever and ever. Amen.</p>	<p align="center">NIV – ACTS – Ordination (Antioch originally from Jerusalem)</p> <p>11:19 Now those who had been scattered by the persecution in connection with Stephen travelled as far as Phoenicia, Cyprus and Antioch, telling the message only to Jews. 20 Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. 21 The Lord's hand was with them, and a great number of people believed and turned to the Lord. 22 News of this reached the ears of the church at Jerusalem, and they sent Barnabas to Antioch. 23 When he arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts. 24 He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord. 25 Then Barnabas went to Tarsus to look for Saul, 26 and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch.</p> <p>27 During this time some prophets came down from Jerusalem to Antioch. 28 One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world. (This happened during the reign of Claudius.)</p> <p>29 The disciples, each according to his ability, decided to provide help for the brothers living in Judea. 30 This they did, sending their gift to the elders by Barnabas and Saul.</p> <p>12:25 When Barnabas and Saul had finished their mission, they returned from Jerusalem, taking with them John, also called Mark.</p> <p>13:1 ¶ In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul.</p> <p>2 While they were worshipping the Lord and</p>

	<p>fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."</p> <p>3 So after they had fasted and prayed, they placed their hands on them and sent them off.</p>
<p style="text-align: center;">NIV – Galatians – Judaizers/Council Titus not circumcised</p> <p>2:1 ¶ Fourteen years later I went up again to Jerusalem, this time with Barnabas. I took Titus along also.</p> <p>2 I went in response to a revelation and set before them the gospel that I preach among the Gentiles. But I did this privately to those who seemed to be leaders, for fear that I was running or had run my race in vain.</p> <p>3 Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek.</p> <p>4 This matter arose because some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves.</p> <p>5 We did not give in to them for a moment, so that the truth of the gospel might remain with you.</p> <p>6 As for those who seemed to be important--whatever they were makes no difference to me; God does not judge by external appearance--those men added nothing to my message.</p> <p>7 On the contrary, they saw that I had been entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to the Jews.</p> <p>8 For God, who was at work in the ministry of Peter as an apostle to the Jews, was also at work in my ministry as an apostle to the Gentiles.</p> <p>9 James, Peter and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognised the grace given to me. They agreed that we should go to the Gentiles, and they to the Jews.</p> <p>10 All they asked was that we should continue to remember the poor, the very thing I was eager to do.</p> <p>11 ¶ When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong.</p> <p>12 Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group.</p> <p>13 The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.</p>	<p style="text-align: center;">NIV – Acts – Council Timothy circumcised</p> <p>15:1 ¶ Some men came down from Judea to Antioch and were teaching the brothers: "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved."</p> <p>2 This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.</p> <p>3 The church sent them on their way, and as they travelled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the brothers very glad.</p> <p>4 When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them.</p> <p>5 Then some of the believers who belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and required to obey the law of Moses."</p> <p>6 ¶ The apostles and elders met to consider this question.</p> <p>7 After much discussion, Peter got up and addressed them: "Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe.</p> <p>8 God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us.</p> <p>9 He made no distinction between us and them, for he purified their hearts by faith.</p> <p>10 Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear?</p> <p>11 No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are."</p> <p>12 The whole assembly became silent as they listened to Barnabas and Paul telling about the miraculous signs and wonders God had done among the Gentiles through them.</p> <p>13 When they finished, James spoke up: "Brothers, listen to me.</p> <p>14 Simon has described to us how God at first showed his concern by taking from the Gentiles a people for himself.</p>

14 When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?"

15 "We who are Jews by birth and not 'Gentile sinners'

16 know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no-one will be justified.

17 "If, while we seek to be justified in Christ, it becomes evident that we ourselves are sinners, does that mean that Christ promotes sin? Absolutely not!

18 If I rebuild what I destroyed, I prove that I am a law-breaker.

19 For through the law I died to the law so that I might live for God.

20 I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

21 I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!"

15 The words of the prophets are in agreement with this, as it is written:

16 "After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it,

17 that the remnant of men may seek the Lord, and all the Gentiles who bear my name, says the Lord, who does these things'

18 that have been known for ages.

19 "It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God.

20 Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood.

21 For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath."

22 ¶ Then the apostles and elders, with the whole church, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas, two men who were leaders among the brothers.

23 With them they sent the following letter: The apostles and elders, your brothers, To the Gentile believers in Antioch, Syria and Cilicia: Greetings.

24 We have heard that some went out from us without our authorisation and disturbed you, troubling your minds by what they said.

25 So we all agreed to choose some men and send them to you with our dear friends Barnabas and Paul--

26 men who have risked their lives for the name of our Lord Jesus Christ.

27 Therefore we are sending Judas and Silas to confirm by word of mouth what we are writing.

28 It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements:

29 You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things. Farewell.

30 The men were sent off and went down to Antioch, where they gathered the church together and delivered the letter.

31 The people read it and were glad for its encouraging message.

32 Judas and Silas, who themselves were prophets, said much to encourage and strengthen the brothers.

33 After spending some time there, they were sent off by the brothers with the blessing of peace to return to those who had sent them.

34

35 But Paul and Barnabas remained in Antioch,

	<p>where they and many others taught and preached the word of the Lord.</p> <p>36 ¶ Some time later Paul said to Barnabas, “Let us go back and visit the brothers in all the towns where we preached the word of the Lord and see how they are doing.”</p> <p>37 Barnabas wanted to take John, also called Mark, with them,</p> <p>38 but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work.</p> <p>39 They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus,</p> <p>40 but Paul chose Silas and left, commended by the brothers to the grace of the Lord.</p> <p>41 He went through Syria and Cilicia, strengthening the churches.</p> <p>16:1 ¶ He came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was a Jewess and a believer, but whose father was a Greek.</p> <p>2 The brothers at Lystra and Iconium spoke well of him.</p> <p>3 Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek.</p>
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- g) They confuse this ministry with that conferred by the twelve
 - (1) The ministry of the twelve is connected with Israel NOT with the Body of Christ
 - (2) Paul continued to exercise this commission until Acts 28
- h) Paul’s ministry for the Body is unique and this is the point he is making here

4. BUT FROM AND THROUGH Jesus Christ and the Father (all of the trinity)

- a) His first assertions have to do with his unique apostleship.
- b) Unless and until we understand this, we do NOT understand dispensations well enough to reach legitimate dispensational conclusions!
- c) The importance of Rom 11:29 to this passage is that Paul could not be saved under the ministry of the twelve unless he had the same hope as the twelve. This is clearly not the case

B. Paul then gives what will be the introduction to all other of his epistles – Gal 1:2-3

1. With all the brethren with Paul – unlike some other epistles, Paul does not list them here.

- a) Paul was not alone – others had come to the truth
- b) We often think that we are alone but there are others who know the truth
- c) Note: Some of the circumcision helped Paul – Col 4:11
- d) His worst enemies seem to also have been of the circumcision – Tit 1:10
 - (1) In a way, he left these folks for he turned to Christ
 - (2) They may have felt betrayed

2. The usual Grace and Peace

- a) The pastoral epistles add, ‘mercy’ for they were in leadership
- b) The Grace of God in salvation
- c) When we are saved, we have peace with God

3. Notice that Paul left out the usual commendations and personal greetings¹¹

- a) Compare Rom 1:7

¹¹ See the MacArthur Study Bible footnote on Gal 1: 3-5

- b) Note the lack of personal items in Ephesians which gives evidence that this was a 'general' epistle

C. Doxology – Gal 1:4-5

1. Christ gave Himself for our sins – the heart of our message

- a) You must believe that – Do you believe that Christ suffered for our sins?
- b) The ROMAN ROAD -- Rom 3:23; 6:23; 10:9-10
- c) Also – Rom 4:25; 5:1; 3:27-30
- d) Have you trusted him – this is absolutely crucial. Churches are full of lost people who are bound for hell.
- e) This is not a social club.
- f) Your Christian life:
 - (1) Begins with the New Birth and trusting in the blood of Christ for salvation.
 - (2) It is enriched by your study of scripture.
 - (3) The gospel is spread when we tell others of the work of Christ on Calvary.
 - (4) It is enriched by fellowship with others around the Word of God.

2. There is terrible apostasy and heresy in our present day¹²

- a) Heresy is holding to incorrect doctrine on matters that are important enough to be in the creed or doctrinal statement.
- b) Apostasy is denying a truth that is required for salvation. Here are some examples
 - (1) The Trinity
 - (2) The work of Christ on Calvary
 - (3) Salvation by faith and not by works
 - (4) The need to believe in the verbal inspiration of the Scriptures
 - (5) The omniscience, omnipresence and omnipotence of God

3. To rescue us from this present evil age

- a) Its present temptation for us – we are free – Gal 5:16-26
- b) The terrible consequences of sin – we are free – Rom 8:2

4. To whom be glory ETERNALLY – how can you add to that?

IV. The Nature of Paul's Message – Gal 1:6-9

A. What is the Gospel for today

1. The message of the 'so-called' great commission – Are we to proclaim this?

- a) Matt 28:18-20
 - (1) Christ had all authority in the universe
 - (2) Make disciples, baptizing them in water
 - (3) Teaching to observe all that Christ commanded – Matt 23:1-12
- b) Mark 16:15-20 ??
 - (1) Believes and baptized will be saved
 - (2) Miracles follow
- c) Luke 24:44-53
 - (1) Understand the OT scriptures and what they said of Him
 - (2) Begin at Jerusalem – Have you done this?
 - (3) They continued in the temple – should you do this?
- d) John 20:21-23 & 20:30
 - (1) Can you forgive sins? Or refuse to forgive sins?
 - (2) What to believe – John 20:30
- e) Acts 1:1-8
 - (1) Spirit miracles
 - (2) Primary concern – restore the kingdom to Israel
 - (3) Repent of what you did to Christ
 - (4) Be baptized for the remission of sins – At 2:38

2. What is the Gospel that Paul proclaimed

- a) The Roman Road – Romans 3:23; 6:23; 10:9-13
- b) Let us add to that – Eph 2:8-10; 1Cor 15:3-4; 2Cor 5:20; Gal 3:1-9; Rom 3:27-38

¹² See the excellent summary of today's problems in an article "A Call to Repentance," by Dave Hunt and in *The Berean Call*, Nov. 2006. See: <http://www.thebereanall.org/Newsletter/index.php> or <http://www.thebereanall.org/Newsletter/html/2006/nov06.php>

3. What was the problem at the churches in Galatia – Circumcision

- a) This is not a real problem today for not many men want to be circumcised
 - (1) Many baby boys in US are circumcised
 - (2) Usually, the reasons are spurious
 - (a) If you are convinced that there is a health advantage then it is OK
 - (b) But, if you think that you are obeying the scriptures by doing this to yourself or your sons, then you are wrong – Phil 3
 - (3) Not practiced in the rest of the world except for the Jews and Muslims
 - (a) Those Jews who have rejected Christ are still behaving as if they are under Moses' law
 - (b) In the Body of Christ, there is neither Jew nor Gentile so believing Jews who practice circumcision are wrong. They do not know the word, 'rightly divided.'
 - (c) Moslems need to come to Christ. Unfortunately, they circumcise girls as well!
- b) Many of those who baptize will claim that baptism replaced circumcision. I have never had any of this persuasion answer these obvious questions.
 - (1) Why then do they baptize girls and ladies?
 - (2) What if the male in question is already circumcised? His baptism is then a second circumcision.

4. What is baptism

- a) Baptism in the Westminster Confession (THE standard for Presbyterians and others of the reformed persuasions)¹³

Chapter XXVIII

Of Baptism (footnotes from the source, a PCA group)¹⁴

- I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ¹⁵, not only for the solemn admission of the party baptized into the visible Church¹⁶; but also to be unto him a sign and seal of the covenant of grace¹⁷, of his ingrafting into Christ¹⁸, of regeneration¹⁹, of remission of sins²⁰, and of his giving up unto God, through Jesus Christ, to walk in the newness of life²¹. Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world²².
- II. The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel, lawfully called thereunto²³.

¹³ Taken from http://www.reformed.org/documents/wcf_with_proofs/

¹⁴ It is amazing just how much contradiction appears in the proof texts and what is asserted. Read carefully the point made and the supporting verse(s).

¹⁵ MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

¹⁶ 1CO 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

¹⁷ ROM 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. COL 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

¹⁸ GAL 3:27 For as many of you as have been baptized into Christ have put on Christ. ROM 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

¹⁹ TIT 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

²⁰ MAR 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

²¹ ROM 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

²² MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

²³ MAT 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. JOH 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy

- III. Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring, or sprinkling water upon the person²⁴.
- IV. Not only those that do actually profess faith in and obedience unto Christ²⁵, but also the infants of one, or both, believing parents, are to be baptized²⁶.
- V. Although it is a great sin to contemn or neglect this ordinance²⁷, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated, or saved, without it²⁸: or, that all that are baptized are undoubtedly regenerated²⁹.
- VI. The efficacy of Baptism is not tied to that moment of time wherein it is administered³⁰; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but

Ghost. MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

²⁴ HEB 9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, 20 Saying, This is the blood of the testament which God hath enjoined unto you. 21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. 22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. ACT 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 16:33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. MAR 7:4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

²⁵ MAR 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. ACT 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

²⁶ GEN 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. GAL 3:9 So then they which be of faith are blessed with faithful Abraham. 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. COL 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. ACT 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. ROM 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 1CO 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. MAR 10:13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And he took them up in his arms, put his hands upon them, and blessed them. LUK 18:15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

²⁷ LUK 7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. EXO 4:24 And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. 25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. 26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

²⁸ ROM 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. ACT 10:2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. 4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. 22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. 31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

²⁹ ACT 8:13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. 23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongs unto, according to the counsel of God's own will, in His appointed time³¹.

VII. The sacrament of Baptism is but once to be administered unto any person³².

- b) Note the following problems in the footnotes
- (1) #16 compared with 'water' so many other places
 - (2) #17 sign of circumcision and circumcision made without hands
 - (3) #18 baptized into Christ (not water), planted in the likeness of his death
 - (4) #20 baptism for remission of sins cf. V which contradicts this
 - (5) #24 clearly shows it is all from the OT yet they do not teach this
 - (6) IV teaches infant baptism but the footnote only points to the circumcision of infants and only boys at that.
 - (7) V teaches that baptism is not required to be saved but its footnote #27 contradicts this very thing
- c) It is interesting to note that water ceremonies are a part of most pagan religions. There are washings of the dead as well as a number of other ceremonies.
- d) A brief table from Wikipedia on 2007/02/04 – amazing how many ways within Christendom

Denomination	Beliefs about Baptism	Type of Baptism	Baptize Infants?	Baptism regenerates, gives spiritual life	Formula
<u>Anglicans</u>	A sign of profession and a mark of separation which, received rightly, affirms the forgiveness received by a believer through faith	By immersion or pouring.	Yes.	Anglo-Catholic Yes, "Low church" No.	Matt 28:19
<u>Apostolics</u>	Necessary for salvation because it conveys spiritual rebirth.	By immersion only.	No.	Yes.	Acts 2:38
<u>Baptists</u>	A divine ordinance, a symbolic ritual, a sign of having already been saved, but not necessary for salvation. See <u>Baptist - Believer's Baptism</u> .	By immersion only.	No.	No.	Accept Jesus as Lord
<u>Churches of Christ / Disciples of Christ</u>	Baptism is necessary for salvation. One receives forgiveness of sin and the gift of the Holy Spirit. Acts 2:38	Immersion only	No.	Yes.	Acts 2:38; Matt. 28:19
<u>The Church of Jesus Christ of Latter-day Saints</u>	An ordinance essential to salvation. A covenant where God promises forgiveness of sins and person promises to stand as a witness for Christ and keep his commandments. Attendees over 8 are only counted as members if they have been baptized.	By immersion performed by a person holding proper priesthood authority.	No.	Yes.	Matt 28:19
<u>Eastern Orthodox</u>	The "Mystery" (Sacrament) is necessary because it confers regeneration from the consequences of the original sin and forgiveness for actual transgressions.	By immersion 3 times (sprinkling or air baptism [Ⓜ] accepted only in emergency).	Yes. Also receive Holy Communion and the Chrismation (anointing).	Yes.	Matt 28:19

³⁰ JOH 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

³¹ GAL 3:27 For as many of you as have been baptized into Christ have put on Christ. TIT 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; EPH 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word. ACT 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

³² TIT 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

<u>Episcopal</u>	Necessary to participate in communion of Lord's Supper.	By pouring or immersion	Yes	Yes	Matt 28:19
<u>Jehovah Witnesses</u>	Baptism is necessary for salvation as part of the entire baptismal arrangement: as an expression of obedience to Jesus' command (Matthew 28:19,20), as a public symbol of the saving faith in the ransom sacrifice of Jesus Christ (Romans 10:10), and as an indication of repentance from dead works and the dedication of one's life to Jehovah.(1 Peter 2:21)	By immersion, but not done in their meeting places (Kingdom Halls)	No.	—	Acts 2:38
<u>Lutherans</u>	Baptism is how God miraculously delivers a person from sin, death, and the devil; gives new life; and brings one into Christ's kingdom forever (Titus 3:5).	By sprinkling, pouring, or immersion.	Yes.	Yes.	Matt 28:19
<u>Methodists (Arminians, Wesleyans)</u>	Baptism not necessary to salvation, since it is an outward sign of one's membership in the Christian community.	By sprinkling, pouring, or immersion.	Yes.	—	Matt 28:19
<u>Pentecostal (Various "Holiness" groups, Christian Missionary Alliance, Assemblies of God)</u>	Water Baptism is an ordinance, a symbolic ritual used to witness to having accepted Christ as personal Savior.	By immersion. Also stress the necessity of a "second" Baptism of a special outpouring from the Holy Spirit.	No.	Varies.	Varies.
<u>Presbyterians</u>	An ordinance, a symbolic ritual, and a seal of the adult believer's present faith.	By sprinkling, pouring, or immersion.	Yes, to indicate membership in the <u>New Covenant</u> .	No.	Varies
<u>Quakers (Religious Society of Friends)</u>	Only an external symbol that is no longer to be practiced.	Do not believe in Baptism of water, but only in an inward, ongoing purification of the human spirit in a life of discipline led by the Holy Spirit.	—	—	—
<u>Roman Catholic</u>	Necessary for the infusion of the sanctifying power called grace that starts one on the path to salvation.	Usually by pouring in the West, by immersion in the East.	Yes.	Yes.	Matt 28:19
<u>Salvation Army</u>	Do not baptize anyone today. Believe it was to be done only at the time of Christ.	—	—	—	—
<u>Seventh Day Adventists</u>	An ordinance, symbolic ritual, not stated as necessary to salvation, but stated as necessary for church membership. A time for person to express personal faith in Christ.	By immersion only.	No.	No.	accept Jesus as Lord
<u>United Church of Christ (Evangelical and Reformed Churches and the Congregationalist</u>	Not necessary for salvation because it is only an outward ritual. However, is listed as one of a handful of ways of obtaining membership with a local church.	By sprinkling, pouring, or immersion.	Yes, to indicate membership in the <u>New Covenant</u> .	No.	accept Jesus as Lord

- e) Diverse baptisms of the law -- Heb 9:10
 (1) It is interesting to note that under 'baptism', the Wikipedia has the following paragraph

Background in Jewish ritual

Main article: [Mikvah](#)

Although the term *baptism* is not used to describe the Jewish rituals, the purification rites (or *Mikvah* - ritual immersion) in [Jewish laws](#) and tradition are where the ritual of baptism can find its origins. In the [Tanakh](#), and other Jewish texts, immersion in water for ritual purification was established for restoration to a condition of "ritual purity" in specific circumstances. For example, [Jews](#) who (according to the [Law of Moses](#)) became ritually "defiled" by contact with a corpse had to use the mikvah before being allowed to participate in the Holy Temple. Immersion is required for [converts to Judaism](#) as part of their conversion to cleanse them from former practices. Immersion in the mikvah represents purification and restoration, and qualification for full religious participation in the life of the community because the cleansed person will not impose uncleanness on property or its owners. (See [Numbers](#) Chapter 19. and Babylonian Talmud Tractate Chagigah page 26)
 In modern times, views regarding the *mikvah* differ greatly among the [Jewish denominations](#). Owing to the destruction of the Holy Temple, immersion in a mikvah no longer carries its original purpose. In modern times, [Reform](#) and [Conservative](#) Jews generally do not use the mikvah. [Orthodox](#) and [Haredi](#) still do. It is required of Orthodox and Conservative converts and those returning to Judaism after a time within another religion, and a woman is required to immerse in a mikvah following [menses](#) to purify herself before resuming sexual relations with her husband. For more details see [niddah](#).

- (2) We note that even the Jews have added immersion and other things to the washings (Gk word is baptisms) of the Hebrew scriptures
 f) What was baptism in the Old Testament (This includes what we call 'the NT' up to the death and resurrection of Christ)
 (1) Baptism is a Greek word so we do not expect to find the Greek word in the Hebrew scriptures. However, there are some interesting passages in the Greek scriptures ('NT') such as Mark 7:1-8

Mar 7:1 Then²⁵³² came together⁴⁸⁶³ unto⁴³¹⁴ him⁸⁴⁶ the³⁵⁸⁸ Pharisees,⁵³³⁰ and²⁵³² certain⁵¹⁰⁰ of the³⁵⁸⁸ scribes,¹¹²² which came²⁰⁶⁴ from⁵⁷⁵ Jerusalem.²⁴¹⁴
Mar 7:2 And²⁵³² when they saw¹⁴⁹² some⁵¹⁰⁰ of his⁸⁴⁶ disciples³¹⁰¹ eat²⁰⁶⁸ bread⁷⁴⁰ with defiled,²⁸³⁹ that is to say,⁵¹²³ with unwashen,⁴⁴⁹ hands,⁵⁴⁹⁵ they found fault.³²⁰¹
Mar 7:3 For¹⁰⁶³ the³⁵⁸⁸ Pharisees,⁵³³⁰ and²⁵³² all³⁹⁵⁶ the³⁵⁸⁸ Jews,²⁴⁵³ except³³⁶² they wash³⁵³⁸ their hands⁵⁴⁹⁵ oft,⁴⁴³⁵ eat²⁰⁶⁸ not,³⁷⁵⁶ holding²⁹⁰² the³⁵⁸⁸ tradition³⁸⁶² of the³⁵⁸⁸ elders.⁴²⁴⁵
Mar 7:4 And²⁵³² when they come from⁵⁷⁵ the market,⁵⁸ except³³⁶² they wash,⁹⁰⁷ they eat²⁰⁶⁸ not.³⁷⁵⁶ And²⁵³² many⁴¹⁸³ other things²⁴³ there be²⁰⁷⁶ which³⁷³⁹ they have received³⁸⁸⁰ to hold,²⁹⁰² as the washing⁹⁰⁹ of cups,⁴²²¹ and²⁵³² pots,³⁵⁸² (2532) brazen vessels,⁵⁴⁷³ and²⁵³² of tables.²⁸²⁵
Mar 7:5 Then¹⁸⁹⁹ the³⁵⁸⁸ Pharisees⁵³³⁰ and²⁵³² scribes¹¹²² asked¹⁹⁰⁵ him,⁸⁴⁶ Why¹³⁰² walk⁴⁰⁴³ not³⁷⁵⁶ thy⁴⁶⁷⁵ disciples³¹⁰¹ according²⁵⁹⁶ to the³⁵⁸⁸ tradition³⁸⁶² of the³⁵⁸⁸ elders,⁴²⁴⁵ but²³⁵ eat²⁰⁶⁸ bread⁷⁴⁰ with unwashen⁴⁴⁹ hands?⁵⁴⁹⁵
Mar 7:6 He¹¹⁶¹ answered⁶¹¹ and said²⁰³⁶ unto them,⁸⁴⁶ Well²⁵⁷³ hath Isaiah²²⁶⁸ prophesied⁴³⁹⁵ of⁴⁰¹² you⁵²¹⁶ hypocrites,⁵²⁷³ as⁵⁶¹³ it is written,¹¹²⁵ This³⁷⁷⁸ people²⁹⁹² honoreth⁵⁰⁹¹ me³¹⁶⁵ with their lips,⁵⁴⁹¹ but¹¹⁶¹ their⁸⁴⁶ heart²⁵⁸⁸ is far^{568,} 4206 from⁵⁷⁵ me.¹⁷⁰⁰
Mar 7:7 Howbeit¹¹⁶¹ in vain³¹⁵⁵ do they worship⁴⁵⁷⁶ me,³¹⁶⁵ teaching¹³²¹ for doctrines¹³¹⁹ the commandments¹⁷⁷⁸ of men.⁴⁴⁴
Mar 7:8 For¹⁰⁶³ laying aside⁸⁶³ the³⁵⁸⁸ commandment¹⁷⁸⁵ of God,²³¹⁶ ye hold²⁹⁰² the³⁵⁸⁸ tradition³⁸⁶² of men,⁴⁴⁴ as the washing⁹⁰⁹ of pots³⁵⁸² and²⁵³² cups:⁴²²¹ and²⁵³² many⁴¹⁸³ other²⁴³ such⁵¹⁰⁸ like things³⁹⁴⁶ ye do.⁴¹⁶⁰

(2) In the above, the Strong's numbers of importance are

- 449 – anipto – unwashed
- 3538 – nipto – washed
- 907 – baptizo – baptist, baptize, wash
- 909 – baptismos – baptism, washing

(3) One further note is that these are the traditions of the elders, not necessarily the clear teaching of scripture. The Jews have even added some immersions to the scriptures.

(4) There are many water ceremonies in the Old Testament (Heb 9:10). We will mention and comment on these ceremonies and how they were performed.

(a) The ceremonies mention sprinkling of things and people

(Lev 14:51) And he shall take^{3947 (853)} the cedar⁷³⁰ wood,⁶⁰⁸⁶ and the hyssop²³¹ and the scarlet,^{8144,}
⁸⁴³⁸ and the living²⁴¹⁶ bird,⁶⁸³³ and dip²⁸⁸¹ them in the blood¹⁸¹⁸ of the slain⁷⁸¹⁹ bird,⁶⁸³³ and in the
 running²⁴¹⁶ water,⁴³²⁵ and sprinkle^{5137, 413} the house¹⁰⁰⁴ seven⁷⁶⁵¹ times:⁶⁴⁷¹
 (Num 8:7) And thus³⁵⁴¹ shalt thou do⁶²¹³ unto them, to cleanse²⁸⁹¹ them: Sprinkle⁵¹³⁷ water⁴³²⁵ of
 purifying²⁴⁰³ upon⁵⁹²¹ them, and let them shave^{5674, 8593, 5921} all³⁶⁰⁵ their flesh,¹³²⁰ and let them
 wash³⁵²⁶ their clothes,⁸⁹⁹ and so make themselves clean.²⁸⁹¹
 (Num 19:18) And a clean²⁸⁸⁹ person³⁷⁶ shall take³⁹⁴⁷ hyssop,²³¹ and dip²⁸⁸¹ it in the water,⁴³²⁵ and
 sprinkle⁵¹³⁷ it upon⁵⁹²¹ the tent,¹⁶⁸ and upon⁵⁹²¹ all³⁶⁰⁵ the vessels,³⁶²⁷ and upon⁵⁹²¹ the persons⁵³¹⁵
 that⁸³⁴ were¹⁹⁶¹ there,⁸⁰³³ and upon⁵⁹²¹ him that touched⁵⁰⁶⁰ a bone,⁶¹⁰⁶ or¹⁷⁶ one slain,²⁴⁹¹ or¹⁷⁶ one
 dead,⁴¹⁹¹ or¹⁷⁶ a grave.⁶⁹¹³
 (Num 19:19) And the clean²⁸⁸⁹ person shall sprinkle⁵¹³⁷ upon⁵⁹²¹ the unclean²⁹³¹ on the third⁷⁹⁹²
 day,³¹¹⁷ and on the seventh⁷⁶³⁷ day:³¹¹⁷ and on the seventh⁷⁶³⁷ day³¹¹⁷ he shall purify²³⁹⁸ himself,
 and wash³⁵²⁶ his clothes,⁸⁹⁹ and bathe⁷³⁶⁴ himself in water,⁴³²⁵ and shall be clean²⁸⁹¹ at even.⁶¹⁵³
 (Eze 36:25) Then will I sprinkle²²³⁶ clean²⁸⁸⁹ water⁴³²⁵ upon⁵⁹²¹ you, and ye shall be clean:²⁸⁹¹ from
 all^{4480, 3605} your filthiness,²⁹³² and from all^{4480, 3605} your idols,¹⁵⁴⁴ will I cleanse²⁸⁹¹ you.

(b) We MUST conclude that the procedure was that of sprinkling

(c) Where do people get the idea of INSISTING it is immersion? Here is one argument³³

Next we turn to Acts 8:36-39. The evangelist, Philip, had been teaching the gospel or good news of Christ to an Ethiopian eunuch while they were riding along in a chariot. Then in verses 36-39 we read: "Now as they went down the road, they came to some water. And the eunuch said, See here is water, what hinders me from being baptized? And Philip said, If you believe with all your heart, you may. And he answered and said, I believe that Jesus Christ is the Son of God. So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. And when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more: and he went on his way rejoicing." Here we see that the baptism that God has authorized in the Bible requires the "coming to some water", "going down into the water," and after a person is immersed it requires "coming up out of the water." How much clearer could the Bible be on the mode of baptism? Also notice that after the eunuch was baptized, "he went on his way rejoicing." Why? Because he was now saved and all of his sins had been taken away. This is certainly something to rejoice about.

Romans 6:4 says, "Therefore we were buried with him by baptism into death." Here we see that baptism is a burial, which is what is done when one is immersed. Sprinkling is not a burial; it is only sprinkling. Neither is pouring a burial. Both are unlawful substitutions made by man which will cause many people to be lost.

Colossians 2:12 says that we are "buried with him in baptism, in which you also were raised with Him." Here again God requires the one being baptized, to be buried and raised when he is baptized. When we bury a dead person in the cemetery, we do not lay him out on the grass and sprinkle a little dirt on him. No, that would be absurd, and it is just as absurd in trying to substitute sprinkling for baptism. Sprinkling for baptism is foreign to the scriptures. God did not authorize it. There is not one instance anywhere in the Bible where anyone was sprinkled for baptism.

(i) First note that in Acts 8, they BOTH went down into the water.

(a) Were they both immersed?

(b) Were they both baptized?

(c) A running stream is an obvious place to sprinkle water on another

(ii) In the light of 1 Cor 12:13 and Eph 4:4-6, we would conclude that the Pauline references aren't water anyway.

(a) If either Romans 6:4 or Col 2:12 meant water, it would prove that baptism was for salvation.

(b) In Col 2:11-15 is clearly conversion. It is accomplished by faith not by water.

³³ This quote is from <http://www.bible.ca/interactive/salvation-19-baptism-is-immersion.htm>

- (c) Rom 6:3-11 is clearly talking about salvation not by baptism.
- (d) Our change of attitude and life comes from the Spirit not water.
- (d) If believers would only rightly divide the Word of God and understand that we have no ceremonies in this dispensation apart from the Lord's Supper

5. What was Peter's message on Pentecost – Acts 2:38

- a) How can you avoid that this is baptismal regeneration?
 - (1) Philips, in his translation, has "as a testimony of it" which feeds the testimony concept.
 - (a) If baptism is for a testimony, we should have a bucket of water above our heads that constantly drips water on our head. Messy, but a testimony!!
 - (b) Dr. David Reagan re-baptizes people in the holy land as a testimony to those watching!!
 - (c) This is never given as an excuse for baptism in the entire BIBLE!
 - (2) MacArthur in his study Bible suggests that "for the remission of sins," should be translated, "because of the remission of sins."
 - (a) His argument is from his doctrine not from the Greek
 - (b) This is called eisegesis (reading something into a passage) and is NOT exegesis (getting something from the passage).
- b) Peter was following through on what we read in Mark 1:4 & Luke 3:3 (almost exactly the same words – in both places, MacArthur directs the reader to his note on Acts 2:38).
- c) If the last twelve verses of Mark are genuine, we have Mark 16:15-16 which fits the other verses perfectly and MacArthur has his usual reread – a reference to his note of Acts 2:38.

B. The Problem – They had gone to another gospel – Gal 1:6, 7

1:6 ¶ I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel--
 7 which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ.
 8 But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!
 9 As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

1. They had gone to another gospel

- a) That other gospel was from God
 - (1) Up until the ministry of Paul, all male believers who were descended from Abraham (some would say all males since Abraham) had been circumcised!
 - (2) Peter has a ministry of the gospel of the circumcision Gal 2:7-10
 - (3) Here is what Peter said in Acts 3:25-26
 - (4) Remember how upset the Jews were that Peter had witnessed to and eaten with uncircumcised Gentiles – Acts 11:1-18 (remember this was after Paul's salvation).
 - (5) They rejoiced but it was clearly a departure from what they expected and it took a message directly from God.
- b) But, Paul's message was from God and IT IS THE ONE FOR US!
 - (1) Today, it is only that circumcision of the heart – Rom 2:29 compare with Dt 10:16; 30:6; Jer 4:4
 - (2) It is baptism and circumcision done by the Lord and not human hands – Col 2:9-12
- c) Another – another – Gal 1:6-7

Gal 1:6 I marvel²²⁹⁶ that³⁷⁵⁴ ye are so³⁷⁷⁹ soon⁵⁰³⁰ removed³³⁴⁶ from⁵⁷⁵ him that called²⁵⁶⁴ you⁵²⁰⁹ into¹⁷²² the grace⁵⁴⁸⁵ of Christ⁵⁵⁴⁷ unto¹⁵¹⁹ another²⁰⁸⁷ gospel.²⁰⁹⁸

Gal 1:7 Which³⁷³⁹ is²⁰⁷⁶ not³⁷⁵⁶ another;²⁴³ but¹⁵⁰⁸ there be¹⁵²⁶ some⁵¹⁰⁰ that trouble⁵⁰¹⁵ you,⁵²⁰⁹ and²⁵³² would²³⁰⁹ pervert³³⁴⁴ the³⁵⁸⁸ gospel²⁰⁹⁸ of Christ.⁵⁵⁴⁷

- (1) "Removed" is in the middle voice, continuous present, meaning that the person was doing it to himself³⁴
 - (a) Baker then suggests the translation, "You are so quickly removing yourself from him that called you into the grace of Christ unto another gospel."³⁵
 - (b) This is a very strong indictment! Unfortunately, many have been presented with the Word 'rightly divided' and have turned away from it.
- (2) Two different Greek words translated into the KJV by the same English word (so much for the 'inspired version' theory!), 'another.'
 - (a) Vs. 6 – another – SC 2087 = one of a different sort³⁶

G2087 ἕτερος heteros *het'-er-os*

Of uncertain affinity; (an-, the) *other* or *different*: - altered, else, next (day), one, (an-) other, some, strange.

- (b) Vs. 7 – another – SC 243 = one of the same sort

G243 ἄλλος allos *al'-los*

A primary word; "else", that is, *different* (in many applications): - more, one (another), (an-, some an-) other (-s, -wise).

- (c) What does all of this mean?
 - (i) In Charles Baker's book on Galatians, he asserts that, if there is any law, then there is no gospel. He states that gospel is good news and legalism is bad news.³⁷
 - (ii) Mr. Stam points out that their sin was in not understanding Paul's truth under which the Galatians were saved.³⁸

"Those who say that the Judaizers came to the Galatians with a spurious gospel are wrong. The trouble was not apostasy, which means rejection of truth formerly embraced, for these Judaizers knew and believed the Scripture and used it for their argument. Their problem was that they failed to recognize the further *revelation* committed to Paul by the glorified Lord. This was a dispensational error, for they sought to bring the Galatian believers who were saved under the dispensation of the grace of God back under the dispensation of the law. We see that we can go far astray from the Word "rightly divided" by failing to recognize dispensational changes. The Judaizers were not unscriptural; they were undispensational!"

- (3) We need to mention the different types of law in the Mosaic LAW
 - (a) Moral Law – 9 of the 10 commandments (the Sabbath is ceremonial). No one can ever keep this law and it shows us what sinners we are – Rom 7:7-12
 - (i) Clearly, this part of the law is nothing but bad news for it shows that we deserve to go to hell.
 - (ii) Grace in any dispensation is the only response to this law
 - (b) Criminal law – this has to do with behavior for which the state is to take action.
 - (i) We violate the moral law if we covet something
 - (ii) We violate the criminal law if we steal something

³⁴ C. F. Baker, *Galatians*, p. 15

³⁵ Baker, *ibid*, page 15

³⁶ C. R. Stam, *Galatians*, p. 32

³⁷ Baker, *ibid*

³⁸ Stam, *ibid*

(c) Civil law – governs behavior by which we hurt our neighbor financially. In the OT, the rules of evidence were the same for both Criminal law and Civil law. Again, the state enforces these statutes
(d) Ceremonial law – these were various ceremonies which God required for the Jews but Paul says are not for TODAY both here and in other places.

(i) see Phil 3 where Paul denounces this for this dispensation.

(ii) Paul claims that he had kept this law in his life.

(iii) This is the law that is under discussion in Gal 1. It included baptism and circumcision and other possibly other ceremonies.

(iv) Frankly, Baker misses this point when he says that there can be no law and grace in any age³⁹ for there is both ceremony and grace in the Kingdom. He would be right if the law under discussion were the 'moral' aspects of the law.

(v) The meeting in Acts 15 was particularly about circumcision and this is part of the ceremonial law

(a) The complaint had to do with circumcision – Acts 15:1

(b) The conclusion insisted on four rules which are consistently taught in all of scripture – Acts 15:28-29

(c) Paul later affirms other departures in addition to the 'no circumcision required' from the ceremonial law – Col 2:16

(d) Clearly, baptism is ceremonial in all cases.

(4) There are specific differences with regard to the law in general but both Paul and the twelve taught

(a) Both reveal sin

(b) Both point to Jesus as Israel's Messiah

(c) Both point to Jesus as the savior

(d) But, Peter has a message to the circumcision and it included the Jewish ceremonial law

(e) Paul supported that among the Jews during Acts

(f) But, our message from God through Paul has none of the ceremonial law.

(g) We must rightly divide the Word and that means knowing which Gospel is for us

2. They had been more than gracious to Paul – Gal 4:12-15

3. These others had turned them against Paul and his message – Gal 4:16-17

4. Paul had doubts about them – Gal 4:18-20

5. They had bought into the whole Jewish calendar – Gal 4:10-11

a) Some still try to keep Sabbath

b) Note the warning in Col 2:11-19

6. Let us guard the truth – 2 Tim 4:7-8

C. Warning – If anyone preaches any other gospel to you – Gal 1:8, 9

1. How serious is this?

a) The word translated 'accursed' in KJ, NKJ

G331 ἀνάθεμα anathema *an-ath'-em-ah*

From G394; a (religious) *ban* or (concretely) *excommunicated* (thing or person): - accursed, anathema, curse, X great.

b) The word, G331 in the NT

(Act 23:14) And they³⁷⁴⁸ came⁴³³⁴ to the³⁵⁸⁸ chief priests⁷⁴⁹ and²⁵³² elders,⁴²⁴⁵ and said,²⁰³⁶ We have bound ourselves under a great curse,^{332, 1438, 331} that we will eat¹⁰⁸⁹ nothing³³⁶⁷ until^{2193, 3757} we have slain⁶¹⁵ Paul.³⁹⁷²

³⁹ Bsker, *ibid*, p. 15

(Rom 9:3) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

(1Co 12:3) Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

(1Co 16:22) If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

(Gal 1:8) But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

(Gal 1:9) As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

- (1) Acts 23:14 is simply a vow
- (2) Clearly, Rom 9:3 is Paul's assertion that he would be willing to go to hell if all Israel could be saved. This is really emotion over doctrine but it shows what this word means and how much Paul loved the Jews
- (3) 1 Cor 16:22 seems to mean that such people are going to hell
- (4) Gal 1:8-9, at the minimum, they are kicked out of church. There are two worse possibilities – Hell and the consequence in 1Cor 5
- (5) The expulsion taught in 1Cor 5
 - (a) Put him out of the fellowship – 1-5
 - (b) Satan will no doubt destroy him – 1-5
 - (c) His influence is dissociated from the assembly – 6-8
 - (d) This is more important than associating with very immoral 'lost people.' – 9-11
 - (e) Get rid of the jerk – 12-13
 - (f) Compare what Paul taught with what recently happened to the leader of the NAE – National Association of Evangelicals
 - (i) He was homo and on big drugs and those who knew did nothing about it!!!
 - (ii) It is interesting that the statement of "Our Values" is not particularly Biblical but Social – see under, <http://www.nae.net/>
- (6) Paul is just as dogmatic in Phil 3:1-
- (7) In Phil 3:17-20, Paul also call them enemies of the cross of Christ
 - (a) Their crime – they are interested in earthly things – in context, this has to do with the ceremonial law of Israel
 - (b) Our citizenship is in heaven (Phil 3:20-21) not the New Jerusalem!!
- c) Refusing correct doctrine is a terrible error. Christians(?) tend to treat such doctrines as secondary and tolerate all kinds of such errors.
- d) We need to pray that those who have trusted the Lord may be willing to accept all important truths and Paul's message has important truths – Eph 4:1-6

V. Paul's Unique Message– Gal 1:10-24

<p>NIV – Galatians – Message Came directly from Christ</p>	
<p>10 ¶ Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ.</p> <p>11 I want you to know, brothers, that the gospel I preached is not something that man made up.</p> <p>12 I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.</p>	

- A. Not from man – not contrived by man as the source
- B. Not taught by man

1. Each of us was taught the message either from study of scriptures (taught by men) or from a teacher of the Word

2. Specifically, he did not receive it from the twelve

C. By direct revelation from Jesus Christ

1. Paul was an expert in Judaism

2. God used him to start a new dispensation – The Dispensation of the Grace of God

a) Dispensation from oikonomia (economy) Gk 3622 (eight verses in the KJV)

(Luk 16:2) And ⁵¹²⁴of ⁴⁰¹²thee? ⁴⁶⁷⁵give ⁵⁹¹an account ³⁰⁵⁶of thy ⁴⁶⁷⁵stewardship; ³⁶²²for ¹⁰⁶³thou mayest ¹⁴¹⁰be no longer steward.
(Luk 16:3) Then ³⁷⁵⁴the ³⁴⁵⁰lord ²⁹⁶²taketh away ⁸⁵¹from ⁵⁷⁵me ¹⁷⁰⁰the ³⁵⁸⁸stewardship: ³⁶²²I cannot ²⁴⁸⁰dig; ⁴⁶²⁶to beg ¹⁸⁷¹I am ashamed.
(Luk 16:4) I am resolved ¹⁰⁹⁷what ⁵¹⁰¹to do, ⁴¹⁶⁰that, ²⁴⁴³when ³⁷⁵²I am put out ³¹⁷⁹of the ³⁵⁸⁸stewardship, ³⁶²²they may receive ¹²⁰⁹me ³¹⁶⁵into ¹⁵¹⁹their ⁸⁴⁸houses. ³⁶²⁴
(1Co 9:17) For ¹⁰⁶³if ¹⁴⁸⁷I do ⁴²³⁸this thing ⁵¹²⁴willingly, ¹⁶³⁵I have ²¹⁹²a reward: ³⁴⁰⁸but ¹¹⁶¹if ¹⁴⁸⁷against my will, ²¹⁰a dispensation ³⁶²²of the ³⁵⁸⁸gospel is committed ⁴¹⁰⁰unto me.
(Eph 1:10) That in ¹⁵¹⁹the dispensation ³⁶²²of the ³⁵⁸⁸fulness ⁴¹³⁸of times ²⁵⁴⁰he might gather together in one ³⁴⁶all things ³⁹⁵⁶in ¹⁷²²Christ, ⁵⁵⁴⁷both ⁵⁰³⁷which ³⁵⁸⁸are in ¹⁷²²heaven, ³⁷⁷²and ²⁵³²which ³⁵⁸⁸are on ¹⁹⁰⁹earth; ¹⁰⁹³even in ¹⁷²²him: ⁸⁴⁶
(Eph 3:2) If ¹⁴⁸⁹ye have heard ¹⁹¹of the ³⁵⁸⁸dispensation ³⁶²²of the ³⁵⁸⁸grace ⁵⁴⁸⁵of God ²³¹⁶which is given ¹³²⁵me ³⁴²⁷to ¹⁵¹⁹you-ward: ⁵²⁰⁹
(Col 1:25) Whereof ³⁷³⁹I ¹⁴⁷³am made ¹⁰⁹⁶a minister, ¹²⁴⁹according ²⁵⁹⁶to the ³⁵⁸⁸dispensation ³⁶²²of God ²³¹⁶which is given ¹³²⁵to me ³⁴²⁷for ¹⁵¹⁹you, ⁵²⁰⁹to fulfill ⁴¹³⁷the ³⁵⁸⁸word ³⁰⁵⁶of God, ²³¹⁶
(1Ti 1:4) Neither ³³⁶⁶give heed ⁴³³⁷to fables ³⁴⁵⁴and ²⁵³²endless ⁵⁶²genealogies, ¹⁰⁷⁶which ³⁷⁴⁸minister ³⁹³⁰questions, ²²¹⁴rather ³¹²³than ²²²⁸godly ²³¹⁶edifying ³⁶²²which ³⁵⁸⁸is in ¹⁷²²faith: ⁴¹⁰²so do.

b) Here is the Greek word (G3622) (we get our English word 'economy' from this word.

G3622
οἰκονομία
oikonomia
oy-kon-om-ee'-ah
From G3623; *administration* (of a household or estate); specifically a (religious) "economy": - dispensation, stewardship.

c) Then there is Ephesians 3:9 which, outside of the received text (TR = textus receptus) has this word in it. Here is the ASV on Eph 3:9

Eph 3:9 and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things;

d) Indeed, here are all of the verses in the ASV which use the word 'dispensation.'

(Eph 1:10) unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, I say,
(Eph 3:2) if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward;
(Eph 3:9) and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things;
(Col 1:25) whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfil the word of God,
(1Ti 1:4) neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith; so do I now.

e) In Luke 16, we see the word used in the notion of 'household management' which is the concept in the Greek word
f) In Paul's letters we see six uses of that which God gave to Paul

- (1) The Acts 2 dispensationalists actually have ignored the fact that Paul is the ONLY writer who refers to his ministry as a DISPENSATION.
- (a) It does not describe the ministry of any other NT author in this way
 - (b) The rest of scripture has to do with the earthly program.
 - (c) Only Paul's ministry has to do with a heavenly program
 - (i) We judge men and angels – 1Cor 6:1-6 so we are above the starry heavens where the angels live
 - (ii) Israel rules over the earth and judge only men
 - (iii) Perhaps, this is the reason that it is only in 2 Tim 2:15 where we are told to 'rightly divide the Word of truth.' That is, this is the first clear dispensational difference since the scriptures were available.
 - (iv) If a new dispensation began in Acts 2, then Peter should have shouted from the housetop that we should rightly divide!
 - (v) Paul's ministry represents the first break with any other program – the first dispensational change in HISTORY
- (2) Here are the expressions in Paul's epistles.
- (a) The time when all in Heaven and Earth are put into one kingdom is called the Dispensation of the Fullness of Times – Eph 1:10
 - (i) This does not mean that all distinctions end.
 - (ii) It means that all are on one side with the forces of evil in Hell forever
 - (iii) Structure is not destroyed, it is cleansed!
 - (b) A dispensation committed to Paul – 1Cor 9:17; Col 1:25
 - (c) Dispensation of the Grace of God – Eph 3:2
 - (d) Eph 3:9, Dispensation of the mystery
 - (e) Godly dispensation which is of faith – 1 Ti 1:4

D. What was this new message?

1. It was not the work of Christ on the Cross since this was known in the OT as well as the Gospels

- a) 1 Cor 15:3-4 compared with Isa 52:13-53:12⁴⁰
- b) Look at John 3:16 and many other passages

2. First, there are absolutely no required ceremonies before or after salvation

- a) This was the problem in the Galatian churches and is the problem today
- b) The Galatians felt a real 'spirituality' in circumcision.
 - (1) It seemed 'special' and made them 'feel good' (it still hurt).
 - (2) However, it was wrong and a sin
- c) Modern 'half dispensationalists' feel similarly with baptism
 - (1) It was a memorable event because there was an audience
 - (2) Why isn't our faith in the Lord as memorable?
 - (3) I heard a man talked for four minutes on a prophecy message about the thrill of baptizing six new converts. If he only knew that he was disobeying God! That preacher had been raised in that branch of the Church of Christ that used no musical instruments. They taught baptismal regeneration and counted baptisms not professions of faith!
- d) We still must understand Paul's teaching to us in 1 Cor 1:13-17
 - (1) Yes, Paul baptized some but it was not a part of his commission and he never taught it.
 - (a) Some will say that he was the leader so he passed this on to others
 - (b) But, Jesus was the leader of the twelve and look at John 4:1-3
 - (c) There are no Pauline instructions of any sort about this 'so called obligation'
 - (2) Paul was sent to preach the gospel and was not sent to baptize
 - (a) Is this what Peter said? – Acts 2:38
 - (b) Indeed, the acceptance of Peter's message involved being baptized – Acts 2:41; 10:47

⁴⁰ MacArthur's Study Bible asserts that this is the most quoted passage in the entire OT

- (i) Years ago, I read of a Baptist group which immersed. The pastor, who worked physically to make a living, was unable to continue after baptizing 65 people
 - (ii) Just think, to baptize 3000 people would require each of the twelve to immerse 250 people during Pentecost!
 - (iii) But, there is no one in the earthly program who is saved and not baptized.
- e) Paul really slams all outward efforts and ceremonies in Phil 3 and Col 2:11-23 as well as here in Galatians

3. Secondly, there is a new hope for this program and it is heavenly and not of the earth.

- a) The importance of believing God's description of our hope – Gen 15:6
- b) All other saved humans will be connected with this earth – in the New Jerusalem or the rest of the earth.
 - (1) Their hope is on the earth
 - (2) Those of Israel share in the hope of Abraham – from the Euphrates to the Nile forever! – Gen 15:17-21
 - (3) The throne of David will rule over all men on the earth -- 2 Sam 7:5-16
- c) Resurrection bodies – 1Cor 15:35-41 – earthly and heavenly bodies
- d) Paul's top secret vision of our hope – 2 Cor 12:1-6
 - (1) The third heaven – 2 Cor 12:2 – only here in all of scripture
 - (2) The Hebrew word for heaven (or heavens) is a DUAL
 - (a) In Hebrew, singular, dual and plural (three or more)
 - (b) The Hebrew word is in the dual whether translated heaven or heavens

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שָׁמַיִם שָׁמַיִם

shâmayim shâmeḥ

shaw-mah'-yim, shaw-meh'

The second form being dual of an unused singular; from an unused root meaning to *be lofty*; the *sky* (as *aloft*; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve); - air, X astrologer, heaven (-s).

(c) Here is a really strange verse about God riding upon the heaven (dual). Look at the Hebrew word and its meaning! God rides the starry heavens like a cowboy rides a horse. Clearly, God 'lives' outside the confines of the universe. AMEN!

Deu 33:26 *There is* none³⁶⁹ like unto the God⁴¹⁰ of Jeshurun,³⁴⁸⁴ *who* rideth upon⁷³⁹² the heaven⁸⁰⁶⁴ in thy help,⁵⁸²⁸ and in his excellency¹³⁴⁶ on the sky.⁷⁸³⁴

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רָכַב

râkab

raw-kab'

A primitive root; to *ride* (on an animal or in a vehicle); causatively to *place upon* (for riding or generally), to *despatch*: - bring (on [horse-] back), carry, get [oneself] up, on [horse-] back, put, (cause to, make to) ride (in a chariot, on, -r), set.

- (3) So, perhaps the third heavens is what existed as God's throne throughout eternity. Paul could not talk of it – he may have lacked the vocabulary!
- (4) Believe it and thank God NOW. Cf 1Cor 2:9-12 is true for all ages

4. Thirdly, the body of the saints, called the Body of Christ, is totally without any distinctions – there is neither Jew nor Gentile. – Eph 3 (ESV)

(Eph 3:1) For this reason I, Paul, a prisoner for Christ Jesus on behalf of you Gentiles--
 (Eph 3:2) assuming that you have heard of the stewardship of God's grace that was given to me for you,

(Eph 3:3) how the mystery was made known to me by revelation, as I have written briefly.
 (Eph 3:4) When you read this, you can perceive my insight into the mystery of Christ,
 (Eph 3:5) which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit.
 (Eph 3:6) This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.
 (Eph 3:7) Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power.
 (Eph 3:8) To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ,
 (Eph 3:9) and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things,
 (Eph 3:10) so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.
 (Eph 3:11) This was according to the eternal purpose that he has realized in Christ Jesus our Lord,

- a) Remember that 'stewardship' is 'dispensation'
- b) You will find this nowhere outside of the epistles of Paul
- c) This is (v. 8) untraceable – can't find it anywhere else
- d) Note: In Gal 3:19, we find that Israel's laws came to man through angels
- e) Here, we find that our program is taught to the rulers and authorities in the heavenlies (high ranking angels) through the church!
- f) Paul got it first, we got it from him and the angels get it through us!!
 - (1) I didn't say that I understood it
 - (2) But, God says it, I believe it and that settles it!

E. A dispensational postscript

1. Why did Christ stop reading an OT prophecy in the middle of a sentence?

- a) The OT passage – Isa 61:1-3
- b) Christ's reading of some of the passage – Luke 4:14-22
- c) CHRIST knew that only a part would be fulfilled AT THAT TIME!
- d) Many non-dispensationalists have a real problem with this passage.

2. Another interrupted OT passage

- a) The OT passage – Joel 2:28-32
- b) Peter says that Pentecost was the beginning of the fulfillment of this – Acts 2:15-21
- c) Many 'half-dispensationalists' have a problem with this
 - (1) Fruchtenbaum is quoted as saying that Peter was only saying that Pentecost was similar to Joel. He argues that first century Jews would often say that something was what was in an OT passage when they meant that it was similar.
 - (2) There is a whole superstructure of interpretation among Jewish rabbis that Christ condemned –
 - (a) Some goes by the name of the procedure 'Midrash' ⁴¹
 - (b) In commenting on 13:2-4, the Mishnah (a kind of 'commentary' on the Torah – books of Moses or LAW) includes the following:
 - (i) The appearances of Plague are two, which are four
 - (ii) ... the appearances (colors) of plagues are sixteen
 - (iii) ... thirty-six
 - (iv) ... Seventy-two
 - (c) It is clear to me that such methods of interpretation are contrary to scripture and not in accord with it.
- d) Christ's comment on Jewish hermeneutics at that time– Matt 15:3-9

Mat 15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?
 Mat 15:4 For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death.

⁴¹ Rabbi Jacob Neusner, *Midrash in Context*, this example is on page 15

Mat 15:5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me;
 Mat 15:6 And honor not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.
 Mat 15:7 Ye hypocrites, well did Isaiah prophesy of you, saying,
 Mat 15:8 This people draweth nigh unto me with their mouth, and honoreth me with *their* lips; but their heart is far from me.
 Mat 15:9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

- e) Peter did not alter passages with this type of logic for that would be contrary with what Christ taught.
- f) Unless scripture requires it, we must trust the words of the New Testament and the Old Testament taken at face value – the natural method of understanding a passage.

VI. Paul's special training to preach among the Gentiles this new message and commission – Gal 1:13-24

<p style="text-align: center;">NIV – Galatians – Training Came directly from Christ</p>	<p style="text-align: center;">NIV – Acts – Early Ministry Came from others</p>
<p>1:13 For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it. 14 I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers. 15 But when God, who set me apart from birth and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man, 17 nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus. 18 Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days. 19 I saw none of the other apostles--only James, the Lord's brother. 20 I assure you before God that what I am writing to you is no lie. 21 Later I went to Syria and Cilicia. 22 I was personally unknown to the churches of Judea that are in Christ. 23 They only heard the report: "The man who formerly persecuted us is now preaching the faith he once tried to destroy." 24 And they praised God because of me.</p>	<p>9:10 In Damascus there was a disciple named Ananias. The Lord called to him in a vision, "Ananias!" "Yes, Lord," he answered. 11 The Lord told him, "Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying. 12 In a vision he has seen a man named Ananias come and place his hands on him to restore his sight." 13 "Lord," Ananias answered, "I have heard many reports about this man and all the harm he has done to your saints in Jerusalem. 14 And he has come here with authority from the chief priests to arrest all who call on your name." 15 But the Lord said to Ananias, "Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. 16 I will show him how much he must suffer for my name." 17 Then Ananias went to the house and entered it. Placing his hands on Saul, he said, "Brother Saul, the Lord--Jesus, who appeared to you on the road as you were coming here--has sent me so that you may see again and be filled with the Holy Spirit." 18 Immediately, something like scales fell from Saul's eyes, and he could see again. He got up and was baptised, 19 and after taking some food, he regained his strength. Saul spent several days with the disciples in Damascus. 20 At once he began to preach in the synagogues that Jesus is the Son of God. 21 All those who heard him were astonished and asked, "Isn't he the man who caused havoc in Jerusalem among those who call on this name? And hasn't he come here to take them as prisoners to the chief priests?" 22 Yet Saul grew more and more powerful and baffled the Jews living in Damascus by proving that Jesus is the Christ. 23 After many days had gone by, the Jews</p>
<p style="text-align: center;">NIV – 2 Cor 12 – other Visions</p> <p>12:1 ¶ I must go on boasting. Although there is nothing to be gained, I will go on to visions and revelations from the Lord. 2 I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know--God knows. 3 And I know that this man--whether in the body or apart from the body I do not know, but God knows-- 4 was caught up to paradise. He heard</p>	

<p>inexpressible things, things that man is not permitted to tell.</p> <p>5 I will boast about a man like that, but I will not boast about myself, except about my weaknesses.</p> <p>6 Even if I should choose to boast, I would not be a fool, because I would be speaking the truth. But I refrain, so no-one will think more of me than is warranted by what I do or say.</p> <p>7 To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me.</p> <p>8 Three times I pleaded with the Lord to take it away from me.</p> <p>9 But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.</p> <p>10 That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.</p>	<p>conspired to kill him, 24 but Saul learned of their plan. Day and night they kept close watch on the city gates in order to kill him. 25 But his followers took him by night and lowered him in a basket through an opening in the wall. 26 When he came to Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he really was a disciple. 27 But Barnabas took him and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly in the name of Jesus. 28 So Saul stayed with them and moved about freely in Jerusalem, speaking boldly in the name of the Lord. 29 He talked and debated with the Grecian Jews, but they tried to kill him. 30 When the brothers learned of this, they took him down to Caesarea and sent him off to Tarsus. 31 Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord.</p>
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A. We have several things that absolutely set Paul apart from the twelve. That is, he claims that he got these things directly from God and nowhere else.

1. Note: We have Paul's absolute uniqueness in the following three areas

- a) His Apostleship – 1,2
- b) His Message – 11,12
- c) His Training – 16,17

2. We can never say that we are unique in any of this for:

- a) We, at some point, get truth from the Word written by holy men of God who were directed by the Holy Spirit or, as Paul was, taught directly by Christ – 2Pt 1:21
 - (1) Of course, we must remember that our unique message came from Christ through Paul so that message will not be found in the Gospels, the OT or the Jewish (sometimes called the general) epistles
 - (2) The epistles of James, Peter, John and Jude are about the earthly program so they are not "general"
 - (a) Look at the greetings in James and Peter
 - (b) Note also the training of the twelve and their hope
 - (c) Remember Matt 19:28 and Luke 22:30
 - (3) Numbers in the scriptures are a very interesting study – there are at least two books on the subject – one by Bullinger⁴² and one by F. W. Grant⁴³
 - (a) Whether men like it or not, twelve is almost always linked to Israel – it surely is in Matt 19:28 and Luke 22:30
 - (b) The New Jerusalem is described in two ways with the twelve tribes – Rev 21:9-21
 - (i) Gates have the twelve tribes
 - (ii) Foundation is twelve apostles
 - (iii) The L, W, H are each 12,000 stadia
 - (iv) Wall was 12 X 12 cubits thick
 - (c) Why do people want to put us there?
 - (i) Likely, the misunderstanding of the bride, wife of the Lord

⁴² <http://philologos.org/eb-nis/>, E. W. Bullinger, Number in Scripture

⁴³ http://www.biblecentre.org/topics/fwg_numerical_structure.htm, <http://www.youngagain.de/bible/eng/muster-buecher.htm>, the book seems to be out of print

- (ii) It is Israel – Rev 19:7; 21:2, 9-10; Jer 3:14
 - (a) Look at Jer 3:12-14; 31:32
 - (b) The book of Hosea is an allegory of the whole relationship of Jehovah (Yahweh) and Israel
 - (i) He was to marry a whore – Hosea 1:2 (certainly undesirable and often forbidden)
 - (ii) The whoredoms had to do with idolatry – spiritual whoring
 - (iii) All of the names in this book have symbolic meanings but it is still true that Hosea literally lived the analogy
 - (iv) Hosea 2:1-7, return to the first husband
 - (v) Note Hosea 2:16-17-21
 - (vi) Israel is the wife (divorced at present) and bride in Revelation
 - (vii) Hosea was to again go to Gomer – 3:1- just as God will return to Israel in Revelation
 - (viii) This behavior of Hosea was an immense object lesson for Israel!
 - (c) Other bizarre behavior
 - (i) Compare Isaiah who ran around in his 'underwear' or 'loin cloth' for three years – Isa 20:1-6
 - (ii) Compare God took Ezekiel's wife but instructed Ezekiel to not mourn his wife's death as a symbol to Israel – Ezek 24:16-27
- (iii) Eph 5:23-25 is an analogy.
 - (a) The church is not called his wife.
 - (b) Rather, the love of the husband is to be similar to that love which Christ has for the church.
 - (c) The church today is called the BODY of Christ – a man's body is not his wife
 - (d) Note Eph 4:12, 13 where the word 'man' in verse 13 is the word for the 'male' or husband. It is aner not anthropos (the word for man as human)
 - (iv) Conclusion: Israel is the bride of Christ as well as the wife of Christ. Just as Hosea went and sought his unfaithful wife
- (d) Many 'half dispensationalists' try to make the twenty four elders in Revelation refer to the Body of Christ.
 - (i) (MacArthur argues that these are redeemed people and the only people up there are those of the present day church⁴⁴)
 - (a) There is no scripture to support this.
 - (ii) In addition, we have these FACTS
 - (a) John said he was in the Spirit concerning the day of the Lord – Rev 1:10, which is associated with Israel – Joel 2:1-, 28-31; 3:1-
 - (b) In addition, 24 is 2 x 12 which would associate this with Israel
 - (c) The number 24 occurs several times in the OT. Here are some together with a verse in Rev 4:4. Some try to make the verses in Rev apply to the Body of Christ but that is simply not appropriate. It is about Israel and her program.

(Num 7:88) And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.
 (Num 25:9) And those that died in the plague were twenty and four thousand.

⁴⁴ John MacArthur, Op. Cit.

(2Sa 21:20) And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

(1Ki 9:28) And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

(1Ki 15:33) In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

(Rev 4:4) And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

(Rev 4:10) The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying,

(Rev 5:8) And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

(Rev 5:14) And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth forever and ever.

(Rev 11:16) And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God,

(Rev 19:4) And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia.

b) We may immediately get it from a Bible teacher or many Bible teachers

c) We must always check with scripture. It is our source.

(1) Given the errors of the day, I like to call myself a "Bible Christian."

(2) The word "Christian" has lost all of its meaning since it includes

(a) Roman Catholics

(b) Liberals, beyond belief

(c) So called evangelical open theists

(d) Arminians of all descriptions

(e) You should make a list!!

3. Paul's absolute insistence that we are to follow HIM (as he has learned from the Lord, of course)

a) We are to follow PAUL

(1Co 4:16) Wherefore I beseech you, be ye followers of me.

(1Co 11:1) Be ye followers of me, even as I also *am* of Christ.

(Eph 5:1) Be ye therefore followers of God as dear children:

(Php 3:17) Brethren, be followers together of me, and mark them which walk so as ye have us for an example.

(1Th 1:6) And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

(1Th 2:14) For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

(1) When Paul talks of following Christ, he is not speaking of following Christ's commands in the gospels

(2) He is talking about Christ's teaching of Paul as we learned earlier in Gal 1:1-2, 11-12, 16-17

b) Neither Peter nor did any of the twelve apostles ever say to follow him. Yet, he instructs as an apostle

c) Christ on earth told the twelve to follow HIM – many times. Here are the references in Matthew alone

(Mat 4:19) And he saith unto them, Follow me, and I will make you fishers of men.

(Mat 8:19) And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

(Mat 8:22) But Jesus said unto him, Follow me; and let the dead bury their dead.

(Mat 9:9) And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

(Mat 16:24) Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

(Mat 19:21) Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

- d) Dispensational teaching requires that you follow the program that is for you. This is why it is so important to follow Paul TODAY. In the tribulation believers will again follow the earthly program.
- (1) We cannot find the instructions to follow just anywhere in scripture
 - (2) We talk of men who have a following but we need to follow that man whom God instructed us to follow or who, under inspiration tells us to follow them.
 - (3) Clearly, TODAY, that is the apostle Paul
 - (4) There are verses in which following Moses or another had to do with following God in that DISPENSATION
- e) Remember the DIETARY laws as evidence that we need to know just what rules we are to follow: This brief outline is what Bullinger calls an introversion. This means that the first and the last have the same rules. The second and the second from the end have the same rules etc. Thus, (1) = (5), (2) = (4). Israel's rules are the strictest and stand in the middle.
- (1) The First Dietary Laws
 - (a) Totally Vegetarian – Gen 1:29, 30
 - (b) MacArthur says it is until the curse in Gen 3:14-19 but there is no mention of diet in these verses.
 - (i) Indeed, the idea that animals would fear man is not revealed until AFTER the flood when man would eat meat!
 - (ii) We should never add to scripture
 - (iii) Furthermore, the scripture fully answers our questions in Gen 9:2-5-
 - (c) One writer says that vegetarian rules are NEVER in the Bible
 - (2) The next dietary laws – after the flood
 - (a) Any type of animal is allowed – Gen 9:2-5
 - (b) Consequence -- animals will fear man
 - (c) Restrictions – no eating or drinking of blood.
 - (d) Man rules animals
 - (e) If animals or man shed innocent humans, they will be killed
 - (3) Israel's dietary laws – Lev 11:1-47; Deut 14:4-8
 - (a) Israel criticized for not keeping – Isa 65:1-4; 66:15-17
 - (b) The point in Acts 10:9-14 is taking gospel to Gentiles.
 - (c) The rules are quite detailed and enforced
 - (d) They will again be in the tribulation for Israel is again central
 - (4) Rules under Paul – same as after the flood
 - (a) The same dietary laws as in Gen 9
 - (i) All meats allowed – Col 2:14-16-19; 1 Tim 4:4-5
 - (ii) Restrictions as to blood-- Acts 15:22-29
 - (b) Israel's rules do not apply to us – there is neither Jew nor Gentile in the Body of Christ
 - (c) Do not cause former idol worshipers to sin – 1Cor 8:7-13
 - (d) Paul renounces the ceremonial law in Phil 3
 - (5) The rules in the earthly kingdom are vegetarian
 - (a) All animals are domestic with no enmities – Isa 11:6-10
 - (b) This appears to include the millennium since there is judgment – Isa 11:4
- f) Whom do you follow –
- (1) All scripture is for our learning
 - (2) There are portions which we do not follow for they pertain to a different dispensation

B. He did not consult any man - 1:16

1. This is distinct from Acts 12 and 13 – see Acts 13:1-3

2. The commission of the twelve began in Jerusalem and was to eventually branch to the world after Judea and Samaria – Acts 1:8

3. Remember, Paul carried on a ministry during Acts that is quite distinct from the special commission, message and training that he is discussing here

- a) During Acts, he kept kosher in Jerusalem – Rom 14:5-8
 - (1) He forbade this in Antioch – Gal 2:11-
 - (2) He totally abandons this in Phil 3
- b) During Acts, he went to the Jew first – Acts 13:13-15
- c) He even offered a sacrifice – Acts 21:17-
 - (1) Paul comes to Jerusalem – At 21:17-19
 - (2) The concern of the Jews – Acts 21:20-25
 - (3) Offering – animal sacrifice – Acts 21:26
 - (a) Was the charge of Acts 21:20-21
 - (i) Probably for he as much as said so to Peter in Gal 2:11-
 - (ii) Stam seems to ignore that the Jews among the Gentiles were now in the body of Christ where there is neither Jew nor Gentile⁴⁵
 - (b) Not a sin since Paul had two commissions from Acts 9-28
 - (i) The Jerusalem council in Acts 15 clearly had a difference between the Jewish churches headquartered in Jerusalem and the Gentile congregations.
 - (ii) The hint that the nature of the congregation is what mattered, look at Gal 2:11-14-
 - (iii) By the way, 'theirs and ours' in 1Cor 1:2 (apparently started from the synagogue next door – Acts 18:7-8)
 - (iv) Timothy (mother Jewish, father Greek) was circumcised in preparation for going to Jewish folks – At 16:1-4
 - (c) Stam argues that it was a sin based on the fact that ultimately we are saved by the blood of Christ not some ritual given by Moses
 - (i) But, the saved Jews will again keep kosher in the tribulation and will even have sacrifices in the Millennium – Ezek 44
 - (ii) We need to remind ourselves that the law never saved but illustrated the 'lamb of God' who takes away the sin of the world – John 1:29
 - (iii) Indeed, the Lord's Supper, which is for today, is a memorial of the blood of Christ – 1 Cor 11:23-26
 - (iv) This is until he comes. But, in the millennium, there are sacrifices but Christ is ruling!
 - (4) Paul arrested – Acts 21:27-

C. He did not consult with those who were apostles before – 1:17

1. Paul goes out of his way to establish his independence from the twelve

2. His disconnect from the twelve is obvious.

D. He went to Arabia immediately to learn directly from the Lord – 1:17

1. He had learned from Gamaliel – Acts 22:3

2. Paul is talking here of being immediately taught and trained by the Lord in this new dispensation

3. MacArthur's Bible⁴⁶ says that this was east of Damascus and stretched down to Sinai

- a) This no doubt includes his preaching in Acts 9:20-22

4. After three years – approximate time of his first visit to Jerusalem

- a) This is the many days of Acts 9:23
 - (1) This was a period of three years in which he ministered in Nabtean Arabia, an area around Damascus (see MacArthur's Bible)
 - (2) The Bible doesn't tell so much of his ministering but Paul clearly asserts that his learning was independent from the twelve – Gal 1:17

⁴⁵ Stam, *Acts Dispensationally Considered, Volume 4*, pp 14-

⁴⁶ John MacArthur, *Op. Cit.*

- (3) We learn from
 - (a) The Word itself – 2Tim 2:15; 3:16-17
 - (b) Other teachers – 2 Tim 2:2
 - (c) We have no direct revelations EVER – 1 Timothy 4:1-13-
 - (d) Paul – we are to follow Paul – 2Th 3:7, 9; Php 3:16, 17; 1Th 1:6; 2:13; 4:1
- (4) Paul learned apart from any man for he had a new dispensation.
 - (a) This point is usually ignored by today's Bible teachers and Pastors
 - (b) Because men want popularity, they go along with that which compromises Paul's ministry.
- b) This fits perfectly with Acts 9:26 where he, as Saul, told of his conversion
- c) There is no record here of his teaching any of the present dispensation to the twelve. They would have to learn from Paul – 2 Pt 3:15-16
- d) Acts 15 (the council at Jerusalem) together with Gal 2:11- show that Antioch and Jerusalem treated the ceremonial law quite different.
- e) We know that he was taught of the Lord so he knew some of the present truth

5. Paul talks of visions and revelations fourteen years before he wrote 2Cor in 2Cor 12. This no doubt occurred sometime during this period (see below). About the time of Acts 9:23-26 – 2Cor 12:1-6

- a) Paul refers to the sentence of death in 2Cor 1:8-11
 - (1) This began shortly after he was saved -- Acts 9:23-26

6. Fourteen years -- approximately

- a) This 14 years is similar to the time as introduced in Gal 2
- b) This means he had this vision while in the regions of Syria and Cilicia and during the silent period of Acts 10-12 where Acts talks of Peter
- c) He was not allowed to tell all.
- d) He had a humbling affliction so he would not derive pride from his special apostleship
- e) This physical difficulty is a forerunner of the fact that, in this dispensation we do not expect perfect health – 2Cor 12:7-10
 - (1) This obliterates the Pentecostals and their followers
 - (2) Compare with James 5:13-18

7. This makes the writing of 2Cor to come after Acts 15 as to approximate time.

8. The churches of Judea only knew that he was a believer and knew nothing of his new revelations – Gal 1:18-24 and Acts 9:13:3

9. He then (after 14 years) went to the great council of Acts 15; Gal 2:1-10

VII. Paul defends His Message – Gal 2:1-10

Gal 2:1 Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me.
Gal 2:2 I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain.
Gal 2:3 But even Titus, who was with me, was not forced to be circumcised, though he was a Greek.
Gal 2:4 Yet because of false brothers secretly brought in--who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery--
Gal 2:5 to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you.
Gal 2:6 And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)--those, I say, who seemed influential added nothing to me.
Gal 2:7 On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised
Gal 2:8 (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles),
Gal 2:9 and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised.
Gal 2:10 Only, they asked us to remember the poor, the very thing I was eager to do.

A. Some interesting differences pointed out by Charles Baker⁴⁷

PAUL Went by special revelation.	LUKE The church sent them.
PAUL Accompanied by Barnabas and Titus	LUKE Titus not mentioned
PAUL Opposed by false brethren who slipped in secretly to spy.	LUKE Opposed by believers who were Pharisees
PAUL Other apostles added nothing to Paul.	LUKE No mention.
PAUL Mention of the gospel of the uncircumcision and of the circumcision.	LUKE No mention.
PAUL Agreement reached for Paul to go to the Gentiles and the other apostles to the Jews.	LUKE No mention.
PAUL No mention.	LUKE Peter's speech about being the first to preach to Gentiles and how God put no difference between Jews and Gentiles.
PAUL No mention.	LUKE Discourse by James on Amos 9.
PAUL No mention.	LUKE Letter written freeing Gentiles from Mosaic law and a disclaimer they had sent these men to Antioch who were insisting on circumcision for Gentiles.
PAUL Mentioned as second visit to Jerusalem.	LUKE Mentioned as Paul's third visit to Jerusalem.

1. For these reasons, some have thought that there were two such visits

2. I do not consider the evidence strong enough to have two nearly identical events with neither source mentioning both.

3. We note the following about Paul's 'first' visit to Galatia⁴⁸

"We know Paul went to cities in the southern part of the province on his first missionary journey, but Luke does not mention Paul going into Galatia until his second missionary journey (Acts 16:6), where Phrygia, to which Paul went on his first journey, is distinguished from Galatia. Luke uses Galatia in the same way in Acts 18:23. Thus Luke limits Galatia to the original small territory to which Paul did not go until his second journey. Now, if Paul uses Galatia in this same sense, he must be addressing his letter to churches he established on his second journey. But the problem is that Luke gives no record of Paul establishing even one church in Galatia. But if Paul uses Galatia in this epistle in the sense of the enlarged province, then we know the churches addressed were in Antioch in Pisidia, Iconium, Lystra, and Derbe. This problem has led to two theories, the North Galatian Theory, and the South Galatian Theory. The former supposes the churches addressed were in the chief cities of the north, Ancyra (modern Ankara), Pessinus, and Tavium, even though these cities are not mentioned in the Bible. The maps of Asia minor in many Bibles and Bible atlases follow the North Galatian view."

Since Paul did not visit this northern section of Galatia until his second missionary journey it is evident, according to the northern view, that Galatians must have been written after that journey, and perhaps while he was on his third journey. And since Luke is silent about Paul having established any churches in this northern region there is no way of knowing in what cities they were located or who the people were. On the other hand, if the South Galatian hypothesis is correct, the churches ...

B. An interesting timeline, also from Baker's book on Galatians (remember that most put the Birth of Christ at 4 BC

30 A.D. Pentecost

35 A.D. Saul's conversion

38 A.D. Saul's first visit to Jerusalem (Gal. 1:18; Acts 9:26).

38 - 45 A.D. Saul preaches in Syria and Cilicia (Gal. 1:21; Acts 9:30).

40 A.D. Cornelius converted (Acts 10:32-48).

45 A.D. Reception of Gentile converts into Jewish church at Antioch. Barnabas brings Saul from Tarsus to minister at Antioch (Acts 11:19-26).

46 A.D. Barnabas and Saul sent to Jerusalem with famine relief (Acts 11:27-30; 12:25).

47 - 48 A.D. Saul and Barnabas on first missionary journey (Acts 13:1-14:25).

49 A.D. Paul goes to Jerusalem to meet with Jewish apostles (Acts 15:1-29; Gal. 2:1-10). This is his second visit according to Paul and his third according to Luke. This is not a contradiction. Luke

⁴⁷ Charles Baker, *ibid*, p.15

⁴⁸ Charles Baker, *ibid*, p. 8

tells us of things Paul did which are not mentioned by Paul in his epistles, and vice versa. Paul does not state in Galatians 2:1 that this was his second visit to Jerusalem, He simply dates it as fourteen years later.

C. Circumstances called for a meeting – Acts 15:1

- 1. People have had dispensational problems from the beginning of the present dispensation.**
- 2. The seal to the Jew was circumcision.**
- 3. We have pointed out that water baptism is the bone of contention today.**
 - a) Procedure – immersion, pouring, sprinkling
 - b) Time – before saved, soon after saved
- 4. No one seems to deal with**
 - a) Paul not sent to baptize – 1 Cor 1:17
 - b) Paul tells us repeatedly to follow him, yet gives no instruction on the issue
- 5. Remember, if we follow the twelve, we must expect healing as in James 5:13-18**
 - a) Paul did not even get that in 2Cor 12:7-
- 6. We should make perfect decisions as in James 1:5-8**
 - a) If you doubt, you are in trouble or worse
 - b) We have many poor people in the church
 - c) Even the twelve at Jerusalem were in trouble financially – Rom 15:26-27

D. Paul would have two very important reasons for this visit:

- 1. God told him to go – Gal 2:2**
- 2. The Antioch brethren want Paul to go – Acts 15:2-3**

E. Paul specifically mentions taking TITUS with him – Gal 2:1-3

- 1. This is a crucial test to see if they understood the difference between trusting the Lord in this dispensation and becoming a proselyte in Israel's program**
 - a) There is a strong difference between TITUS, a full gentile and Timothy whom the Jews would regard as a Jew – Acts 16:3
 - b) No one compelled TITUS to be circumcised
 - c) This language seems to suggest that some tried to get TITUS circumcised.
 - d) Clearly, circumcision was not a part of Paul's message as it was in the ministry headquartered in Jerusalem.
 - e) The similarity with baptism and the grace message is hard to ignore – 1Cor 1:17

F. The false brethren – Gal 2:4-5

1. Described – Gal 2:4

- a) We conclude that these men were lost Jews for the use of 'false brothers' in the ESV and some other translations seems to support the idea that these weren't saved Jews

(Pro 6:19) a false witness who breathes out lies, and one who sows discord among brothers.
(2Co 11:26) on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers;
(Gal 2:4) Yet because of false brothers secretly brought in--who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery--

- b) There are unbelievers who behave as if they were believers for some advantage they perceived – note: 2Cor 13:5-6
- c) Stam suggests that tried to intimidate both Paul and Titus in verse 4⁴⁹.

2. The differences between the twelve and Paul prove that we are studying a period where two programs are active – that of the twelve and that of Paul.

3. This all changes when Israel's program is postponed in Acts 28.

- a) Phil 3 records what Paul said and did then
- b) Until then, Paul had two commissions
 - (1) To Israel: from Acts 12 or 13 to Acts 28
 - (2) To the Body: from Acts 9 on ...

⁴⁹ Stam, *ibid*

4. These false men were secretly brought in by stealth (secretly): Gal 2:4

- a) This implies that some of the leaders were not in on the attack.
- b) They were spying out OUR liberty to see if they can destroy it

5. Paul did not give into this attack at all

- a) Why, for an hour – seems like a long time to me!
- b) This was to preserve the truth – we do not allow lies from the pulpit EVER
- c) We need this strength in doctrine all of the time – the enemy wants you to compromise

6. Some see a second reason for this strong stand⁵⁰

- a) Paul writes a letter to Titus where he says

(Tit 1:5) This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you--

(Tit 1:6) if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination.

(Tit 1:7) For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain,

(Tit 1:8) but hospitable, a lover of good, self-controlled, upright, holy, and disciplined.

(Tit 1:9) He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

(Tit 1:10) For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party.

(Tit 1:11) They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach.

(Tit 1:12) One of the Cretans, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."

(Tit 1:13) This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith,

(Tit 3:8) The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people.

(Tit 3:9) But avoid foolish controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless.

(Tit 3:10) As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him,

(Tit 3:11) knowing that such a person is warped and sinful; he is self-condemned.

- b) Leading a group sometimes means that you have to mark certain folks as heretics.
- c) Stam says the following when comparing Titus and Timothy⁵¹

"An interesting comparison between Timothy and Titus can be found in what Paul had to say with regard to the visits they both made to Corinth. Timothy was, of course, far above the careless Corinthian believers both morally and spiritually. Yet when Paul sent Timothy to Corinth he had to write a letter in advance, exhorting them, "Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. Let no man therefore despise him..." (I Cor. 16:10-11). Later when Titus had been to Corinth and had returned, Paul wrote to the church there something very different: "And his [Titus] inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him" (II Cor. 7:15). Quite a difference!

7. Further remarks on this important meeting⁵²

"And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain" (Gal. 2:2).

"In Acts 15 we read that the church at Antioch sent Paul to Jerusalem. This was true, but there is more to this than that, of which Luke does not inform us. Paul declares that Christ sent him by special revelation.

"However he was not sent to check with the twelve or to make sure that he was preaching the same message as they. Rather, the Lord sent him to Jerusalem to communicate to the leaders "that gospel which I [Paul] preach among the Gentiles." Why did he need to tell them what he had been preaching to the Gentiles, and why this phraseology if his gospel was exactly the same as their gospel? This is not the only place where he used such wording regarding the message which he preached. Three times he called his good news "my gospel" (Rom.

⁵⁰ Stam, *op. cit.*

⁵¹ Stam, *ibid*, p. 69

⁵² Stam, *ibid*

2:16; 16:25; II Tim. 2:8). Frequently he said, "Our gospel," or "that gospel which I preach unto you" or "that gospel which ye have received of me," or "the gospel which was preached of me." His epistles are filled with such phraseology why should he put such emphasis on the distinctiveness of his message if it were not distinct and separate from that which the twelve had been preaching?

In Galatians 2:2 it is quite natural to read, "I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles." But he gave us further proof as he continued: "I went.. privately to them which were of reputation, lest by any means I should run, or had run, in vain." Does this not prove that it was necessary for him to persuade the leaders at Jerusalem that this new message, "the gospel of the grace of God," was indeed God's message? It is also evident from the dissension and disputation that arose between Paul and the Judaizers, who had come to Antioch, that Paul's gospel was distinct from that of the twelve.

This is proof that the gospel of the grace of God committed to him was new and different from the gospel of the Kingdom which had been committed to the twelve. And it is proof that the commission given to him, and to us, is different from the Great Commission given earlier to the twelve.

Galatians, Chapter 2, shows the basic differences in their messages. The twelve had preached Christ as Israel's King and, at that point, had not yet learned that through His death the Mosaic law was to be set aside. Paul's whole message to the Gentiles was based on the setting aside of the law; and the unfolding of the dispensation of the grace of God and the all-sufficient finished work of Jesus Christ at Calvary.

G. The Apostle Paul - 14 passages which state that he is the Lord's Spokesman to the Gentiles⁵³

In spite of all the evidence ..., there will still be those who insist upon following the teachings of the Lord while He was upon this earth. However, the Lord Himself - Whose teachings they are trying to follow - makes an interesting statement regarding those who reject His spokesman. In order for anyone to receive Him, they must first receive His messenger, as He states in John 13:20 -

Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

The warning here is obvious. If anyone is to receive the Lord Jesus Christ, he must do so through the Lord's chosen messenger. And the Bible states in at least 14 different places that Paul was the apostle through whom the Lord spoke to the Gentiles, just as Christ was sent to Israel

Here, then, are 14 passages which specifically name Paul as the Lord's messenger to the Gentiles:

1. First, the Lord tells Ananias in a vision that He has chosen Paul to go to the Gentiles, in Acts 9:15 -

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

2. Later, in front of an angry mob in Jerusalem, Paul also relates how the Lord chose him specifically to minister to the Gentiles, in Acts 22:21 -

And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

3. When Paul later defends himself before Agrippa, he describes the circumstances surrounding his conversion. In doing so, he again relates the Lord's promise to send him to the Gentiles, in Acts 26:15-18 -

15: And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.
16: But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;
17: Delivering thee from the people, and from the Gentiles, unto whom now I send thee,
18: To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

⁵³ Ernest R. Campbell, taken from *Basics of Mid-Acts Dispensationalism*, <http://www.geocities.com/benwebb.geo/basics.html#16>

4. In Acts 13, Paul and Barnabas reprimanded the unbelieving Jews in Antioch. This was Paul's first recorded sermon in the Bible, in which he also emphasized his ministry to the Gentiles, in Acts 13:46-47 -

46: Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.
47: For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

5. After the Jews in Corinth rejected his message, Paul again stressed his Gentile ministry, in Acts 18:6 -

And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

6. Paul's Gentile apostleship is also obvious throughout his written epistles. For instance, Paul specifically claims to be "the" apostle of the Gentiles in Ro. 11:13 -

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

7. Paul again emphasizes his calling as "the" minister of Christ to the Gentiles in Ro. 15:15-16 -

15: Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,
16: That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

By contrast, it is interesting to note that in this same chapter, Paul states that Christ's ministered to "the circumcision" (Israel), in Ro. 15:8 -

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

8. Another passage that demonstrates Paul's unique apostleship to the Gentiles, in which he distinguishes between the gospel he was preaching and the gospel the other apostles were preaching, is Gal. 2:7-9 -

7: But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;
8: (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)
9: And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

9. Even in his prison epistles (written after the events recorded in the book of Acts), Paul continues to emphasize his ministry to the Gentiles, as in Eph. 3:1-2 -

1: For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
2: If ye have heard of the dispensation of the grace of God which is given me to you-ward:

10. Paul states that he preached the "unsearchable riches of Christ" among the Gentiles, in Eph. 3:8-9 -

8: Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
9: And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

11. It is also important to note that Paul never claimed to be the Lord's "only" minister to the Gentiles. To make such a claim would be foolish, since others (such as Barnabas) ministered with him. Paul was, however, the only apostle the Lord sent to the Gentiles with a specific message. We can therefore understand why Paul would lay claim to being "the" apostle of the Gentiles, as in Ro. 11:13. Since the dispensation of God was given to Paul, he again emphasizes his gentile ministry in Col. 1:25-27 -

25: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;
26: Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
27: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

12. In view of the fact that the 12 apostles confined their ministries to the nation of Israel, Paul is also the only writer in the Bible who claims to be a "teacher" of the Gentiles, in 1 Tim. 2:7 -

Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

13. Later, Paul again states that he is a "teacher" of the Gentiles, in 2 Tim. 1:11 -

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

14. In this same epistle - probably written just prior to Paul's death - it is clear that his ministry to the Gentiles has been successful (2 Tim. 4:7-8). Paul's final victory as the Lord's messenger to the Gentiles is also obvious from 2 Tim. 4:17 -

Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

H. The 'influential' and/or 'important' added nothing to Paul – Gal 2:6

1. This is either arrogant or accurate

- a) If Paul were being arrogant, this would be a sin
 - (1) When writing under the direction of the Holy Spirit, such sins can't be.
 - (2) So, Paul is giving an accurate understanding of who these men were
 - (3) From the pen of an apostle who is receiving this letter from the Holy Spirit, it is absolutely accurate
- b) Remember, Paul's letters are scripture as noted by Peter – 2Pt 3:14-18
 - (1) His patience = a gap of time before the tribulation
 - (2) The tribulation will be terrible
 - (3) Some are trusting the Lord during this time (before the tribulation)
 - (4) As Paul has written to you = Jews in Israel's program
 - (a) Peter's epistle(s) addressed to Jews in the Kingdom program – 1Pt 1:1-2
 - (b) Some suggest that this is Romans. In fact, Romans 2 is addressed to the Jews
 - (i) Romans 2 is written to Jews Rom 2:1-
 - (ii) Romans 2:4 – God's kindness or patience leads you to repentance
 - (c) Look at the outline of the earlier part of Romans
 - (i) Romans 1:18-32 – the fall of the ancient Gentiles
 - (ii) Romans 2 – the fall of the Jews
 - (iii) Romans 3:1-20 – all are condemned
 - (iv) Romans 3:21-31 – But NOW
 - (d) This may make more sense than the view that Peter is referring to Hebrews
 - (i) The topic of patience and salvation is not in Hebrews
 - (ii) It is clearly in Romans
 - (iii) Even Romans 7 seems to be addressed to Jews
 - (a) Romans 7:1 – to those who know the LAW

- (b) Romans 7:7-25 – the universal sin
- c) Paul's letters contain some things hard to understand (to the kingdom Jew) – 2Pt 3:16
 - (1) As we will see, this was true of Peter in Gal 2
 - (2) Some distort this – 2Pt 3:16
 - (3) Paul's message does not endorse lawlessness – 2Pt 3:17
 - (a) Breaking the moral code is SIN in every dispensation
 - (b) Today, we do not follow the ceremonial law – Phil 3, Col 2
 - (i) The civil and criminal codes were a pattern of God's laws for running a country
 - (ii) Moses' laws are the only civil and criminal code ever given by the Holy Spirit
 - (iii) THEOMONY is the notion that, to some extent, the civil and criminal code God gave Israel should be a pattern for men in all ages and in all countries!
 - (c) Remember, Moses' law had ceremonial, civil, criminal, moral laws
 - (4) In each dispensation, men must grow – 2Pt 3:18

2. These 'influential' giants were not all of the twelve

- a) James, one of the twelve, was killed by Herod in Acts 12:2
- b) Note, when Judas was removed, the twelve chose his successor – Acts 1:23-26
 - (1) This passage specifically states that Matthias was added to the eleven
 - (2) Some criticize the casting of lots – this was a common way for the Jews to make a decision. God even directed these decisions on occasion

(Jos 18:10) And Joshua cast lots for them in Shiloh before Jehovah. And Joshua apportioned the land to the sons of Israel there, according to their divisions.

(Neh 11:1) And the rulers of the people lived at Jerusalem. The rest of the people also cast lots, to bring one of the ten to live in Jerusalem, the holy city, and nine parts in *other* cities.

(Jon 1:7) And they said, each man to his companion, Come and let us cast lots, that we may know on whose account this evil *occurred* to us. And they made lots fall, and the lot fell on Jonah.

- (3) This took place within the scope of the earthly kingdom program.
- (4) When James (of the twelve) was killed by Herod, Paul had been saved and the kingdom program was on the way out. They had not picked a successor as they did in Acts 1.
- (5) This James was the Lord's brother and never one of the twelve
 - (a) Remember: James is Jacob in the Greek!
 - (b) This James is the Lord's brother – Gal 1:19
 - (c) This was apparently based on his blood relationship to Jesus⁵⁴
 - (i) Relationship does not prove responsibility
 - (ii) Christ played down the blood relationship – Matt 12:47-50
 - (iii) The Gospel's clearly show that, during our Lord's earthly ministry, his brothers and sisters did not believe on him – Ps 69:8; John 7:5
 - (iv) Christ specifically made Peter the head of the twelve – Matt 16:19
 - (v) In early Acts, Peter was clearly in charge – Acts 1:15; 2:14; 5:29
- (6) The message is clearly stated as coming entrusted to Peter in Gal 2:7

3. These men added nothing to Paul's message

- a) Here is another proof that there were parts of Paul's message that came only through Christ through Paul to us.
- b) We do not deny that the fundamentals of Christ's death for our sin are in both the message of Paul and that of the twelve – 1Cor 15:3-4; John 3:16-18; 5:24; Romans 3:23; 6:23; 10:9, 10; 1:16
- c) But, the special truths about the Body of Christ are found only in Paul's epistles

⁵⁴ Compare Stam, *Galatians*, p. 72

I. Two ministries or two messages contrasted, the translators' dilemma – Gal 2:7

1. The dilemma is, “Do you translate what it says or what you believe?”

2. The Greek of Gal 2:7 is represented most faithfully in the more literal translations as in the following

(Gal 2:7) But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter; (KJV)

(Gal 2:7) but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision (ASV)

(Gal 2:7) but, on the contrary, seeing that the glad tidings of the uncircumcision were confided to me, even as to Peter that of the circumcision, (DARBY)

(Gal 2:7) but on the contrary, when they saw that I had been entrusted *with* the gospel for the uncircumcised, just as Peter *with the gospel* for the circumcised, (Complete Apostles' Bible)

(Gal 2:7) But contrariwise, when they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision. (Douay)

(Gal 2:7) but on the contrary, seeing that I have been entrusted *with* the gospel of the uncircumcision, even as Peter to the circumcision, (Literal Translation)

a) Some other translations try to make it the task not the message. This is their belief but should not allow people to alter the text. This is called eisegesis⁵⁵ as opposed to exegesis. Exegesis has to do with discovering what the passage is teaching.

b) The 'Literal Translation' has a note on this verse which they attribute to Lightfoot, Gal 2:7 - The gospel of the uncircumcision (**τὸ εὐαγγέλιον τῆς ἀκροβυστίας**). The phrase only here in N.T. The gospel which was to be preached to the uncircumcised - the Gentiles. Lightfoot aptly says: “It denotes a distinction of sphere, and not a difference of type.”

(1) In this, they contradict the passage

(2) The NIV inserts the word 'task' as do some others

(3) There is always the danger that the translator will try to translate from his doctrine rather than understand it for what it says. Only Paul talks of the Body of Christ where there is neither Jew nor Gentile

(4) Indeed, in Paul's earlier ministry, he went to the Jew first – Ro 1:16

(a) Notice that in Acts 13:14, Paul went to the synagogue first

(b) This was his practice throughout his ministry before the end of Acts

3. In Galatians 1, we have seen repeated references to the uniqueness and 'novelty' of Paul's message.

a) By novelty, we mean that this is a new message, never before known

b) Paul goes out of his way to establish his unique apostleship, unique doctrine and special training from on high.

c) Admittedly, we can establish all of that from Galatians 1

d) Now, we have this emphasized again in Gal 2:7

4. There is a huge difference in the meaning

a) To call it only a 'task' is to ignore Paul's unique message

b) This distinctive message that came exclusively through Paul has been the theme of Galatians so far!

J. Paul's Apostleship was to Gentiles as was Peter's to the Jews – Gal 2:8

1. All preached the doctrines of 1Cor 15:1-4

2. The difference had to do with the circumcision and other ceremonies – Col 2:9-17

K. They agree on separate spheres – Gal 2:9

1. Right hand of friendship

a) Paul still has a Jewish ministry in Acts

b) He insists throughout his ministry the uniqueness of the Body of Christ – neither Jew nor Gentile – Eph 3

⁵⁵ From the Merriam-Webster Online, www.merriam-webster.com/dictionary, : the interpretation of a text (as of the Bible) by reading into it one's own ideas — compare [EXEGESIS](#)

- c) What is unique here is that the twelve are abandoning their Great Commission to the Gentiles – Matt 28:16-20; Acts 1:6-8; Mk 16:15

2. Further thoughts on Gal 2:9 and Acts 15:7, 14⁵⁶

- a) In Acts 15, Peter points out that God had sent him to preach to Gentiles (Acts 10)
- b) In Gal 2:9, Peter agreed to limit his ministry to Jews
- c) Clearly, what happened in Acts 15 has nothing to do with our ministries today
 - (1) Paul makes it clear in his Prison epistles that there is neither Jew nor Gentile in the Body of Christ
 - (2) All are one in Christ
- d) Another note: Clearly Peter is not the first POPE when he surrenders the GENTILE wing to PAUL
- e) Remember, the Jews had their ceremonies at this time and the Gentiles did not
- f) BUT, none were ever saved apart from the shed blood of Christ
 - (1) No works will help save or free from purgatory

L. The need to help the poor Jerusalem CHURCH⁵⁷ – Gal 2:10

1. Not the same as simply poor Jews which some might believe is meant in Acts 24:17

2. Paul is intending to help the believing 'kingdom' Jews who were poor – Rom 15:23-33

3. How did they become so poor that they couldn't take care of themselves

- a) Barring serious and unforeseen problems, what is OUR responsibility financially – 1 Tim 5:8
- b) In the Old Testament--The lazy person can learn from the ants (possibly other animals as well) – Prov 6:4-11; 30:25

(Pro 6:4) Do not give sleep to your eyes, or slumber to your eyelids.
 (Pro 6:5) Deliver yourself like a gazelle from a hand *of a hunter*, and as a bird from the fowler's hand.
 (Pro 6:6) Go to the ant, lazy man; consider her ways and be wise;
 (Pro 6:7) who, having no guide, overseer or ruler,
 (Pro 6:8) provides her bread in the summer, *and* gathers her food in the harvest.
 (Pro 6:9) How long will you lie down, O lazy man? When will you arise out of your sleep?
 (Pro 6:10) A little sleep, a little slumber, a little folding of the hands to lie down;
 (Pro 6:11) so shall your poverty come as one walking, and your need like an armed man.

c) Barnes' note on this passage

The warning against the wastefulness of the prodigal is followed by a warning as emphatic against the wastefulness of sloth. The point of comparison with the ant is not so much the foresight of the insect as its unwearied activity during the appointed season, rebuking man's inaction at a special crisis [Pro 6:4](#). In [Pro 30:25](#), the storing, provident habit of the ant is noticed.

- d) What did Christ teach in the gospels about financial responsibility
 - (1) Look what we read about Ravens – Lk 12:24
 - (2) As he sent the twelve out (to Jews only, by the way), he gave them this rule – Mt 10:9-10
 - (3) He instructed people to give all that they had to the poor for God would provide – Mk 10:21; Lk 12:32-33
 - (4) DO NOT FOLLOW THESE INSTRUCTIONS TODAY – remember 1Tim 5:8
 - (5) Even the model prayer for the 12, give us our daily bread – Mt 6:10-11
- e) The Pentecostal model for finances
 - (1) A Christian Commune (finances only) – Economic Socialism – Acts 2:44-45; 4:32-35
 - (2) Don't try it – it is NOT FOR TODAY
 - (3) It is for the earthly kingdom
 - (4) Barnabas – Acts 4:36

⁵⁶ J. C. O'Hair, *Bible Study for Bereans, July, 1937* (The Epistle to the Galatians)

⁵⁷ See C.R.Stam, *The Ant and the Raven*

- (5) Slain by the Spirit, really (not Benny Hinn style) – Acts 5:1-11
 - (a) Were they saved??
 - (b) I don't think so but only God and the two of them know the heart.
 - (c) Do you lie to the Spirit?
- (6) Some famous sins by saints
 - (a) Noah's drinking problem – Gen 9:20-28
 - (i) He even prophesied at the end
 - (ii) Did Ham do It or Canaan
 - (b) David and Bathsheba – 2Sam 11:1-5
 - (i) Since he was king, she may have had no choice!
 - (ii) OOPS: there were consequences and no abortions allowed – 2Sam 11:5
 - (iii) Here comes the cover-up (and there is booze here) 2Sam 11:6-13
 - (iv) David orders Joab to finish the job with murder – 2Sam 11:14-17
 - (v) The job is done or is it: 2Sam 11:18-24
 - (vi) God sends the prophet to David – 2Sam 12:1-10
 - (vii) David agonized over this in Ps 51
 - (viii) Indeed, there are several Psalms that show the Psalmist was very conscious of a serious sin – Ps 51, 38 (an acrostic with the Heb alphabet, the description of the illness is most interesting), Ps 6, 39-41
- (7) Do we pray when we sin?

4. The socialistic style (meant for Israel's kingdom) was disappearing

- a) The new Dispensation begins with Paul's conversion – Act 9:1-14
- b) Before any went to Gentiles with a message for Gentiles, look what God said about Paul – At 9:15-16
- c) Economic problems⁵⁸ – Acts 11:28
 - (1) The Jerusalem church had all things in common and no store – as commanded by God for them!
 - (2) Others had money for they did not have all things in common – Acts 11:29-30. This in accordance with what God commanded them.
- d) Had Israel accepted the earthly kingdom, the socialism would have worked for it was run by the Holy Spirit and Spirit filled men.

5. This is the problem with the WELFARE STATE – many do not see what their slothfulness is bringing. In the country, they are actually draining the finances of the rest – some of whom work very hard for their money

VIII. Paul vs. Peter – Gal 2:11-21

A. The Problem Acts 15:1-35⁵⁹

1. Those of Jerusalem insisted that the Gentiles must be circumcised after the manner of Moses or they are lost Acts 15:1

2. When Peter was questioned and reported the conversion of Cornelius, the Jews apparently accepted his explanation – Acts 11:18

- a) This had been some time before – Acts 15:7
- b) Why they were upset after a time is not explained. Stam suggests that they now had doubts
- c) Peter had explained to them that God had given him a direct order – Acts 11:4-
 - (1) The vision while Peter was in a Holy Spirit induced trance: Acts 11:5-10
 - (a) Even clean animals might be contaminated by unclean (?)
 - (b) Whatever, he would have to violate the clean-unclean distinction to obey the Lord's order
 - (2) Immediately, they were at his door – Acts 11:11-12
 - (a) The Spirit ordered him to go with them

⁵⁸ Stam, *Galatians*, pp 76-77

⁵⁹ Much of this is taken and modified from Stam, *Acts Dispensationally Considered*

- (b) Probably, they had to eat on the way so they (Peter plus six others) probably broke kosher
 - (3) Peter hears their story – Acts 11:14
 - (4) As Peter spoke, the Spirit fell on them as in Acts 2 – Acts 11:15-17
 - (a) It was all GOD'S FAULT/order – Acts 11:16-17
 - (b) He could not stand in God's way (nor can we in anything)
 - (c) What else could they do or say – Acts 11:18
 - d) We can only guess that they may have thought this was a special case!
 - e) Certainly, they did not realize that a new dispensation was being ushered in for Paul had been saved two chapters before!
- 3. This problem seems to be the reason for the book (letter) to the Galatians – Gal 1:7**
- 4. Gal 2:4 talks of false brethren who were there. Stam suggests that they may come later!**
- 5. Circumcision certainly was the basic ceremony that separated the Jews from the Gentiles – John 7:22; Lev 12:2, 3; Gal 5:3**
- a) It still is in most of the world. America is somewhat different on this matter.
 - b) Some argue that there is no medical/health advantage
- B. Some scholars argue that there is really only one gospel but the scriptures mention several
- 1. Gal 3:8 refers to all nations blessed in Abraham.**
 - 2. Gal 2:7 refers to the gospel of the circumcision and the gospel of the uncircumcision**
 - 3. Stam argues that the gospel in Gal 1:6, 7 is that they simply has added something to the gospel but that it was still a gospel**
 - a) Admittedly, these were undispensational
 - b) But, the anathema in Gal 1:8, 9 seems to make it more serious than Stam makes it
 - c) Doesn't Paul say that if one works, he isn't saved – Rom 4:4 & 5
 - 4. They were undispensational but can we claim they were scriptural?**
 - a) What was the consequence in the OT to refusing to obey the ceremonial law?
 - (1) Here are some rules for the Sabbath⁶⁰

HOW TO KEEP THE SABBATH

What Is required in keeping the Sabbath according to Mosaic Law:

1. No work done at all (Ex. 20: 10; Lev. 23: 3; Jer. 17:21-22). No watering the lawn, no working in the yard, no hobbies, no surfing, no fixing flat tires, etc. By law if a person did not stop all types of activity in honor of the Sabbath, he was breaking the law. In Numbers 15:32-36 a man was caught collecting sticks on the Sabbath, and he received a rock concert from the people he knew.
- 2 No kindling of a fire (Ex. 35:3). No fellowship cookouts or barbecues. You can't go into a restaurant and get a hamburger that's been flame broiled, you can't cook eggs, or pancakes in the morning because you'd be kindling a fire for cooking. To drive a car would be to "kindle a fire" In the combustion chamber of your engine.
3. No traveling (Ex. 16:29). Later the Jews added to this law, allowing only a half mile of travel on the Sabbath which we see observed in the NT. But the pure law says "stay at home." Actually, If you kept this part of the law, you could not travel to your church gathering unless it was less than one-quarter mile away from home. If you had an emergency you could not drive to the hospital.
4. No trading (Amos 8:5). If you happened to need gas to get to church service, you could not "trade" money for gasoline. You would not be allowed to buy a cassette tape of that morning's message or a book at the store. There is to be No exchanging of money for goods. If you worked with stocks and you needed to sell you couldn't.
5. No marketing (Neh. 10:31; 13:15,19). Make sure you do no shopping whatsoever. You can't buy any ice cream for dessert after dinner or anything else. If you run out of food or drink at home you can't go out to purchase any, you can't even buy a stick of gum.

⁶⁰ Taken from <http://www.letusreason.org/7thAd4.htm> Clearly, the author went a little overboard for saving life was an exception as is referenced in the Gospels.

6. "... a holy assembly with double the daily offering along with the other offerings. In other words, you are to give twice as much on the Sabbath (Num. 28:9). Do we practice this today in compliance with Old Testament law. Do Sabbatharians really practice the law? I have yet to see people go to Shabbat and give twice as much each week.

7. New showbread in the holy place (Lev. 24:8). Of course this cannot be done today since there is no temple, so this part of the Sabbath cannot be followed by the church. The fact is the Sabbath was not made for the gentiles, but for the Jews and their generations Ex. 31:12-17). It's a law given between God and the Jews.

8. The last part of the requirements for keeping the Sabbath day law is the penalty for breaking it. DEATH

(adapted from B. Stonebrakers tract Sabbath breakers)

How many days are you to work and rest?

Lev. 23:3 "**Six days shall work be done**, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings."

Deut. 5:12-14 "Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. **Six days you shall labor and do all your work**, but the seventh day is the Sabbath of the LORD your God. In it you shall not do any work: you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates, that your manservant and your maidservant may rest as well as you." If you have any friends over that are not Christian they must observe the rest day also.

Also Remember there is to be no traveling (Ex. 16:29) No trading no buying (Amos 8:5). Not only does it affect your household but in Exod. 16:23 Then he said to them, "This is what the LORD has said: 'Tomorrow is a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.'" Since you are not allowed to trade or buy you can't cook either it must be done the day before.

Now let's look at the penalty for breaking the Sabbath and apply what we now know to rightly observing it.

Num. 15:32-35 "Now while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day. And those who found him gathering sticks brought him to Moses and Aaron, and to all the congregation. They put him under guard, because it had not been explained what should be done to him. Then the LORD said to Moses, "The man must surely be put to death; all the congregation shall stone him with stones outside the camp."

Exod 31:14-15 "You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. 'Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the LORD. Whoever does any work on the Sabbath day, he shall surely be put to death.'" (also Num. 15:32-36).

Exod. 35:2 "**Work shall be done for six days**, but the seventh day shall be a holy day for you, a Sabbath of rest to the LORD. Whoever does any work on it shall be put to death." You cannot separate the punishment from the breaking of the law,

Here's a good question, Do you or your congregation work for 6 days? Or 5? The actual whole command is to work 6 days with only the 7th observed as a rest day. Many Sabbatharians observe Sunday just like Saturday except for the gathering in Church (which there is no command to do). So if you're not doing this you're still breaking the Sabbath, even if you take Sunday off.

How many times does one need to break the Sabbath to receive its penalty? Only once. All one has to do is look at the penalty of breaking any of the law to prove its requirements are not enforced today. Nor would they want them to be.

Was there ever a law God gave that reversed ANY of the Sabbath day restrictions? NO! Were the punishments ever negated or are they still enforced. One has to be consistent, they can't say we are under grace for the penalty and not under grace in the keeping of the day. Either the Sabbath is no longer to be practiced by obligation or one needs to practice it correctly.

Those who worship on Saturday are not actually keeping God's command for the Sabbath, because they break the letter of the law. Especially when they try to lay guilt upon others for not keeping the Sabbath. Many say we are observing it by the Spirit of the law and then reinterpret it the way they want to. Either they practice by the letter which it is written in or they should admit to not upholding it correctly. When someone forces their practice upon others without upholding it themselves it then becomes legalism, and is hypocritical to say the least. Jesus dealt with the Pharisees, of whom he said, "they tie up heavy loads and lay them on men's shoulders, but they themselves are unwilling to move them with so much as a finger." (Matt. 23:4) Those who seek to lay guilt on others for not keeping the Sabbath are practicing modern-day Pharisaism. They break the Sabbath themselves, but are ignorant of the laws requirements in the word of God. They become something they would certainly want to avoid.

- (2) DEATH is a very severe penalty.
 - (a) Clearly, the ceremonial law was only for the time when God dealt with Israel
 - (b) But, by putting it into the present dispensation, we are not obeying scripture – Col 2:16-17
 - (c) Admittedly, there might be confusion during part of Acts since the two dispensations were side by side from Acts 9 to Acts 28.
 - (i) But, it is unscriptural to be nondispensational
 - (ii) It unscriptural to apply dispensational rules and laws from Israel to the present dispensational
- (3) With a death penalty hanging over your head, it is a serious offense and may be nondispensational but it is also surely unscriptural.
 - (a) No doubt, that explains the strong language in Gal 1:8, 9 and in Phil 3:17-21
 - (i) This strong language may even suggest that they are headed for hell
 - (ii) We do not wish this but it may still be the case
 - (iii) Are you obeying the rules for YOUR/OUR dispensation?
 - (b) This seems to be different from certain Psalms where King David prays for such things. These are called 'Imprecatory Psalms' and are the substance of some discussion (which we present here only a little of what has been written).⁶¹

Imprecatory psalms are those which invoke curses upon enemies. Examples include Psalm 69 and Psalm 109 - considered the most relevant - while 5, 6, 11, 12, 35, 37, 40, 52, 54, 56, 58,69, 79, 83, 137, 139, and 143 are also imprecatory.

- (c) Here are some additional comments from the same website
 - (i) Paul's quotation of Psalm 69:22-23 in Rom 11:9-10; Ps 69:9 in Rom 15:3
 - (ii) Jesus' quotation of imprecatory psalms in Matthew 27:24, John 15:25, John 2:17
 - (iii) Imprecatory Psalms and Christian Ethics
 - (a) Various difficulties arise as attempts are made to harmonize the imprecatory attitude of the psalms with [Jesus'](#) teaching that one should love our enemies (Matt 5:44). Several explanations have been proposed:
 - (b) **They can reflect a godly way of thinking**
 - (i) "There is a kind of hate for the sinner (viewed as morally corrupt and hostile to [God](#))

⁶¹ See several websites. This quote is from http://www.theopedia.com/Imprecatory_Psalms

that may coexist with pity and even a desire for their salvation... [T]hat there comes a point of such extended, hardened, high-handed lovelessness toward God that it may be appropriate to call down anathema on it."

(ii) "...it is appropriate that we pray that Christ would vindicate his holy name and program by destroying the enemies of righteousness, just as he preserves those who love his name."

(c) They are merely explanatory of what would happen

(i) "...they merely were stating what would happen to the wicked; they were not actually asking God to destroy the wicked."

C. ACTS 15 and the epistles of Paul prove that the Gentile phase of the ministry of the twelve is gone

1. The 'Great Commission' given to the twelve includes the Gentiles – Matt 28:19; Mk 16:15; Acts 1:8

2. This commission was gone for then; it will come back (after we are gone) in the tribulation and later

3. Today, Paul is apostle to the Gentiles

(Rom 11:13) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

(1Ti 2:7) Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

(2Ti 1:11) Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

4. See above for the passages where Paul is said to teach the gentiles

D. Paul's three trips to Jerusalem

1. Acts 11:30 – too early and its purpose was to bring food and money to the Jerusalem group.

2. Acts 18:22 – more than the years Paul mentions

3. Acts 15 has to be the one reported in Gal 2

E. There were two meetings when Paul arrived

1. The meeting with the leaders – Gal 2:2; 1-10

a) This is like a committee meeting in the Senate or House before the matter goes to the entire Senate of House

b) This may have been where the most important material was covered

c) Paul was not confirming that he was preaching what they were

d) Rather, he was proving that what he was doing was ordained by God

2. The meeting with the rest – Acts 15:4; 4-41

a) This is the general assembly of the church and the apostles and the elders

b) Paul and Barnabas talked of the miracles they did.

c) Remember 1 Cor 1:22

d) The agreement was made and published

F. Although Peter was the leader of the twelve in the past, very clearly James (the Lord's brother) was the one in charge.

1. This is another evidence that the program of Acts 2 was being phased out

a) In fact, Acts 15:7 is the last reference to Peter in the book of Acts

b) He is referenced 56 times in Acts

c) James appears to be in charge in Acts 15:3 and the one Paul went to see in Acts 21:18

2. We have already pointed out that when the twelve were chosen, James was not even a believer – Mark 6:3

3. For the record, James comes from the Greek word translated 'Jacob' only when referring to the patriarch (It then uses the Strong's number G2384). The 'os' was added.

G2385 – Strong's; Ἰακώβος; lakōbos; *ee-ak'-o-bos*

The same as G2384 Graecized; *Jacobus*, the name of three Israelites: - James.

G2384 – Strong's; Ἰακώβ; lakōb; *ee-ak'-obe'*

Of Hebrew origin [H3290]; *Jacob* (that is, *Ja'akob*), the progenitor of the Israelites; also an Israelite: - Jacob.

4. The role of James, the Lord's Brother

a) All occurrences of JAMES in Acts to Revelation

(1) JAMES of the twelve (many occurrences in the MATT-JOHN

(Act 1:13) And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.

(Act 12:2) And he killed James the brother of John with the sword.

(2) JAMES, the brother of JESUS

(Act 12:17) But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place.

(Act 15:13) And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

(Act 21:18) And the *day* following Paul went in with us unto James; and all the elders were present.

(1Co 15:7) After that, he was seen of James; then of all the apostles.

(Gal 1:19) But other of the apostles saw I none, save James the Lord's brother.

(Gal 2:9) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

(Gal 2:12) For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

(Jas 1:1) James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

(Jud 1:1) Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called.

b) Clearly, James was at the leadership of the Jewish program and Peter was not

(1) He was clearly the MC at the council in Acts 15

(2) Paul's last meeting with the apostles in Acts were with James in charge of the proceedings

c) This is another absolute proof that the ministry begun by the twelve under Peter was being phased out.

G. Meanwhile, back to Gal 2:11-21

1. Paul rebukes Peter: Gal 2:11-14

(Gal 2:11) But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

(Gal 2:12) For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party.

(Gal 2:13) And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy.

(Gal 2:14) But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?"

a) In the minds of men, ceremony trumps anything; in the mind of God, God's word beats anything!

b) This is the second time Peter had a problem with the issue of Gentiles and kosher rules.⁶²

(1) The first was with the Jews at Jerusalem and was about Cornelius: Acts 11:2

(a) He was criticized for eating with Gentiles – Acts 11:3

⁶² Stam, *Acts, Dispensationally Considered*

- (b) He defended his behavior based on what God ordered him to do
- (2) This one was at Antioch
 - (a) He was rebuked for the fact that he withdrew from eating with the Gentiles
- c) He feared the circumcision party – led by JAMES, the real ‘pope’
 - (1) Peter knew better from Acts 10-11; 15:8-9
 - (2) He was cowardly for he was eating with the Gentiles until some came from James
 - (a) Why was he intimidated by James’ followers?
 - (b) So often, people follow the wrong person for the wrong reason
 - (c) James wasn’t keeping the very rules he sanctioned in Acts 15 for this happened at Antioch and they promised!!
 - (3) Others who were Jews acted hypocritically and withdrew with Peter – Gal 2:13
 - (a) This included Barnabas who, of all, knew the history at Antioch from At 9 to Acts 15, including Gal 2 earlier
 - (b) Think how this affected others at the meal:
 - (i) The Gentiles must have been terribly offended. They had been promised!
 - (ii) The Jews must have been confused. They had seen everyone agree to something that was now ignored
- d) One person suggests that Peter was concerned about his reputation with the circumcision party! Remember the denials!
- e) Paul legitimately forces the issue in line with what God gave through Paul: Eph 3:14; 4:4-6

2. Paul – the law justifies no one: Gal 2:15-21

(Gal 2:15) We ourselves are Jews by birth and not Gentile sinners;
 (Gal 2:16) yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.
 (Gal 2:17) But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not!
 (Gal 2:18) For if I rebuild what I tore down, I prove myself to be a transgressor.
 (Gal 2:19) For through the law I died to the law, so that I might live to God.
 (Gal 2:20) I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.
 (Gal 2:21) I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.

- a) Paul points out that Peter and he have a long Biblical connection
 - (1) The Gentiles knew nothing about the Old Testament, Gal 2:15 – Rom 1:18-32
 - (2) Even today, in America, where Christianity had a big part in the formation of our laws, we find a willful ignorance of the Word of God
 - (a) Mention of Christian things in the classroom is forbidden
 - (b) Yet, in at least one CA school, students adopted Muslim names and prayed to Allah (without parental permission)
 - (c) On a recent newscast, a liberal guest expressed her negative opinion toward Home Schooling because some were taught creation and sexual moral values and were not taught correctly about gays and evolution (don’t you love the way those are put together)
 - (d) Note: If all were ‘gay’, there would be no chance of evolution!
 - (e) It is doubtful that this will ever change. The rest of the western world is worse than are we
- b) No one can keep the law: Gal 2:16
 - (1) By the law comes the awareness that we are sinning – Rom 3:20
 - (2) The law and its effect on our minds and lives: Rom 7
 - (a) This passage is addressed to Jews for they are the ones who know the law – Rom 7:1
 - (b) The law can only affect those who are alive to the law – Rom 7:2-6

- (i) Here we are talking about the moral law
- (ii) not the criminal law or the civil law
- (iii) not the ceremonial law, which Israel will still keep in the millennium –

(Eze 44:11) They shall be ministers in my sanctuary, having oversight at the gates of the temple and ministering in the temple. They shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before the people, to minister to them.

(Eze 34:24) And I the LORD will be their God, and my servant **David** a prince among them; I the LORD have spoken *it*. (Eze 37:25) And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children forever: and my servant **David shall be** their prince forever.

??(Eze 44:3) *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

(Eze 45:16) All the people of the land shall give this oblation for the prince in Israel.

(Eze 45:17) And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

(Eze 45:22) And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for* a sin offering.

??(Eze 46:2) And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

(Eze 46:4) And the burnt offering that the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

(Eze 46:8) And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

(Eze 46:10) And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

(Eze 46:12) Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

(c) Laws of marriage and adultery – Rom 7:2-3

(d) Application to the believer who died in Christ – Rom 7:4-6

(i) See Romans 6:1-7

(a) Here Paul is showing that grace is not an excuse to sin because we have died to sin

(b) The baptism here is not water but our total identification with Christ in His death

(c) We rose with Him in His resurrection

(d) Christ died because he took my place as a sinner

(e) I rose from the dead because I was in Him when He rose

(ii) See also Rom 5:12-21

(a) We all sinned in Adam

(b) You, as David, were conceived as a sinner – Ps 51:5

(Psa 51:5) Behold, I was shapen in iniquity; and in sin did my mother conceive me.

(c) You, that cute little baby, were already a sinner

- (d) If you are in Christ, you are sinless for he took your place
- (e) We call the baby innocent, but he already has the strike of Eden against him/her
- (f) Of course, those who can't understand the gospel are automatically in Christ

(Mat 19:14) But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.
 (Mar 10:14) But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
 (Luk 18:16) But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

- (g) This proves that the baby in the womb is not protoplasm or an embryo but a sinful human being
- c) No one is justified by keeping the (moral) law – Gal 2:16
 - (1) This is the same person who said he kept the ceremonial law perfectly – Phil 3:1-6
 - (2) For our dispensation, this is rubbish – Phil 3:7-8-11
 - (3) Yet, it is exactly this ceremonial law that some want to hold dear – Phil 3:12-16
 - (a) They do it to their peril – Phil 3:17-19
 - (b) Our home is in heaven – Phil 3:20-21
 - (4) Men can keep ceremonies – but they still sin for they break the moral law!
- d) Being justified in Christ – Gal 2:17-
 - (1) William's explanation of the argument of Gal 2:17-18⁶³

The argument of verses 17 and 18 is: Man is guilty and needs a spotless righteousness. This righteousness can be obtained, not through law-keeping, but through Christ-believing. A professor of the doctrine of salvation by faith who practices salvation by works, re-erects the legal structure which he himself cast down and so proves himself to be a transgressor in having thrown it down. But Christ told him to throw it down, and so Christ taught him to do what was sinful, therefore Christ is a minister of sin! "God forbid" exclaims the Apostle. The law is divinely perfect; man is hopelessly impotent, hence it is useless for him to seek righteousness by the law. Christ Who is the righteousness envisaged⁶⁴ by the Law, becomes such to whosoever believes upon Him; and thus He glorifies the Law and redeems the sinner.

(2) Supporting information from an online Bible Study source⁶⁵

Destroying Hypocrisy

Gal 2:17,18 "If, while we seek to be justified in Christ, it becomes evident that we ourselves are sinners, does that mean that Christ promotes sin? Absolutely not! If I rebuild what I destroyed, I prove that I am a lawbreaker."

It's often a problem for those who reckon themselves to be "good people" from an allegedly "moral culture" to come to Christ. Back then it was the religious elite among the Jews, and so also today along with Muslims and many others from cultures that reckon themselves morally superior to others. For such people to be justified in Christ they have to come to the realization that they are sinners. And not simply that they are innocent victims of Adam's sin. No, each one has actively been involved in committing sin. Such an admission is too humiliating for many such people.

⁶³ George Williams, *The Student's Commentary*, p. 912

⁶⁴ On line Merriam Dictionary, <http://www.merriam-webster.com/dictionary/envisaged>, 1 : to view or regard in a certain way <envisages the slum as a hotbed of crime> 2 : to have a mental picture of especially in advance of realization <envisages an entirely new system of education>

⁶⁵ From an online Study Group, <http://www.bcbsr.com/books/gal2.html> , See <http://www.bcbsr.com/intro.html> for the origin of this site. The doctrinal statement is given at <http://www.bcbsr.com/topics/bcbsrth.html> and is not dispensational but strong on Calvinism

Prior to this Paul said, we are 'Jews by birth and not 'Gentile sinners', and yet they're no better off, for the fact is that all do sin to a greater or lesser degree. The fact that Paul is convicting Peter of sin at this time was not to promote further sin. Peter was trying to rebuild what he destroyed, which is to say he was acting hypocritically. Paul was out to destroy his hypocrisy altogether.

Being justified in Christ may mean that you will have to destroy certain ideas. If you do so, don't look back. "Remember Lot's wife!" **Luke 17:32**

Paul writes, "We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ." **2Cor 10:5**

- (3) Through the law, we die to the law – Gal 2:19, explained in verse 20
- (4) I have been crucified with Christ – Gal 2:20
 - (a) No one can crucify himself – you can shoot yourself, stab yourself, poison yourself but you can't crucify yourself!
 - (b) We were in Christ when HE was crucified
 - (c) So we died in HIM
 - (d) We have thus died to the LAW
 - (e) We are perfect sinless before God because we are IN CHRIST
 - (f) He lives IN US NOW
- (5) Chosen in Him before the earth was created – Eph 1:4
 - (a) When were those of Israel chosen = from the foundation of the world – Matt 25:34
 - (b) Their hope is on the earth, so they were chosen from the foundation of the world
 - (c) We are not of the earth but of the heavenlies so we were chosen before the foundation of the world!
 - (d) (TEACHES ETERNAL SECURITY)
- (6) We live by – Gal 2:20 – the faith OF the Son of God
 - (a) It is this literally in the Greek.
 - (i) Some would translate this as the faithfulness of Christ
 - (b) Some believe that this is a figure for our faith in Christ.
 - (c) However, if taken literally, it is either the faith of Christ or His faithfulness. SUPPORTS ETERNAL LIFE
 - (d) Remember, faith was given to those who know the Lord – Eph 2:8 and 1Tim 1:14
 - (e) Recall Rom 6:3-6
- (7) Christ, an offering for the elect – Eph 5:2; Rom 4:25
- e) Paul says that he does not set aside the grace of God – Gal 2:21
 - (1) If righteousness can be gained by the law, Christ died for NOTHING – Gal 2:21
 - (2) Christ's death is
 - (a) Voluntary on his part
 - (b) Sovereign toward the elect
 - (3) This also assures ETERNAL SECURITY
 - (a) The price is PAID
 - (b) The price can't be paid twice –
- f) Righteousness can't be based on BOTH the sacrifice of Christ AND our keeping of the law
 - (1) What does it take to become lost if you are saved by the blood of Christ?
 - (2) This whole concept nullifies the work of Christ
- g) Here is a little summary:
 - (1) Paul, the sinner, died in Christ
 - (2) Paul, the saint rose in Christ
 - (3) Paul, the saint lives by the power of the Spirit who indwells

IX. The Gospel – Gal 3:1-29

A. The stupidity of returning to LAW – Gal 3:1-5

(Gal 3:1) O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified.
 (Gal 3:2) Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?
 (Gal 3:3) Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?
 (Gal 3:4) Did you suffer so many things in vain--if indeed it was in vain?
 (Gal 3:5) Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—

1. Paul calls the Galatians STUPID – 3:1

G453, ἀνόητος, anoētos, *an-o'-ay-tos*

From G1 (as a negative particle) and a derivative of G3539; *unintelligent*; by implication *sensual*: - fool (-ish), unwise.

- a) This word is the negation of intelligent. Foolish is sometimes used in a lighter sense. This is serious and it is stupid.
- b) By the way, we get our English word 'moron' from

G3474, μωρός, mōros, *mo-ros'*

Probably form the base of G3466; *dull* or *stupid* (as if *shut* up), that is, *heedless*, (morally) *blockhead*, (apparently) *absurd*: - fool (-ish, X -ishness).

- c) Sophomore = wise + fool = 'sophisticated moron'
- d) Both words seem to imply real stupidity
- e) It is really stupid to teach that you are saved by grace through faith but you must:
 - (1) Work to stay saved!
 - (2) Pay the penalty in purgatory for sins committed after salvation
 - (3) Either (1) or (2) would imply that it is best to die immediately after we are saved – no danger of loss of salvation and no danger of being in purgatory.
 - (4) These are serious errors!
- f) It is an attack on the work of Christ on Calvary
- g) Yet, such attitudes and doctrines are very much a part of 'Christianity'

2. Are such people saved?

- a) Paul treats the Galatians in this third chapter as if they were stupid for this but not unsaved.
- b) His language in Gal 1 is stronger
- c) Those who teach the Word are in the gravest danger

Jas 3:1 (ESV) Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness.

- d) Leaders who spread error are in danger

Rom 16:17 (ESV) I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them.

Rom 16:18 For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive.

Rom 16:19 For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil.

- e) We must measure truth by scripture and not by anything else
 - (1) Think of the centuries when there was a death penalty if you put the Bible into the language of the people
 - (2) Whether we like it or not, the church that killed translators (Wycliff, in effigy and Tyndale) is a cult

Soon afterwards he already determined to translate the Bible into English: he was convinced that the way to God was through His word and that scripture should be available even to common people. **Foxe** describes an argument with a "learned" but "blasphemous" clergyman, who had asserted to Tyndale that, "We had better be without God's laws than the Pope's." In a swelling of emotion, Tyndale made his prophetic response: "I defy the Pope, and all his laws;

and if God spares my life, I will cause the boy that drives the plow in England to know more of the Scriptures than the Pope himself!"⁶⁶

3. "Who has bewitched you – Rom 16:17-19; Gal 1:9, 10

- a) Bewitched == G940, βασκαιο, baskainō-- Akin to G5335; to *malign*, that is, (by extension) to *fascinate* (by false representations): - bewitch

be·witch, \bi-'wich, bē-\ verb

Date: 13th century

transitive verb

1 a: to influence or affect especially injuriously by witchcraft b: to cast a spell over

2: to attract as if by the power of witchcraft : enchant, fascinate <bewitched by her beauty>intransitive verb: to bewitch someone or something

- b) Notice that this kind or neglect of the truth implicates the false teacher as one who serves Satan!
- c) It does sound like the same folks or demons that were mentioned in Gal 1.
- d) You know, there is more false doctrine than true doctrine.
- e) This is serious business.
- f) We need to appreciate the source of seriously false doctrine
- (1) Sin
 - (2) Satanic Influence
 - (3) Ignorance

4. They were taught the doctrine of the crucifixion of CHRIST as the way of salvation!

5. How were you saved?

- a) This is a very simple question.
- (1) If you add to the scripture, you have a serious problem
 - (2) It shows that Paul believed that they were saved
- b) Was it by works? – absolutely NOT
- c) It was by believing what they heard about the work of Christ on the cross!
- d) Paul clearly teaches that it was by faith in the work of Christ

6. They were stupid again – Gal 3:3-5

- a) If you began by faith, how can you live by human effort (the flesh)?
- (1) YOU CAN'T!!!
- b) Did you suffer persecution for NOTHING?
- (1) Remember, many suffer for their faith and allegiance to the Lord
 - (2) If they are really lost and go to hell, then they suffered for nothing!
 - (a) This statement alone shows eternal security!
 - (3) Have you ever pondered the Jews who suffered terribly for their faith, yet when they died, they went to hell!
 - (4) What of the terrible battles between Muslims and Catholics who killed each other (in the middle ages) for NOTHING. They ended up in hell after all of that bloodshed.
 - (5) Being persecuted for true Christian faith is the only one that makes sense!
- c) Human effort can never save or keep saved.
- d) The indwelt Spirit and Spirit miracles (connected with the Acts period) are not rewards for good deeds – Gal 3:5
- (1) Faith alone in Christ alone
 - (2) Of course, the miracles ceased later on – 2Cor 12:1-10

B. Abraham Justified by Faith – Gal 3:6-9

(Gal 3:6) just as Abraham "believed God, and it was counted to him as righteousness"?

(Gal 3:7) Know then that it is those of faith who are the sons of Abraham.

(Gal 3:8) And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed."

(Gal 3:9) So then, those who are of faith are blessed along with Abraham, the man of faith.

1. This is a reference to Gen 15:6 and Paul referred to this same passage in Rom 4:3

⁶⁶ See article in Wikipedia on Tyndale, http://en.wikipedia.org/wiki/William_Tyndale

- a) In Rom 4:4-5, Paul makes the same point about works and faith.
 - (1) You ain't saved by works or kept saved by works
 - (2) Your faith is demonstrated by good works – 2Cor 13:5-6
- b) Gen 15:6; 15:1-19
 - (1) His faith was not in the work of Christ at Calvary
 - (a) This truth was not clearly revealed in Genesis
 - (b) We have the amazing passage of Gen 3:15 about Christ
 - (2) Job knew of the redeemer in Job 19:25
 - (3) Isa 52:13-53:12 clearly teaches the work of Christ at Calvary
- c) But, Abraham believed God's promise to Abraham about his family and the land!
 - (1) God chose to reward Abraham's faith in what God said!
 - (2) I don't know how far to take this, but we are to believe what GOD says.
 - (3) To what extent can we be sure of the salvation of a person who:
 - (a) Rejects the message of Paul
 - (b) Fails to accept the eternal security of the saved
 - (4) We must search our hearts and heads and trust WHAT GOD SAYS.

2. We should not confuse the gospel of salvation for which the OT has many types and shadows with the mystery given to Paul for which there is no hint in all of the OT.

- a) Paul preached the gospel of salvation many times in Acts
 - (1) It's being prophesied in the OT is clear in 1Cor 15:3-4 and Rom 1:1-2
- b) Paul never preached the mystery in the book of Acts

3. Is Paul teaching in Gal 3:7 that the church is spiritual Israel?

- a) Reading the next two verses shows that this was not there at all.
- b) He is talking about the fact that, ultimately, all are saved by faith!
 - (1) Many of Israel's ceremonies celebrate the relationship of Israel to God
 - (2) Some of Israel's ceremonies were required when certain sins were committed much as you can get fined or jailed for offenses against the state today!
 - (a) In others, this is a penal code that is a type of the work of Christ
 - (b) This has to be the meaning of the sacrifices in the millennium.

4. Regarding Gal 3:8, Stam makes several points including the following points⁶⁷

- a) It does *not* say that the Scriptures foretold that God would justify the Gentiles through faith. The word is '*foreseeing*,' not 'foretelling.'
- b) It does *not* say that God told Abraham that He would justify the Gentiles through faith.
- c) It does *not* say that the scriptures foresaw that God would justify the Gentiles *through* Christ. This would have been true, but it is not the point here.
- d) It does *not* say that God preached to Abraham the good news that *he* was justified by faith. It was not until about five centuries later that God moved Moses to write ... (Gen 15:6). (Stam quotes Gen 15:6)

5. Abraham is revered by Jews, Christians and Muslims all over the world – most of whom are not saved

- a) Unfortunately, all Muslims are lost for they have not turned to Christ
- b) The Jews who do not come to Christ are lost. Those who do are in the Body of Christ where there is neither Jew nor Gentile.
- c) Professing Christians who do not come to Christ are lost. The vast majority of those who call themselves Christian will not come to Christ and be saved.

C. Christ is all sufficient – Gal 3:10-18

(Gal 3:10) For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them."
 (Gal 3:11) Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith."
 (Gal 3:12) But the law is not of faith, rather "The one who does them shall live by them."
 (Gal 3:13) Christ redeemed us from the curse of the law by becoming a curse for us--for it is written, "Cursed is everyone who is hanged on a tree"--

⁶⁷ Stam, *Commentary on Galatians*, p. 97

(Gal 3:14) so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

(Gal 3:15) To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified.

(Gal 3:16) Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ.

(Gal 3:17) This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.

(Gal 3:18) For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

1. The curse of the law and "Cursed be ..." – Gal 3:10

a) Curse – noun – Greek

G2671, κατάρα, katara, *kat-ar'-ah*

From G2596 (intensive) and G685; *imprecation, execration*: - curse (-d, -ing).

b) English -- NOUN

Main Entry:

¹curse

Pronunciation:

\'kərs\

Function:

noun

Etymology:

Middle English *curs*, from Old English

Date:

before 12th century

1 : a prayer or invocation for harm or injury to come upon one : **IMPRECATION**

2 : something that is **cursed** or accursed

3 : evil or misfortune that comes as if in response to imprecation or as retribution

4 : a cause of great harm or misfortune : **TORMENT**

5 : **MENSTRUATION** —used with

c) VERB – Greek

G1944, ἐπικατάρατος, epikataratos, *ep-ee-kat-ar'-at-os*

From G1909 and a derivative of G2672; *imprecated*, that is, *execrable*: - accursed.

d) English – VERB

Main Entry:

²curse

Function:

verb

Inflected Form(s):

cursed; curs-ing

Date:

before 12th century

transitive verb

1: to use profanely insolent language against

: **BLASPHEME** <curse God and die — Job 2:9(REB)>

2 a: to call upon divine or supernatural power to send injury upon <was *cursed* and fears he will die>

b: to execrate in fervent and often profane terms <*cursed* by future generations unless we act now>

3: to bring great evil upon

: **AFFLICT** <a land *cursed* with famine>*intransitive verb*: to utter imprecations

: **SWEAR** <*cursing* loudly>

Gal 3:10 -

For as many as are of the works of the law - As many as are seeking to be justified by yielding obedience to the Law - whether the moral law, or the ceremonial law. The proposition is general; and it is designed to show that, from the nature of the case, it is impossible to be justified by the works of the Law, since, under all circumstances of obedience which we can render, we are still left with its heavy curse resting on us.

Are under the curse - The curse which the Law of God denounces. Having failed by all their efforts to yield perfect obedience, they must, of course, be exposed to the curse which the Law denounces on the guilty. The word rendered "curse" (κατάρα katara) means, as with us, properly, "imprecation," or "cursing." It is used in the Scriptures particularly in the sense of the Hebrew אלה 'alah, malediction, or execration Job 31:30; Jer 29:18;

Dan 9:11; of the word מֵאָרָה m'ēraah Mal 2:2; Rev 22:3; and especially of the common Hebrew word קללה q'laalah, a curse; Gen 27:12-13; Deu 11:26, Deu 11:28-29; Deu 23:5; Deu 27:13, et scope al. It is here used evidently in the sense of devoting to punishment or destruction; and the idea is, that all who attempt to secure salvation by the works of the Law, must be exposed to its penalty. It denounces a curse on all who do not yield entire obedience; and no partial compliance with its demands can save from the penalty.

For it is written - The substance of these words is found in Deu 28:26: "Cursed be he that confirmeth not all the words of this law to do them." It is the solemn close of a series of maledictions, which Moses denounces in that chapter on the violators of the Law. In this quotation, Paul has given the sense of the passage, but he has quoted literally neither from the Hebrew nor from the Septuagint. The sense, however, is retained, The word "cursed" here means, that the violator of the Law shall be devoted to punishment or destruction. The phrase "that continueth not," in the Hebrew is "that confirmeth not" - that does not establish or confirm by his life. He would confirm it by continuing to obey it; and thus the sense in Paul and in Moses is substantially the same. The word "all" is not expressed in the Hebrew in Deuteronomy, but it is evidently implied, and has been inserted by the English translators. It is found, however, in six manuscripts of Kennicott and DeRossi; in the Samaritan text; in the Septuagint; and in several of the Targums - Clarke.

The book of the law - That is, in the Law. This phrase is not found in the passage in Deuteronomy. The expression there is, "the words of this law." Paul gives it; a somewhat larger sense, and applies it to the whole of the Law of God. The meaning is, that the whole law must be obeyed, or man cannot be justified by it, or will be exposed to its penalty and its curse. This idea is expressed more fully by James Jam 2:10; "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" that is, he is guilty of breaking the Law as a whole, and must be held responsible for such violation. The sentiment here is one that is common to all law, and must be, from the nature of the case. The idea is, that a man who does not yield compliance to a whole law, is subject to its penalty, or to a curse. All law is sustained on this principle. A man who has been honest, and temperate, and industrious, and patriotic, if he commits a single act of murder, is subject to the curse of the Law, and must meet the penalty. A man who has been honest and honorable in all his dealings, yet if he commits a single act of forgery, he must meet the curse denounced by the laws of his country, and bear the penalty. So, in all matters pertaining to law: no matter what the integrity of the man; no matter how upright he has been, yet, for the one offence the law denounces a penalty, and he must bear it. It is out of the question for him to be justified by it. He cannot plead as a reason why he should not be condemned for the act of murder or forgery, that he has in all other respects obeyed the law, or even that he has been guilty of no such offences before. Such is the idea of Paul in the passage before us. It was clear to his view that man had not in all respects yielded obedience to the Law of God. If he had not done this, it was impossible that he should be justified by the Law, and he must bear its penalty.

- f) Luther waxes eloquent on this passage.
- g) Too bad that they didn't see what this does to the ceremonial law – including Baptism
- h) "Cursed be" brings us to the punishment for sin for those who try to keep the law
- i) If you are clinging to keeping the law to keep saved or getting saved, forget it!
- j) This whole issue should prove to us that we are eternally secure or not saved at all

2. The LAW always convicts – Gal 3:11

- a) No one is ever justified by the LAW
 - (1) For those who think they must KEEP SAVED, if you really look at yourself as God does, then you will be very aware of your sin and will conclude that you are lost!!

⁶⁸ Barnes' Notes on Gal 3:10 as stored in e-Sword (available on the Net)

- b) As it is written – Hab 2:4; quoted here and in Rom 1:17; (Rom 9:30 – similar); Heb 10:37-38
- c) We trust the living God rather than anything in and of ourselves
- d) See also Rom 4:4-6
 - (1) Works will never work – we must learn this or we will never come to the Lord and be saved

3. Two ways to be saved – Gal 3:12-13

- a) The sure way to succeed – The just shall live by faith, as above
- b) The sure way to fail – Keep the law perfectly – Lev 18:5

4. Christ took our curse at Calvary – Gal 3:13

- a) The cursed was first executed & then hung on a tree until sundown – Dt. 21:22-24
- b) Stoning was the common way to execute – Dt. 5:16; 27:16; Ex 21:15, 17
- c) Some assert that the person was impaled on a pole – not a pretty sight
 - (1) We have executions that are easier and less painful.
 - (2) Indeed, some who die of natural causes have a great deal of pain
 - (3) A list of ‘problem’ executions since 1982 can be found at <http://www.deathpenaltyinfo.org/article.php?scid=8&did=478>
- d) How do these compare with the methods in scripture?
 - (1) None of these were as bad as stoning might have been
 - (2) Crucifixion was(is) likely the worst execution method in history
 - (3) It was invented by the Persians about 300 BC
- e) What does the 8th amendment to the constitution mean when it outlaws ‘cruel and unusual punishment’
 - (1) Under ‘Find Law’
<http://caselaw.lp.findlaw.com/data/constitution/amendment08/03.html#1>

CRUEL AND UNUSUAL PUNISHMENTS

During congressional consideration of this provision one Member objected to "the import of [the words] being too indefinite" and another Member said: "No cruel and unusual punishment is to be inflicted; it is sometimes necessary to hang a man, villains often deserve whipping, and perhaps having their ears cut off; but are we in the future to be prevented from inflicting these punishments because they are cruel? If a more lenient mode of correcting vice and deterring others from the commission of it would be invented, it would be very prudent in the Legislature to adopt it; but until we have some security that this will be done, we ought not to be restrained from making necessary laws by any declaration of this kind." [36](#) It is clear from some of the complaints about the absence of a bill of rights including a guarantee against cruel and unusual punishments in the ratifying conventions that tortures and barbarous punishments were much on the minds of the complainants, [37](#) but the English history which led to the inclusion of a predecessor provision in the Bill of Rights of 1689 indicates additional concern with arbitrary and disproportionate punishments. [38](#) Though few in number, the decisions of the Supreme Court interpreting this guarantee have applied it in both senses.

- (2) Crucifixion is specifically listed in some statutes as forbidden due to its being cruel and unusual. Massachusetts had this specific statement in their state constitution

5. The blessing of Abraham – Gal 3:14

- a) Abraham is viewed as the father – Gal 3:7
 - (1) Physically, of the nation of Israel
 - (2) Spiritually, of all believers
 - (a) Remember, that there were believers before Abraham – Abel, Enoch, Noah, and Job are specifically named as such
 - (b) Interestingly enough, in Heb 11, we read
 - (i) ‘by faith Abraham’ three times (8, 11, 17),
 - (ii) ‘by faith Moses’ twice (22, 24)
 - (iii) the others listed are mentioned once!
 - (3) Job is the first one to specifically mention his redeemer and his certainty of being with the Lord – Job 19:25; 26
 - (a) He expected to see God!!
 - (b) Did he know about the incarnation? – Gen 3:15

- (c) Did he know about the trinity?
- b) This is not the false notion that we become spiritual Israelites. The land still belongs to the Jews FOREVER – Gen 15:17-19
- (1) Only the saved Jews in the earthly kingdom will have it
 - (2) The throne of David will be forever – 2Sam 7:13-16
- c) Questions to ask the non-dispensationalist.
- (1) If you lived in 200 BC, how would you know which prophecies referred to actual future events and which apparent prophecies (like Ezek 40-48) should not be understood as applying to actual future events?
 - (2) If you lived in 200 BC, on what basis would you expect the Jews not to have an earthly hope?
 - (3) How should we understand Rom 11:29 which states that the gifts and callings of God will NOT CHANGE?
 - (4) Since Deut 7 talks of God's special love for Israel, how can folks like Hank Hanegraaff teach that such special love is prejudice and therefore forbidden by scripture?
 - (a) Indeed, he calls this 'Racial Discrimination'.⁶⁹
 - (b) A few pages later, he even calls the Israelis and any 'Zionists' as racist. Sounds like Carter's latest book
 - (5) Why did Christ give the answer he gave in Acts 1:6 & 7?
 - (6) Does it bother you that the most complete treatment in English of figures of speech is the book by Bullinger who was a strong dispensationalist?
 - (a) No one else even comes close – including English textbooks (at least those of 30 years ago)!
 - (b) Hanegraaff, on page 171 of his latest book, he even calls Christ the true Israel so all who are in Him are Israel!! (This is to me unbelievable.)
- d) This is simply salvation by grace through faith PLUS NOTHING – Rom 3:24; Eph 1:7
- (1) Abraham -- Rom 4:1-5
 - (2) David – Rom 4:6
- e) What does Paul mean when he talks of our receiving the Spirit through faith?
- (1) Some confuse this with the coming of miraculous gifts in Acts 2
 - (2) But, we are talking here of the indwelt Spirit – 1Cor 2:9-14
 - (3) Indeed, the miraculous powers of Pentecost were already disappearing for even an apostle writing scripture could not get healing – 2Cor 12:1-10
 - (4) Compare this with the promise to Israel in James 5:13-20 which conform to Acts 2 and the Pentecostal sign gifts

6. Gal 3:15-18

- a) An important Biblical principle on contracts – 15
- (1) Once agreed, it can't be changed
 - (2) We have that same understanding in our culture – generally
 - (a) One big exception noted in at least one Muslim to Christian story – especially after a few years, a Muslim need not keep his promise to a non-muslim!!
 - (b) The Bible does not support that concept at all.
 - (3) Paul uses this to show that the law can't annul the promise of God to Abraham
 - (4) Some Jews may believe that the law replaces the promise by faith but that is not so
- b) Is it seed or seeds? Gal 3:16 & 19
- (1) Who cares?
 - (a) Paul here says it is singular.
 - (b) If that is all that it is, then Israel has no future and the dispensational position is FALSE.
 - (2) The singular form of seed can, in Heb, Gk and Eng, be both plural and singular^{70, 71}

⁶⁹ Hank Hanegraaff, *The Apocalypse Code*, p. xx,(2007, Nelson, Nashville)

Hebrew H2233, זרע, zera', zeh'-rah

From H2232; *seed*; figuratively *fruit, plant, sowing time, posterity*: - X carnally, child, fruitful, seed (-time), sowing-time.

Here are a few uses

****Carnally**

(Lev 18:20) Moreover thou shalt not³⁸⁰⁸ lie carnally^{5414, 7903, 2233} with⁴¹³ thy neighbor's⁵⁹⁹⁷ wife,⁸⁰² to defile²⁹³⁰ thyself with her.

(Lev 19:20) And whosoever^{376, 3588} lieth⁷⁹⁰¹ carnally^{7902, 2233} with⁸⁵⁴ a woman,⁸⁰² that¹⁹³¹ is a bondmaid,⁸¹⁹⁸ betrothed²⁷⁷⁸ to a husband,³⁷⁶ and not³⁸⁰⁸ at all redeemed,^{6299, 6299} nor^{176, 3808} freedom²⁶⁶⁸ given⁵⁴¹⁴ her; she shall be¹⁹⁶¹ scourged;¹²⁴⁴ they shall not³⁸⁰⁸ be put to death,⁴¹⁹¹ because³⁵⁸⁸ she was not free.^{2666, 3808}

(Num 5:13) And a man³⁷⁶ lie⁷⁹⁰¹ with⁸⁵⁴ her carnally,^{7902, 2233} and it be hid⁵⁹⁵⁶ from the eyes^{4480,} of her husband,³⁷⁶ and be kept close,⁵⁶⁴¹ and she¹⁹³¹ be defiled,²⁹³⁰ and *there be no*³⁶⁹ witness⁵⁷⁰⁷ against her, neither³⁸⁰⁸ she¹⁹³¹ be taken⁸⁶¹⁰ *with the manner*;

****Child – many times another word. At least one is this word**

Lev 22:13 But if³⁵⁸⁸ the priest's³⁵⁴⁸ daughter¹³²³ be¹⁹⁶¹ a widow,⁴⁹⁰ or divorced,¹⁶⁴⁴ and have no³⁶⁹ child,²²³³ and is returned⁷⁷²⁵ unto⁴¹³ her father's¹ house,¹⁰⁰⁴ as in her youth,⁵²⁷¹ she shall eat³⁹⁸ of her father's meat.^{4480, 3899, 1} but there shall no^{3605, 3808} stranger²¹¹⁴ eat³⁹⁸ thereof.

****Seed – many times**

Gen 1:11 And God⁴³⁰ said,⁵⁵⁹ Let the earth⁷⁷⁶ bring forth¹⁸⁷⁶ grass,¹⁸⁷⁷ the herb⁶²¹² yielding²²³² seed,²²³³ and the fruit⁶⁵²⁹ tree yielding⁶²¹³ fruit⁶⁵²⁹ after his kind,⁴³²⁷ whose⁸³⁴ seed²²³³ is in itself, upon⁵⁹²¹ the earth.⁷⁷⁶ and it was¹⁹⁶¹ so.³⁶⁵¹

(3) In Greek, G4687 = seed plural (collective form) in Mt 13:19 and in singular form of derivative word in Gal 3:16, etal.

(4) In English, we may talk of grass seed, which is many seeds. We can also use the word with singular meaning.

(a) In the OT, the singular form can be used in a collective sense as in Gen 12:3, 7; 13:15, 16; 15: 5,18; 17:8; 22:16-18; 26:3, 4; 28:13, 14

(b) It is also used in a non collective way as in Gen 3:15; 22:18

- c) The non-dispensationalists want to believe that it is ONLY singular for they argue that God is forever through with Israel.
- (1) God says otherwise – see Rom 11:29
 - (2) Now look at Rom 9-11
 - (3) Once you admit that Israel, as a nation, has a future, you are forced to be a dispensationalist.
 - (4) Whether we like it or not, those who are not dispensationalists, have often drifted into being anti-Semitic⁷².
 - (5) Unfortunately, Luther took a strong stance against the Jews and it may have contributed to the ultimate attitudes Germans had toward Hitler.
 - (6) Indeed, much of the West was, at one time, anti-Semetic.
- d) Look at the 'blind' faith that Abraham had in God.
- (1) He accepted the promise of offspring, even though he tried to help God by having Ishmael
 - (2) He was willing to offer Isaac to God knowing that somehow God would keep his promise. Perhaps, he expected Isaac to be raised from the dead. Think of that wonderful faith
 - (3) Of course, God gives the needed faith even today – Eph 2:8-10
- e) The law was added so men would realize that they could not be saved by obedience for they could never keep the law perfectly. – Ex 19:5
- (1) The law convicts!!
 - (2) Grace saves!!
- f) The law was not added for 430 years; the law can't ruin the promise – Gal 3:17-18
- (1) The inheritance can't be both of law and promise.
 - (2) The promise was there FIRST, so it wins!

⁷⁰ John MacArthur, MacArthur Study Bible, note on Gal 3:16

⁷¹ Note on same verse. I have expanded some here but it is much the same meaning as in the study Bible.

⁷² See <http://www.pitt.edu/~dash/antisemitic.html> for further evidences of this in Western Europe

D. Purpose of the LAW – Gal 3:19-25

(Gal 3:19) Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.

(Gal 3:20) Now an intermediary implies more than one, but God is one.

(Gal 3:21) Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law.

(Gal 3:22) But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

(Gal 3:23) Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed.

(Gal 3:24) So then, the law was our guardian until Christ came, in order that we might be justified by faith.

(Gal 3:25) But now that faith has come, we are no longer under a guardian,

1. Why then the Law? Gal 3:19a

- a) Because of transgression
- b) David understood that the law NEVER SAVES because we are sinners
- c) God does not weigh 'bad' deeds vs. 'good' deeds
 - (1) No court would ever accept that
 - (2) We do not keep tabs of all of our sins – or we would realize that we can't make it that way
 - (3) David understood this principle in Ps 130:3
- d) Israel had just been freed from Egypt when they worshipped the Egyptian golden calf
 - (1) This happened while Moses went up the mountain to get the two tablets
 - (2) This 'worship' included orgies!!
 - (3) The people boasted that they would keep whatever God asked: Ex 19:6 and compare with the first commandment – Ex 20:1-3
 - (4) Look what God allowed Gentiles to do and we are doing it today – Rom 1:28-32
 - (a) Remember, a Swedish pastor went to jail for preaching from Rom 1
 - (b) The homos are offended! They should be frightened

2. Who gave the law directly to men (prophets and priests)? Gal 3:19b

- a) ANGELS – so it was God -> angels -> prophets and priests -> Israel
 - (1) Deut 33:2 – 10,000 angels were involved in giving the law to Moses

Deu 33:2 And he said, Jehovah came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And he came from the ten thousands of holy ones: At his right hand was a fiery law for them.

(2) Hebrew word is 'holy ones' but saints is not the correct meaning for we know that the OT came from angels

(a) In a sense, this is support for the idea of THEONOME – Law from God

(b) That is, Israel's law is the only governance we see from the hand of God

- b) Remember Daniel –

(Dan 8:16) And I heard⁸⁰⁸⁵ a man's¹²⁰ voice⁶⁹⁶³ between⁹⁹⁶ the banks of Ulai,¹⁹⁵ which called,⁷¹²¹ and said,⁵⁵⁹ Gabriel,¹⁴⁰³ make this¹⁹⁷⁵ man to understand^{995 (853)} the vision.⁴⁷⁵⁸
(Dan 9:21) Yea, while⁵⁷⁵⁰ I⁵⁸⁹ was speaking¹⁶⁹⁶ in prayer,⁸⁶⁰⁵ even the man³⁷⁶ Gabriel,¹⁴⁰³ whom⁸³⁴ I had seen⁷²⁰⁰ in the vision²³⁷⁷ at the beginning,⁸⁴⁶² being caused to fly³²⁸⁶ swiftly,³²⁸⁸ touched^{5060, 413} me about the time⁶²⁵⁶ of the evening⁶¹⁵³ oblation.⁴⁵⁰³

- c) Paul received his message directly from Christ – Gal 1:1, 2, 11, 12, 16
 - (1) Today, the angels learn the truth through the church – Eph 3:10
 - (2) This is the only age in which that happens
- d) The law made our transgressions more obvious
- e) It does us no good but reminds us who we are – Rom 5:12-21
 - (1) Our sin is all the more obvious after the law

- (2) The law was put into the coffin in Ex 25:16
- (3) Our sin was what put Christ on the cross for he bore our sins – Col 2:14
- (4) Man wants to take sins out of the law so that no one will think of themselves as sinners.
- (5) God wants sins defined so that we realize just how sinful we are
- f) Look at modern America
 - (1) adultery, homosexuality, disobedience to parents, keeping God out of public life are all approved so such people do not think of these things as sin
 - (2) But, they are clearly given as sins in the Bible
 - (3) I expect someday that we will find that calling these things sin will be considered a crime.
 - (4) We used to tell our citizens that they should tolerate others and the word 'tolerate' meant that we allowed them to do and believe what they wanted.
 - (5) Now, we redefine the word 'tolerate' so it means 'approve' so when we are told to tolerate certain things, it means that we approve them.
 - (6) Christians face the possibility that we will be breaking the law because we can't approve of all kinds of activities!
- g) What Paul says about the ten commandments⁷³
 - (1) First Commandment

Exo 20:1 And God spake all these words, saying,
 Exo 20:2 I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

- (a) These first two verses are for Israel only
- (b) However, we all owe our existence to our creator who is GOD

Exo 20:3 Thou shalt have no other gods before me.

- (c) Paul in Acts – At 17:24, 27; 24:14
- (d) His epistles – Gal 4:8; 2Cor 6:16; 1Th 1:9; 2Th 2:3-4
- (e) Gods we don't call gods – Anything that comes above God
- (f) Evolution -- make your list

(2) Second Commandment

Exo 20:4 Thou shalt not make unto thee a graven image, nor any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.
 Exo 20:5 Thou shalt not bow down thyself unto them, nor serve them, for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me,
 Exo 20:6 and showing lovingkindness unto thousands of them that love me and keep my commandments.

- (a) Paul in Acts – At 15:20; 17:16, 22, 24-25
- (b) Epistles – Rom 1:22-23; 1Cor 5:11; 6:9-10; 10:7,14; 2Cor 6:16; Gal 5:19-20; Eph 5:5; Col 3:5; 1Th 1:9

(3) Third Commandment

Exo 20:7 Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

- (a) Epistles – Rom 3:9,14; Eph 4:31; Col 3:8; 1Tim 1:20; 2Tim 3:1-2
- (b) Jews who use God's title (God) will claim they do not violate this commandment because they don't use the NAME Jehovah or Yahweh but the TITLE God!!!

- (i) An amazing excuse for sin

(4) Fourth Commandment

Exo 20:8 Remember the sabbath day, to keep it holy.
 Exo 20:9 Six days shalt thou labor, and do all thy work;
 Exo 20:10 but the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

⁷³ It is interesting to search using Google for "Apostle Paul", "ten commandments"

Exo 20:11 for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

(a) In Acts, when Paul went to a synagogue, he had to go on the Sabbath for they didn't necessarily meet at other times – At 17:2; 18:4

(b) This is the only one that is ceremonial and therefore for Israel IN ANOTHER DISPENSATION

(c) Paul clearly commands against the Sabbath in Col 2:16

(5) Fifth Commandment

Exo 20:12 Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

(a) Epistles – Rom 1:29-30; Eph 6:1-3; Col 3:20; 2Tim 3:1-2

(6) Sixth Commandment

Exo 20:13 Thou shalt not kill.

(a) Epistles – Rom 1:29; 13:9; Gal 5:19, 21; 1Tim 1:9

(7) Seventh Commandment

Exo 20:14 Thou shalt not commit adultery.

(a) Epistles -- Rom 1:29; 7:3; 13:9; 1Cor 5:11; 6:9-10, 18; 10:8; Gal 5:19; Eph 5:5; 1Tim 1:9-10

(b) (Heb 13:4)

(8) Eighth Commandment

Exo 20:15 Thou shalt not steal.

(a) Epistles -- Rom 13:9; 1Cor 6:10; 2Cor11:25-26; Eph 4:28

(9) Ninth Commandment

Exo 20:16 Thou shalt not bear false witness against thy neighbor.

(a) This is not simply lying but lying to get another in trouble.

(b) Can we can say nice things that aren't totally valid!

(c) Epistles – Rom 13:9; Gal 1:19; Eph 4:25; Col 3:9; 1Tim 1:9, 10; 4:1-2; 2Tim 3:1-3; Ti 1:2

(d) (Heb 6:18)

(10) Tenth Commandment

Exo 20:17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

(a) Rom 1:29; 7:7; 13:9; 1Cor 5:11; 6:10; 10:6; Gal 5:16; Eph 5:5; Col 3:5; 1Th 2:5

(b) (Heb 13:5)

h) Note: Neither Peter, James, nor John state that the law system has been done away as Paul teaches.

(1) Since Hebrews also states this, this becomes an argument that Paul wrote Hebrews⁷⁴

3. What is the meaning of “ ... til the Seed should come to whom the promise was made”?

a) Was the law set aside as having no value? – we have answered this above with the repetition of nine of the commandments in Paul's writings.

b) Does this mean that the present dispensation began with Matthew?

(1) As to the work of Christ, the gospel of that is universal and not just a part of the present dispensation – 1 Cor 15:3-4

(2) Indeed, this is taught in Isa 52:13-53:12 (DARBY)

(Isa 52:13) Behold, my servant shall deal prudently; he shall be exalted and be lifted up, and be very high.

(Isa 52:14) As many were astonished at thee--his visage was so marred more than any man, and his form more than the children of men

⁷⁴ See Baker, *Galatians*, p. 32

(Isa 52:15) --so shall he astonish many nations; kings shall shut their mouths at him: for what had not been told them shall they see, and what they had not heard shall they consider.

Isa 53:1 Who hath believed our report? and to whom hath the arm of Jehovah been revealed?

Isa 53:2 For he shall grow up before him as a tender sapling, and as a root out of dry ground: he hath no form nor lordliness, and when we see him, there is no beauty that we should desire him.

Isa 53:3 He is despised and left alone of men; a man of sorrows, and acquainted with grief, and like one from whom men hide their faces; --despised, and we esteemed him not.

Isa 53:4 Surely *he* hath borne our griefs and carried our sorrows; and we, we did regard him stricken, smitten of God, and afflicted.

Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.

Isa 53:6 All we like sheep have gone astray, we have turned every one to his own way; and Jehovah hath laid upon him the iniquity of us all.

Isa 53:7 He was oppressed, and he was afflicted, but he opened not his mouth; he was led as a lamb to the slaughter, and was as a sheep dumb before her shearers, and he opened not his mouth.

Isa 53:8 He was taken from oppression and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken.

Isa 53:9 And men appointed his grave with the wicked, but he was with the rich in his death, because he had done no violence, neither was there guile in his mouth.

Isa 53:10 Yet it pleased Jehovah to bruise him; he hath subjected him to suffering. When thou shalt make his soul an offering for sin, he shall see a seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.

Isa 53:11 He shall see of the fruit of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant instruct many in righteousness; and *he* shall bear their iniquities.

Isa 53:12 Therefore will I assign him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death, and was reckoned with the transgressors; and he bore the sin of many, and made intercession for the transgressors.

(3) Remember, Paul claims in 1Cor 15 that this was in the Old Testament

(4) No dispensation began in Matt, Mk, Luke, John or anything written by the twelve.

(5) The new dispensation differs –

(a) in the fact that we will spend eternity in the heavens and not on earth

(b) in the fact that the ceremonial law is not for us – Col 2:11-23

(c) in the fact that there is neither Jew nor Gentile in the Body of Christ – Eph 3:1-7

(d) in the uniqueness of the seven foundational doctrines for the present dispensation in Eph 4:1-6

4. From a sermon of Spurgeon

The Uses of the Law⁷⁵

April 19, 1857

by

C. H. SPURGEON

(1834-1892)

"Wherefore then serveth the law? "—Galatians 3:19.

The Apostle, by a highly ingenious and powerful argument, had proved that the law was never intended by God for the justification and salvation of man. He declares that God made a covenant of grace with Abraham long before the law was given on Mount Sinai; that Abraham was not present at Mount Sinai, and that,

⁷⁵ From <http://www.biblebb.com/files/spurgeon/0128.htm>

therefore, there could have been no alteration of the covenant made there by his consent; that, moreover, Abraham's consent was never asked as to any alteration of the covenant, without which consent the covenant could not have been lawfully changed, and, besides that, that the covenant stands fast and firm, seeing it was made to Abraham's seed, as well as to Abraham himself. "This I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." Therefore, no inheritance and no salvation ever can be obtained by the law. Now, extremes are the error of ignorance. Generally, when men believe one truth, they carry it so far as to deny another; and, very frequently, the assertion of a cardinal truth leads men to generalise on other particulars, and so to make falsehoods out of truth. The objection supposed may be worded thus: "You say, O Paul, that the law cannot justify; surely then the law is good for nothing at all; 'Wherefore then serveth the law?' If it will not save a man, what is the good of it? If of itself it will never take a man to heaven, why was it written? Is it not a useless thing?" The apostle might have replied to his opponent with a sneer—he must have said to him, "Oh, fool, and slow of heart to understand. Is it proved that a thing is utterly useless because it is not intended for every purpose in the world? Will you say that, because iron cannot be eaten, therefore, iron is not useful? And because gold cannot be the food of man, will you, therefore, cast gold away, and call it worthless dross? Yet on your foolish supposition you must do so. For, because I have said the law cannot save, you have foolishly asked me what is the use of it? and you foolishly suppose God's law is good for nothing, and can be of no value whatever." This objection is, generally, brought forward by two sorts of people. First, by mere cavillers who do not like the gospel, and wish to pick all sorts of holes in it. They can tell us what they do not believe; but they do not tell us what they do believe. They would fight with everybody's doctrines and sentiments, but they would be at a loss if they were asked to sit down and write their own opinions. They do not seem to have got much further than the genius of the monkey, which can pull everything to pieces, but can put nothing together. Then, on the other hand, there is the Antinomian, who says, "Yes, I know I am saved by grace alone;" and then breaks the law—says, it is not binding on him, even as a rule of life; and asks, "Wherefore then serveth the law?" throwing it out of his door as an old piece of furniture only fit for the fire, because, forsooth, it is not adapted to save his soul. Why, a thing may have many uses, if not a particular one. It is true that the law cannot save; and yet it is equally true that the law is one of the highest works of God, and is deserving of all reverence, and extremely useful when applied by God to the purposes for which it was intended.

Yet, pardon me my friends, if I just observe that this is a very natural question, too. If you read the doctrine of the apostle Paul you find him declaring that the law condemns all mankind. Now, just let us for one single moment take a bird's eye view of the works of the law in this world. Lo, I see, the law given upon Mount Sinai. The very hill doth quake with fear. Lightnings and thunders are the attendants of those dreadful syllables which make the hearts of Israel to melt Sinai seemeth altogether on the smoke. The Lord came from Paran, and the Holy One from Mount Sinai; "He came with ten thousand of his saints." Out of his mouth went a fiery law for them. It was a dread law even when it was given, and since then from that Mount of Sinai an awful lava of vengeance has run down, to deluge, to destroy, to burn, and to consume the whole human race, if it had not been that Jesus Christ had stemmed its awful torrent, and bidden its waves of fire be still. If you could see the world without Christ in it, simply under the law you would see a world in ruins, a world with God's black seal put upon it, stamped and sealed for condemnation; you would see men, who, if they knew their condition, would have their hands on their loins and be groaning all their days—you would see men and women condemned, lost, and ruined; and in the uttermost regions you would see the pit that is digged for the wicked, into which the whole earth must have been cast if the law had its way, apart from the gospel of Jesus Christ our Redeemer. Ay, beloved, the law is a great deluge which would have drowned the world with worse than the water of Noah's flood, it is a great fire which would have burned the earth with a destruction worse than that which fell on Sodom, it is a stern angel with a sword, athirst for blood, and winged to slay; it is a great destroyer sweeping down the nations; it is the great messenger of God's vengeance sent into the world. Apart from the gospel of Jesus Christ, the law is nothing but the condemning voice of God thundering against mankind. "Wherefore then serveth the law?" seems a very natural question. Can the law be of any benefit to man? Can that Judge who puts on a black cap and condemns us all this Lord Chief Justice Law, can he help in salvation? Yes, he did; and you shall see how he does it, if God shall help us while we preach. "Wherefore then serveth the law?"

First: The first use of the law is *to manifest to man his guilt*. When God intends to save a man, the first thing he does with him is to send the law to him, to show him how guilty, how vile, how ruined he is, and in how dangerous a position. You see that man lying there on the edge of the precipice; he is sound asleep, and just on the perilous verge of the cliff. One single movement, and he will roll over and be broken in pieces on the jagged rocks beneath, and nothing more shall be heard of him. How is he to be saved? What shall be done for

him—what shall be done! It is our position; we, too, are lying on the brink of ruin, but we are insensible of it. God, when he begins to save us from such an imminent danger, sendeth his law, which, with a stout kick, rouses us up, makes us open our eyes, we look down on our terrible danger, discover our miseries, and then it is we are in a right position to cry out for salvation, and our salvation comes to us. The law acts with man as the physician does when he takes the film from the eye of the blind. Self-righteous men are blind men, though they think themselves good and excellent. The law takes that film away, and lets them discover how vile they are, and how utterly ruined and condemned if they are to abide under the sentence of the law.

Instead, however, of treating this doctrinally, I shall treat it practically, and come home to each of your consciences. My, hearer, does not the law of God convince you of sin this morning?

Second: Now, the second. *The law serves to slay all hope of salvation of a reformed life.* Most men when they discover themselves to be guilty, avow that they will reform. They say, "I have been guilty and have deserved God's wrath, but for the future I will seek to win a stock of merits which shall counterbalance all my old sins." In steps the law, puts its hand on the sinner's mouth, and says, "Stop, you cannot do that, it is impossible."

Third: And now, a step further. You that know the grace of God can follow me in this next step. *The law is intended to show man the misery which will, fall upon him through his sin.* I speak from experience, though young I be, and many of you who hear me will hear this with ears of attention, because you have felt the same. There was a time with me, when but young in years, I felt with much sorrow the evil of sin. My bones waxed old with my roaring all day long. Day and night God's hand was heavy upon me. There was a time when he seared me with visions, and affrighted me by dreams; when by day I hungered for deliverance, for my soul fasted within me: I feared lest the very skies should fall upon me, and crush my guilty soul. God's law had got hold upon me, and was strewing me my misery. If I slept at night I dreamed of the bottomless pit, and when I awoke I seemed to feel the misery I had dreamed. Up to God's house I went; my song was but a groan. To my chamber I retired, and there with tears and groans I offered up my prayer, without a hope and without a refuge. I could then say with David, "The owl is my partner and the bittern is my companion," for God's law was flogging me with its ten-thonged whip, and then rubbing me with brine afterwards, so that I did shake and quiver with pain and anguish, and my soul chose strangling rather than life, for I was exceeding sorrowful. Some of you have had the same.

Fourth: And now, my dear friends, I am afraid of wearying you; therefore, let me briefly hint at one other thought. "Wherefore then serveth the law." *It was sent into the world to shew the value of a Saviour.* Just as foils set off jewels, and as dark spots make bright tints more bright, so doth the law make Christ appear the fairer and more heavenly. I hear the law of God curse, but how harsh its voice. Jesus says, "come unto me;" oh, what music! all the more musical after the discord of the law. I see the law condemns; I behold Christ obeying it. Oh! how ponderous that price—when I know how weighty was the demand! I read the commandments, and I find them strict and awfully severe—oh! how holy must Christ have been to obey all these for me! Nothing makes me value my Savior more than seeing the law condemn me. When I know this law stands in my way, and like a flaming cherubim will not let me enter paradise, then I can tell how sweetly precious must Jesus Christ's righteousness be, which is a passport to heaven, and gives me grace to enter there.

Fifth: And, lastly, "Wherefore serveth the law." It was sent into the world *to keep Christian men from self-righteousness.* Christian men—do they ever get self-righteous? Yes, that they do. The best Christian man in the world will find it hard work to keep himself from boasting, and from being self-righteous. John Knox on his death-bed was attacked with self-righteousness. The last night of his life on earth, he slept some hours together, during which he uttered many deep and heavy moans. Being asked why he moaned so deeply, he replied, "I have during my life sustained many assaults of Satan; but at present he has assaulted me most fearfully, and put forth all his strength to make an end of me at once. The cunning Serpent has labored to persuade me, that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God, who has enabled me to quench this fiery dart, by suggesting to me such passages as these: 'What hast thou that thou hast not received?' and, 'By the grace of God I am what I am.'" Yes, and each of us have felt the same. I have often felt myself rather amused at some of my brethren, who have come to me, and said, "I trust the Lord will keep you humble," when they themselves were not only as proud as they were high, but a few inches over. They have been most sincere in prayer that I should be humble, unwittingly nursing their own pride by their own imaginary reputation for humility. I have long since given up entreating people to be humble, because it naturally tends to make them proud. A man is apt to say, "Dear me, these people are afraid I shall be proud; I must have something to be proud of." Then we say to ourselves, "I will not let them see it," and we try to keep our pride down, but after all, are as proud as Lucifer within. I find that the proudest and

most self-righteous people are those who do nothing at all, and have no shadow of presence for any opinion of their own goodness. The old truth in the book of Job is true now. You know in the beginning of the book of Job it is said, "The oxen were ploughing, and the asses were feeding beside them." That is generally the way in this world. The oxen are ploughing in the church—we have some who are laboring hard for Christ—and the asses are feeding beside them, on the finest livings and the fattest of the land. These are the people who have so much to say about self-righteousness. What do they do? They do not do enough to earn a living, and yet they think they are going to earn heaven. They sit down and fold their hands, and yet they are so reverently righteous, because forsooth they sometimes dole out a little in charity. They do nothing, and yet boast of self-righteousness. And with Christian people it is the same. If God makes you laborious, and keeps you constantly engaged in his service, you are less likely to be proud of our self-righteousness than you are if you do nothing. But at all times there is a natural tendency to it. Therefore, God has written the law, that when we read it we may see our faults; that when we look into it, as into a looking-glass, we may see the impurities in our flesh, and have reason to abhor ourselves in sackcloth and ashes, and still cry to Jesus for mercy. Use the law in this fashion, and in no other.

Now, down with you, away with your self-righteousness. Look to me—look, now; say not, "Must I mount to heaven and bring Christ down?" "The word is nigh thee, on thy mouth and in thy heart; if thou shalt confess with thy mouth the Lord Jesus, and believe with thy heart, thou shalt be saved." Yes, thou—thou—thou. Oh! I bless God, we have heard of hundreds who have in this place believed on Christ. Some of the blackest of the human race have come to me but even lately, and told me what God has done for them. Oh, that you, too, would now come to Jesus. Remember, he that believeth shall be saved, be his sins never so many; and he that believeth not, must perish, be his sins never so few. Oh, that the Holy Spirit would lead you to believe; so should ye escape the wrath to come? and have a place in paradise among the redeemed!

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5. God alone ratified the contract with Abraham – Gal3:20 – no additional mediator is needed.

a) God's absolute integrity and holiness

I Peter 1:16 - 25

Because it is written, Be ye holy; for I am holy.

I John 1:5

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

Psalms 98:1

O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory.

Psalms 145:17

The Lord is righteous in all his ways, and holy in all his works.

I Samuel 2:2

There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.

Isaiah 6:3

And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

John 17:11

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

Revelation 4:8

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.

(1) For what it is worth, the 'god' of the Koran is not holy. There is no concept of holiness. This is one reason why we really can't trust them to keep a promise or commitment in the sense that we feel we should do.

"Daughter-gate": Allah's Daughters: el-Lat, el-Uzza, and Manat⁷⁶

Muslims today do not worship Allah's daughters and view them as pagan deities. Having said that, it is important to note that Muhammad himself commanded his followers offer prayers to these "Allah's daughters". He later retracted it and blamed it on the Devil. It is this true event in Muhammad's life which was the topic of Salman Rushdie's book, "The Satanic Verses." (a book we certainly do not recommend reading for its profanity and racism.)

Historical notes:

- It is an undeniable fact of history that before Muhammed was born, the moon god "al-Ilah" (Allah) had three daughters named al-Lat, al-Uzza and Manat. The first two were even named after their father. Each daughter had a separate shrine near Mecca, where Allah's shrine was located.
- As Muhammad grew weary from evangelizing his new religion with little success, he was tricked by the devil into adding a verse in the Koran that commanded Muslims to pray to Allah's three pagan daughters Lat, Uzza and Manat. The pagan female trinity was immediately accepted without dissent and the passage was considered part of the revealed Koran. However some time later, Muhammad got a revelation from God that the verse should be removed. After repenting of the error, Muhammad was comforted by God.
- Such "after the fact corrective revelations" are very common with cults. Joseph Smith, founder of the Mormons also received an "after the fact corrective revelation" from God retracted the previous "divine command" allowing polygamy.
- The historical information confirming the "Satanic verses" is so vast and sure, only the desperate blind would deny the evidence. Undeniably factual information regarding the Satanic verses comes from respected Muslim scholars like at-Tabari and Ibn Sa'd who wrote biographical and historical accounts of the life of Muhammad.
- Yet some Muslims actually reject the whole "daughter-gate" story as untrue. These are an extremist minority, you know, the ones who don't believe youth should be taught history or science, but spend 8 hours a day memorizing the Koran. Yet many Muslims are trained to habitually disregard factual world history when it conflicts with the Koran. Take the fact of Christ's crucifixion. Even the Jews agree he was crucified, but the Koran says it was a case of mistaken identity. So Muslims reject the universal record of history and the Bible, but believe the Koran is true. Amazingly, some Islamic apologists actually deny "daughter-gate" ever happened. Yet their only argument is, "The Koran says it cannot be tampered with and that Satan cannot interfere with the revelation process." So, these extremists must either admit that the final prophet revealed a Koranic passage whose origin was Satan, or simply rewrite their own history and deny the whole "daughter-gate" scandal itself.

(2) Allah engages in JIHAD – conversion by the sword

(3) Allah is not obligated to keep his promises

b) God's sovereignty⁷⁷

Bernard Leveille

Is there a man here who kicks against divine sovereignty? It is a testing doctrine, it shows that his pride is not out of him. No doctrine in the whole Word of God has more excited the hatred of mankind than the truth of the absolute sovereignty of God. The fact that "the Lord reigneth" is indisputable, and it is this fact that arouses the utmost opposition in the unrenewed human heart. Most men quarrel with this. But mark, the thing that you complain of in God is the very thing that you love in yourselves. Every man likes to feel that he has a right to do with his own as he pleases. We all like to be little sovereigns. Oh, for a spirit that bows always before the sovereignty of God. There is no attribute of God more comforting to His children than the doctrine of divine sovereignty. On the other hand there is no doctrine more hated by worldlings, when men hear the Lord's voice saying, "I will have mercy on whom I will have mercy" (Rom. 9:15) they gnash their teeth. They do not love God except

⁷⁶ There are many places on the net that point this out. This was taken from <http://www.bible.ca/islam/islam-allahs-daughters.htm>

⁷⁷ Just one of many expressions on the net -- <http://grace-for-today.com/7.htm>

they can make Him a little God. They cannot bear for Him to be supreme. They would gladly take His will away from Him and set their own will. I believe that the man who is not willing to submit to the electing love and sovereign grace of God has great reason to question whether he is a christian at all, for the spirit that kicks against that is the spirit of the unhumiliated, unrenewed heart. "My counsel shall stand, and I will do all My pleasure!"

6. Gal 3:21 - 25

- a) No law can save – Gal 3:21
 - (1) Some will claim that God would never tell us to obey the law if we were not fully able to do so
 - (2) See Rom 7:1-26 for Paul's admission to a real battle in his own life
 - (a) Freed from the law – 7:1-6
 - (b) Sin exposed by the law – 7:7-12
 - (c) Law cannot save from sin – 7:13-25
- b) All men are guilty – Gal 3:22 – hopeless in sin.
 - (1) Hopeless in sin is related to the doctrine of TOTAL DEPRAVITY – you are totally unable to live a life pleasing to God
 - (2) It requires a sovereign act from God to change us so that we can:
 - (a) Trust in Christ
 - (b) Live for Christ
 - (c) Study the Bible
 - (d) Love the Bible
 - (3) We are taught in Col 1:17

Col 1:14 In whom we have redemption through his blood, *even* the forgiveness of sins:
Col 1:15 Who is the image of the invisible God, the firstborn of every creature:
Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
Col 1:17 And he is before all things, and by him all things consist.

- (a) By him all things consist
- (b) Consist = G4921

G4921 -- sunistaō sunistanō sunistēmi
soon-is-tah'-o, soon-is-tah'-an'-o, soon-is-tah'-ay-mee
From G4862 and G2476 (including its collateral forms); to *set together*, that is, (by implication) to *introduce* (favorably), or (figuratively) to *exhibit*; intransitively to *stand near*, or (figuratively) to *constitute*: - approve, commend, consist, make, stand (with).

- (c) Every single atom is under his control!
- c) Before faith, we were trapped by the law – Gal 3:23a
- d) Faith releases us from this prison of sin – Gal 3:23b
- e) The law taught us that we must come to Christ to be justified by FAITH – Gal 3:24
- f) After faith, we no longer need this teacher of the law – Gal 3:25
 - (1) We know what we are to do from the scripture which contains the moral law but we are not under the ceremonial law at all
 - (2) We know from the influence of the Spirit on our own heart. Indeed, it is the Spirit who leads one to Christ – John 16:8-9

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
Joh 16:9 Of sin, because they believe not on me;

- (3) Baker says about Gal 3:25⁷⁸,

"It would be nearer to the intended meaning to say that the Law was a disciplinarian until Christ, that we might be justified by faith. But after THE FAITH has arrived, the pedagogue is out of a job.

- (4) Paul has these things to say about the law and THE BELIEVER⁷⁹

⁷⁸ Baker, Galatians, p. 33

⁷⁹ Compare Stam, Galatians, p. 125

(a) The law contained in ordinances (ceremonial law) abolished for the believer today – Eph 2:15

Eph 2:15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace;

(b) Ordinances blotted out – Col 2:14

Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Col 2:15 *And* having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath *days*:

(c) Delivered from the law and other expressions in Rom 7:1-6

Rom 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

Rom 7:2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

Rom 7:3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Rom 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

Rom 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Rom 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

(d) Sin therefore is not in control of us – Rom 6:14

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Rom 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Rom 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Rom 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Rom 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

Rom 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Rom 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Rom 6:18 \Being then made free from sin, ye became the servants of righteousness.

7. Are you saved?

a) The Roman road – Rom 3:23; 6:23; 10:9, 10

b) The most amazing charter – Rom 8:1-

E. We are one in Christ – Gal 3:26-29

(Gal 3:26) for in Christ Jesus you are all sons of God, through faith.

(Gal 3:27) For as many of you as were baptized into Christ have put on Christ.

(Gal 3:28) There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

(Gal 3:29) And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

1. Who are the SONS of God?

G5207 υἱός *hwee-os'*

Apparently a primary word; a "son" (sometimes of animals), used very widely of immediate, remote or figurative kinship: - child, foal, son.

- a) This is the word used of Christ as the Son of God.
- b) The word 'children' in KJV should be sons. There is another word for little children
- c) Note: TODAY, only the saved are sons of God --

Barnes' note on Gal 3:26 - For ye are all the children of God ... - All who bear the Christian name - the converts from among the Jews and Gentiles alike; see the note at [Joh 1:12](#). The idea here is, that they are no longer under tutors and governors; they are no longer subject to the direction and will of the "paedagogus"; they are arrived at age, and are admitted to the privileges of sons; see the note at [Gal 4:1](#). The language here is derived from the fact, that until the son arrived at age, he was in many respects not different from a servant. He was under laws and restraints; and subject to the will of another. When of age, he entered on the privileges of heirship, and was free to act for himself. Thus, under the Law, people were under restraints, and subject to heavy exactions. Under the gospel, they are free, and admitted to the privileges of the sons of God.

- d) Unbelievers are of the devil – Mat 13:38; John 8:38, 41, 44; At 13:10; 1Jn 3:10

Barnes notes on Joh 8:44 -

Ye are of your father the devil - That is, you have the temper, disposition, or spirit of the devil. You are influenced by him, you imitate him, and ought therefore to be called his children. See also [1Jo 3:8-10](#); [Act 13:10](#): "Thou child of the devil."

The devil - See the notes at [Mat 4:1](#).

The lusts - The desires or the wishes. You do what pleases him.

Ye will do - The word "will," here, is not an auxiliary verb. It does not simply express futurity, or that such a thing will take place, but it implies an act of volitions. This you will or choose to do. The same mode of speech occurs in [Joh 5:40](#). In what respects they showed that they were the children of the devil he proceeds to state:

1. In their murderous disposition;
2. In rejecting the truth;
3. In being favorable to falsehood and error.

- e) In general, son(s) of God refers to a direct creation by God of a person
 - (1) Adam qualifies, though he fell later
 - (2) The saved of mankind – Gal 3:26
 - (3) Angels (even the fallen ones) – Gen 6:1-4; Job

Gen 6:1 When man began to multiply on the face of the land and daughters were born to them,

Gen 6:2 the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose.

Gen 6:3 Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years."

Gen 6:4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

(Job 1:6) Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

(Job 2:1) Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.

(Job 38:7) when the morning stars sang together and all the sons of God shouted for joy?

- (4) Christ, often in the NT is called, "the Son of God", but also in Isa 9 and Dan 4 (KJV, NKJV are clearer). He is often called 'the angel of God' in the OT. Remember, he wasn't born until the NT period. See also Josh 5:13-15 and Judges 6:11-

Isa 9:6 For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Isa 9:7 Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.

Dan 3:19 Then Nebuchadnezzar was filled with fury, and the expression of his face was changed against Shadrach, Meshach, and Abednego. He ordered the furnace heated seven times more than it was usually heated.

Dan 3:20 And he ordered some of the mighty men of his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.

Dan 3:21 Then these men were bound in their cloaks, their tunics, their hats, and their other garments, and they were thrown into the burning fiery furnace.

Dan 3:22 Because the king's order was urgent and the furnace overheated, the flame of the fire killed those men who took up Shadrach, Meshach, and Abednego.

Dan 3:23 And these three men, Shadrach, Meshach, and Abednego, fell bound into the burning fiery furnace.

Dan 3:24 Then King Nebuchadnezzar was astonished and rose up in haste. He declared to his counselors, "Did we not cast three men bound into the fire?" They answered and said to the king, "True, O king."

Dan 3:25 He answered and said, "But I see four men unbound, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods."

Dan 3:26 Then Nebuchadnezzar came near to the door of the burning fiery furnace; he declared, "Shadrach, Meshach, and Abednego, servants of the Most High God, come out, and come here!" Then Shadrach, Meshach, and Abednego came out from the fire.

Dan 3:27 And the satraps, the prefects, the governors, and the king's counselors gathered together and saw that the fire had not had any power over the bodies of those men. The hair of their heads was not singed, their cloaks were not harmed, and no smell of fire had come upon them.

Dan 3:28 Nebuchadnezzar answered and said, "Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants, who trusted in him, and set aside the king's command, and yielded up their bodies rather than serve and worship any god except their own God.

2. Through FAITH

a) Alone

(1) We can't add circumcision

(a) This is the mark of a Jew and there is neither Jew nor Gentile in the Body of Christ – Gal 2:14;3:28

(Rom 1:16) For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

(Rom 2:9) There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek,

(Rom 2:10) but glory and honor and peace for everyone who does good, the Jew first and also the Greek.

(Rom 10:12) For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him.

(Gal 3:28) There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

(Col 3:11) Here there is no Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.

Eph 3:1 For this reason I, Paul, a prisoner for Christ Jesus on behalf of you Gentiles--

Eph 3:2 assuming that you have heard of the stewardship of God's grace that was given to me for you,

Eph 3:3 how the mystery was made known to me by revelation, as I have written briefly.

Eph 3:4 When you read this, you can perceive my insight into the mystery of Christ,

Eph 3:5 which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit.

Eph 3:6 This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.

Eph 3:7 Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power.

Eph 3:8 To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ,

Eph 3:9 and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things,

Eph 3:10 so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.

- (2) We can't add baptism
 - (a) "Repent and be baptized for the remission of sins" – At 2:38; the battle cry of the kingdom on earth on the day of Pentecost
 - (b) Paul denies that his commission includes baptism – 1 Cor 1:14-17
- (3) We can't add works
 - (a) To obtain salvation –

(Rom 4:2) For if Abraham was justified by works, he has something to boast about, but not before God.

(Rom 4:4) Now to the one who works, his wages are not counted as a gift but as his due.

(Rom 9:11) though they were not yet born and had done nothing either good or bad--in order that God's purpose of election might continue, not because of works but because of him who calls--

(Rom 9:32) Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone,

(Gal 2:16) yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

(Gal 3:10) For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them."

(Eph 2:9) not a result of works, so that no one may boast.

(1Ti 5:25) So also good works are conspicuous, and even those that are not cannot remain hidden.

(2Ti 1:9) who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began,

(Tit 3:5) he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,

(Tit 3:14) And let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful.

- (b) To keep salvation
- (4) We can't even generate faith! – Eph 2:8-10
 - (a) The unregenerate has no faith – Eph 2:8-10
 - (b) They are beyond help or hope
 - (i) dead – Eph 2:1-
 - (ii) deaf and blind

(Isa 29:18) In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see.

(Isa 35:5) Then the eyes of the blind shall be opened, and the ears of the deaf unstopped;

(Isa 42:18) Hear, you deaf, and look, you blind, that you may see!

(Isa 42:19) Who is blind but my servant, or deaf as my messenger whom I send? Who is blind as my dedicated one, or blind as the servant of the LORD?

(Isa 43:8) Bring out the people who are blind, yet have eyes, who are deaf, yet have ears!

(Mic 7:16) The nations shall see and be ashamed of all their might; they shall lay their hands on their mouths; their ears shall be deaf;

Act 28:25 And disagreeing among themselves, they departed after Paul had made one statement: "The Holy Spirit was right in saying to your fathers through Isaiah the prophet:

Act 28:26 "Go to this people, and say, You will indeed hear but never understand, and you will indeed see but never perceive.

Act 28:27 For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed; lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.'

- (c) These problems can only be resolved by the power of God
- (5) We were chosen in Him before the foundation of the World (for our hope existed before creation) – Eph 1:3-4
- b) In Christ ALONE – Acts 4:12

3. Baptised into Christ – Gal 3:27

- a) Not the water ceremony as we have already looked at this problem
- b) Not 'and' but 'for' – it is not an additional thing but applies to all who have trusted in the Lord
- c) For by one Spirit – 1Cor 12:13
- d) This has nothing to do with Pentecost but with conversion in the present dispensation.
- e) Our total relationship with Christ⁸⁰
 - (1) Crucified with Christ – Gal 2:20
 - (2) Buried & raised with Him – Col 2:12
 - (3) Ascended and glorified with Him – Eph 2:4-8
- f) Salvation is based totally on the work of Christ but REWARDS is related to our lives as believers – 1Cor 3:9-15
 - (1) We need to witness
 - (2) We need to study
 - (3) We need to support financially
 - (4) We may need to be helpful in other ways – passages on gifts
 - (a) Charismatic – 1Cor 12
 - (i) The charismatic will cease – 1Cor 13
 - (b) Another Summary – Rom 12:3-8
 - (c) Ministry including supernatural – Eph 4:11-12

4. No lasting distinctions in the Body of Christ – Gal 3:28

- a) While here on earth, in this dispensation, Men ONLY in the pulpit – 1Cor 14:34-35; 1Tim 2:8-15 (goes back to creation)
- b) In the present, in this dispensation, neither Jew nor Gentile – Eph 3:1-7

5. Abraham's seed (in some sense) – Gal 3:29

- a) Speaks of faith not lineage
- b) Justification by faith – Gen 15:6; Rom 4:3-11
 - (1) Our faith is in the work of Christ – Eph 2
 - (2) His faith was about the promise of the land – see the context in Gen 15

X. Analogies and Explanations of the Gospel – Gal 4:1-31

A. Adoption – Gal 4:1-20

1. Adoption as used in scripture – Gal 4:1-7

- a) Paul refers to this idea in Rom 9:4 and Eph 1:5 – they must have been well aware of this practice among much of the society.

Gal 4:1 – (Barnes')

Now I say - He had before said Gal 3:24-25 that while they were under the Law they were in a state of minority. This sentiment he proceeds further to illustrate by showing the true condition of one who was a minor.

That the heir - Any heir to an estate, or one who has a prospect of an inheritance. No matter how great is the estate; no matter how wealthy his father; no matter to how elevated a rank he may be raised on the moment that he enters on his inheritance, yet until that time he is in the condition of a servant.

As long as he is a child - Until he arrives at the age. The word rendered "child" (νήπιοι nēpioi) properly means an infant; literally, "one not speaking" (νη nē insep. un, ἔπος epos), and hence, a child or babe, but without any definite limitation - Robinson. It is used as the word "infant" is with us in law, to denote "a minor."

Differeth nothing from a servant - That is, he has no more control of his property; he has it not at his command. This does not mean that he does not differ in any respect, but only that in the matter under consideration he does not differ. He differs in his prospects of inheriting the property, and in the affections of the father, and usually in the advantages of education, and in the respect and attention shown him. but in regard to property, he does not differ, and he is like a servant, under the control and direction of others.

⁸⁰ See Stam, *Galatians*, p. 132

Though he be lord of all - That is, in prospect. He has a prospective right to all the property, which no one else has. The word "lord" here (*κύριος* kurios), is used in the same sense in which it is often in the Scriptures, to denote master or owner. The idea which this is designed to illustrate is, that the condition of the Jews before the coming of the Messiah was inferior in many respects to what the condition of the friends of God would be under him - as inferior as the condition of an heir was before he was of age, to what it would be when he should enter on his inheritance. The Jews claimed, indeed, that they were the children or the sons of God, a title which the apostle would not withhold from the pious part of the nation; but it was a condition in which they had not entered on the full inheritance, and which was far inferior to that of those who had embraced the Messiah, and who were admitted to the full privileges of sonship. They were indeed heirs. They were interested in the promises. But still they were in a condition of comparative servitude, and could be made free only by the gospel.

b) Child – Too young to vote! (today's attitude) – Gal 4:1

Gal 4:1 – (Clark's notes)

The heir, as long as He is a child - Though he be appointed by his father's will heir of all his possessions yet till he arrive at the legal age he is master of nothing, and does not differ from one of the common domestics

c) This is the age where, "You do as I said because I said it!"

d) God used these words to describe Israel – a small child in Egypt but grown when Israel left!

Exo 4:22 And thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is my son, my first-born:
Hos 11:1 When Israel was a child, then I loved him, and called my son out of Egypt.

Hos 11:1 – Barnes' Notes

When Israel was a child, then I loved him - God loved Israel, as He Himself formed it, ere it corrupted itself. He loved it for the sake of the fathers, Abraham, Isaac, and Jacob, as he saith, "Jacob have I loved, but Esau have I hated" Mal 1:2. Then, when it was weak, helpless, oppressed by the Egyptians, afflicted, destitute, God loved him, cared for him, delivered him from oppression, and called him out of Egypt. : "When did He love Israel? When, by His guidance, Israel regained freedom, his enemies were destroyed, he was fed with "food from heaven," he heard the voice of God, and received the law from Him. He was unformed in Egypt; then he was informed by the rules of the law, so as to be matured there. He was a child in that vast waste. For he was nourished, not by solid food, but by milk, i. e., by the rudiments of piety and righteousness, that he might gradually attain the strength of a man. So that law was a schoolmaster, to retain Israel as a child, by the discipline of a child, until the time should come when all, who despised not the heavenly gifts, should receive the Spirit of adoption. The prophet then, in order to show the exceeding guilt of Israel, says, "When Israel was a child," (in the wilderness, for then he was born when he bound himself to conform to the divine law, and was not yet matured) "I loved him," i. e., I gave him the law, priesthood, judgments, precepts, instructions; I loaded him with most ample benefits; I preferred him to all nations, expending on him, as on My chief heritage and special possession, much watchful care and pains."

I called My son out of Egypt - As He said to Pharaoh, "Israel is My son, even My firstborn; let My son go, that he may serve Me" Exo 4:22-23. God chose him out of all nations, to be His special people. Yet also God chose him, not for himself, but because He willed that Christ, His only Son, should "after the flesh" be born of him, and for, and in, the Son, God called His people, "My son." : "The people of Israel was called a son, as regards the elect, yet only for the sake of Him, the only begotten Son, begotten, not adopted, who, "after the flesh," was to be born of that people, that, through His Passion, He might bring many sons to glory, disdaining not to have them as brethren and co-heirs. For, had He not come, who was to come, the Well Beloved Son of God, Israel too could never, anymore than the other nations, have been called the son of so great a Father, as the Apostle, himself of that people, saith, "For we were, by nature, children of wrath, even as others" Eph 2:3.

e) The young men (kids) were under these guardians until the Father said that he was old enough – Gal 4:2

(1) Children is contrasted with the word translated men in 1Cor 14:10, 11 and 20.

(2) Christ is said to have learned obedience – Heb 5:8 (this verse seems strange)

- f) We were in bondage under the law Gal 4:3
 - (1) Gentiles did not know of Israel's law but were under the elements of the universe – in that day – earth, air, fire, water
 - (a) Paul seems to use this as anything under which they were in bondage -- monarchs, false religion, etal.
 - (b) This is also in verse 9; Col 2:8, 20 and Heb 5:12
- g) In verse 4, Paul compares being set free from such rules to becoming adult in the home
 - (1) What made this the right time – we do not know
 - (a) The 69 sevens of Daniel 9 made the time of the crucifixion the RIGHT TIME
 - (i) This also happened at time when the exact conditions in the gentile world was exactly as God had planned
 - (ii) This again points to the sovereignty of God
 - (iii) By HIM all things CONSIST – Col 1:16-17
 - (b) How this compares with our coming of age in the present age is not so clear.
 - (2) But, this right time gave us the adoption as sons
 - (a) Believe it or not, the time of recognizing adulthood was called ADOPTION
 - (i) Do not confuse this with the taking of a son not yours.
 - (ii) This is the formal recognition of a child as an adult
 - (b) Christ was about his Father's business – Luke 2:49

Luk 2:41 Now his parents went to Jerusalem every year at the feast of the passover.
 Luk 2:42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
 Luk 2:43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.
 Luk 2:44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.
 Luk 2:45 And when they found him not, they turned back again to Jerusalem, seeking him.
 Luk 2:46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.
 Luk 2:47 And all that heard him were astonished at his understanding and answers.
 Luk 2:48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.
 Luk 2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?
 Luk 2:50 And they understood not the saying which he spake unto them.
 Luk 2:51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.
 Luk 2:52 And Jesus increased in wisdom and stature, and in favor with God and man.

(i) This is a strange passage – Jesus was 12 years old

Luk 2:42 – (Barnes)
 Twelve years old - All males among the Hebrews were required to appear three times a year before God, to attend on the ordinances of religion in the temple, and it is probable that this was the age at which they first went up to Jerusalem, Exo 23:14-17; Deu 16:16.
 To Jerusalem - Where the feasts of the Jews were all held. This was a journey from Nazareth of about 70 miles.
 After the custom of the feast - According to the usual manner of the feast.

(ii) Further notes in the OT about this

Exo 23:14-17 – (Barnes)
 This is the first mention of the three great Yearly Festivals. The feast of Unleavened bread, in its connection with the Paschal Lamb, is spoken of in Exo. 12; 13: but the two others are here first named. The whole three are spoken of as if they were familiarly known to the people. The points that are especially enjoined are that every male Israelite should attend them at the sanctuary (compare Exo 34:23), and that he should take with him an offering for Yahweh, presenting himself before his King with his tribute in his hand. That this condition belonged to

all the feasts, though it is here stated only in regard to the Passover, cannot be doubted. See Deu 16:16.

Exo 23:15-16

On the Feast of Unleavened Bread, or the Passover, see Exo. 12:1-20, Exo 12:43-50; Exo 13:3-16; Exo 34:18-20; Lev 23:4-14. On the Feast of the Firstfruits of Harvest, called also the Feast of Weeks, and the Feast of Pentecost, see Exo 34:22; Lev 23:15-21. On the Feast of Ingathering, called also the Feast of Tabernacles, see Lev 23:34-36, Lev 23:39-43.

Exo 23:16

In the end of the year - Compare Exo 34:22. The year here spoken of must have been the civil or agrarian year, which began after harvest, when the ground was prepared for sowing. Compare Lev 23:39; Deu 16:13-15. The sacred year began in spring, with the month Abib, or Nisan. See Exo 12:2 note, and Lev 25:9.

When thou hast gathered - Rather, when thou gatherest in.

(iii) This is too much of a coincidence

(a) TODAY the bar-mitzvah (son of the covenant) celebrates the coming of age for boys – 13 today

In Judaism, **Bar Mitzvah** (Hebrew: בר מצוה, "one (m.) to whom the commandments apply"), **Bat Mitzvah** (בת מצוה, "one (f.) to whom the commandments apply," or **Bas Mitzvah** in Ashkenazi pronunciation), and **B'nai Mitzvah** (pl.), are the terms to describe the coming of age of a Jewish boy or girl. According to Jewish law, when Jewish children reach the age of majority (generally thirteen years for boys and twelve for girls) they become responsible for their actions, and "become a Bar or Bat Mitzvah." In many Conservative and Reform synagogues, girls celebrate their Bat Mitzvahs at age 13, along with boys. This also coincides with physical puberty.^[1] Prior to this, the child's parents are responsible for the child's adherence to Jewish law and tradition, and after this age, children bear their own responsibility for Jewish ritual law, tradition, and ethics and are privileged to participate in all areas of Jewish community life.^[2]

In modern Jewish observance, the occasion of becoming a Bar Mitzvah or (in non-Orthodox congregations) a Bat Mitzvah is usually associated with the young man or woman being called to read the Torah and/or Haftarah portion at a Sabbath or other service, and may also involve them giving a d'var Torah including a discussion of that week's Torah portion. Precisely what the Bar/Bat Mitzvah may do during the service varies in Judaism's different denominations, and can also depend on the specific practices of various congregations. Regardless of the nature of the celebration, males become entirely culpable and responsible for following Jewish law once they reach the age of 13, and females once they reach the age of 12.

(b) The girls didn't like it so they have their own – bat-mitzvah

(iv) The newspaper has reported that it is common for the bat-mitzvah's cost to be \$38,000 in the San Fernando Valley. Some non Jewish girls wanted similar parties.

(3) This age is somewhat of an age of accountability

(4) Even though a little boy became a son at 12 or 13, he couldn't begin his public ministry until he was 30 – see Matt 3:13-17

h) He came to redeem us who were condemned by the law – Gal 4:5

i) We are taken in as ADOPTED ADULTS – Gal 4:5

j) We have the Spirit WITHIN – Gal 4:6

k) We are – Gal 4:7

(1) NOT a slave

(2) But a SONS --

(3) An HEIR – Rom 8:17

Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

BARNES

Rom 8:17 -

And if children - If adopted into his family.

Then heirs - That is, he will treat us as sons. An heir is one who succeeds to an estate. The meaning here is, that if we sustain the relation of sons to God, that we shall be treated as such, and admitted to share his favors. An adopted son comes in for a part of the inheritance, Num. 27.

Heirs of God - This expression means that we shall be partakers of that inheritance which God confers on his people. That inheritance is his favor here, and eternal life hereafter. This is an honor infinitely higher than to be heir to the most princely earthly inheritance; or than to be the adopted son of the most magnificent earthly monarch.

And joint heirs with Christ - Christ is by eminence the "Son of God." As such, he is heir to the full honors and glory of heaven. Christians are united to him; they are his friends; and they are thus represented as destined to partake with him of his glory. They are the sons of God in a different sense from what he is; he by his nature and high relation, they by adoption; but still the idea of sonship exists in both; and hence, both will partake in the glories of the eternal inheritance; compare [Phi 2:8-9](#); [Heb 2:9-10](#). The connection between Christ and Christians is often referred to in the New Testament. The fact that they are united here is often alleged as a reason why they will be in glory, [Joh 14:19](#), "Because I live, ye shall live also," [2Ti 2:11-12](#); "For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him, [Rev 3:21](#); "To him that overcometh will I grant to sit with me in my throne," etc., [Joh 17:22-24](#).

If so be - If this condition exist; We shall not be treated as co-heirs with him, unless we here give evidence that we are united to him.

That we suffer with him - Greek, "If we suffer together, that we may also be glorified together." If we suffer in his cause; bear afflictions as he did; are persecuted and tried for the same thing; and thus show that we are united to him. It does not mean that we suffer to the same extent that he did, but we may imitate him in the kind of our sufferings, and in the spirit with which they are borne; and thus show that we are united to him.

That we may be also glorified together - If united in the same kind of sufferings, there is propriety in being united in destiny beyond the scenes of all suffering, the kingdom of blessedness and love.

(4) Note that there is a condition: if so be that we suffer with him

(5) This is not a condition of salvation but of some measure God calls "being glorified"

l) We also have this taught in 1 Cor 3

(1) In the KJV

KJV

1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

1Co 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

1Co 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

1Co 3:4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

1Co 3:5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

1Co 3:6 I have planted, Apollos watered; but God gave the increase.

1Co 3:7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

1Co 3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor.

1Co 3:9 For we are laborers together with God: ye are God's husbandry, ye are God's building.

1Co 3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

1Co 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

1Co 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.
 1Co 3:18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.
 1Co 3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.
 1Co 3:20 And again, The Lord knoweth the thoughts of the wise, that they are vain.
 1Co 3:21 Therefore let no man glory in men. For all things are yours;
 1Co 3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;
 1Co 3:23 And ye are Christ's; and Christ is God's.

(2) Here it is in the ESV

ESV

1Co 3:1 But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ.
 1Co 3:2 I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready,
 1Co 3:3 for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way?
 1Co 3:4 For when one says, "I follow Paul," and another, "I follow Apollos," are you not being merely human?
 1Co 3:5 What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each.
 1Co 3:6 I planted, Apollos watered, but God gave the growth.
 1Co 3:7 So neither he who plants nor he who waters is anything, but only God who gives the growth.
 1Co 3:8 He who plants and he who waters are one, and each will receive his wages according to his labor.
 1Co 3:9 For we are God's fellow workers. You are God's field, God's building.
 1Co 3:10 According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it.
 1Co 3:11 For no one can lay a foundation other than that which is laid, which is Jesus Christ.
 1Co 3:12 Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw--
 1Co 3:13 each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done.
 1Co 3:14 If the work that anyone has built on the foundation survives, he will receive a reward.
 1Co 3:15 If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.
 1Co 3:16 Do you not know that you are God's temple and that God's Spirit dwells in you?
 1Co 3:17 If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.
 1Co 3:18 Let no one deceive himself. If anyone among you thinks that he is wise in this age, let him become a fool that he may become wise.
 1Co 3:19 For the wisdom of this world is folly with God. For it is written, "He catches the wise in their craftiness,"
 1Co 3:20 and again, "The Lord knows the thoughts of the wise, that they are futile."
 1Co 3:21 So let no one boast in men. For all things are yours,
 1Co 3:22 whether Paul or Apollos or Cephas or the world or life or death or the present or the future--all are yours,
 1Co 3:23 and you are Christ's, and Christ is God's.

- (3) Some teach that CARNAL means that a person lives exactly like the world
 - (a) No, for even one who does not live for the Lord may still give evidence that they are saved.
 - (b) No, it means that he lives like a person young in the Word and hasn't grown spiritually!
- (4) What are you building?

- (a) Wood, Hay, Stubble – these can be beautiful but are destroyed by fire
- (b) Gold, Silver, Precious Stones – these take more effort but are not destroyed by fire
- (5) What should you be building –
 - (a) Bible Study – 2 Tim 2:15; 3:16-17
 - (i) True to the Word –are you studying?
 - (ii) We need a HOLY EDUCATION
 - (b) Concern over other saints –
 - (i) Their growth
 - (ii) Their other needs
 - (c) Telling others of the Savior and warning them of sin and its consequences– (similar to) -- Ezek 3:18; 33:6

ESV – Ezekiel 3

Eze 3:16 And at the end of seven days, the word of the LORD came to me:

Eze 3:17 "Son of man, I have made you a watchman for the house of Israel. Whenever you hear a word from my mouth, you shall give them warning from me.

Eze 3:18 If I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, in order to save his life, that wicked person shall die for his iniquity, but his blood I will require at your hand.

Eze 3:19 But if you warn the wicked, and he does not turn from his wickedness, or from his wicked way, he shall die for his iniquity, but you will have delivered your soul.

Eze 3:20 Again, if a righteous person turns from his righteousness and commits injustice, and I lay a stumbling block before him, he shall die. Because you have not warned him, he shall die for his sin, and his righteous deeds that he has done shall not be remembered, but his blood I will require at your hand.

Eze 3:21 But if you warn the righteous person not to sin, and he does not sin, he shall surely live, because he took warning, and you will have delivered your soul."

(d) Ezekiel 3 – Clarke's' Commentary

(i) This chapter contains more particular instructions to the prophet. It begins with repeating his appointment to his office, Eze_3:1-3.

(ii) Ezekiel is then informed that his commission is, at this time, to the house of Israel exclusively, Eze_3:4-6; that his countrymen would pay little regard to him, Eze_3:7; that he must persevere in his duty notwithstanding such great discouragement; and he is endued with extraordinary courage and intrepidity to enable him fearlessly to declare to a disobedient and gainsaying people the whole counsel of God, Eze_3:8-11.

(iii) The prophet is afterwards carried by the spirit that animated the cherubim and wheels, and by which he received the gift of prophecy, to a colony of his brethren in the neighborhood, where he remained seven days overwhelmed with astonishment, Eze_3:12-15. He is then warned of the awful importance of being faithful in his office, Eze_3:16-21; commanded to go forth into the plain that he may have a visible manifestation of the Divine Presence, Eze_3:22; and is again favored with a vision of that most magnificent set of symbols described in the first chapter, by which the glorious majesty of the God of Israel was in some measure represented, Eze_3:23.

(iv) See also Isa_6:1-13; Dan_10:5-19; and Rev_1:10-16; Rev_4:1-11, for other manifestations of the Divine glory, in all of which some of the imagery is very similar. The prophet receives directions relative to his future conduct, Eze_3:24-27.

ESV – Ezekiel 33

Eze 33:1 The word of the LORD came to me:

Eze 33:2 "Son of man, speak to your people and say to them, If I bring the sword upon a land, and the people of the land take a man from among them, and make him their watchman,

Eze 33:3 and if he sees the sword coming upon the land and blows the trumpet and warns the people,
 Eze 33:4 then if anyone who hears the sound of the trumpet does not take warning, and the sword comes and takes him away, his blood shall be upon his own head.
 Eze 33:5 He heard the sound of the trumpet and did not take warning; his blood shall be upon himself. But if he had taken warning, he would have saved his life.
 Eze 33:6 But if the watchman sees the sword coming and does not blow the trumpet, so that the people are not warned, and the sword comes and takes any one of them, that person is taken away in his iniquity, but his blood I will require at the watchman's hand.
 Eze 33:7 "So you, son of man, I have made a watchman for the house of Israel. Whenever you hear a word from my mouth, you shall give them warning from me.
 Eze 33:8 If I say to the wicked, O wicked one, you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked person shall die in his iniquity, but his blood I will require at your hand.
 Eze 33:9 But if you warn the wicked to turn from his way, and he does not turn from his way, that person shall die in his iniquity, but you will have delivered your soul.
 Eze 33:10 "And you, son of man, say to the house of Israel, Thus have you said: 'Surely our transgressions and our sins are upon us, and we rot away because of them. How then can we live?'
 Eze 33:11 Say to them, As I live, declares the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways, for why will you die, O house of Israel?
 Eze 33:12 "And you, son of man, say to your people, The righteousness of the righteous shall not deliver him when he transgresses, and as for the wickedness of the wicked, he shall not fall by it when he turns from his wickedness, and the righteous shall not be able to live by his righteousness when he sins.
 Eze 33:13 Though I say to the righteous that he shall surely live, yet if he trusts in his righteousness and does injustice, none of his righteous deeds shall be remembered, but in his injustice that he has done he shall die.
 Eze 33:14 Again, though I say to the wicked, 'You shall surely die,' yet if he turns from his sin and does what is just and right,
 Eze 33:15 if the wicked restores the pledge, gives back what he has taken by robbery, and walks in the statutes of life, not doing injustice, he shall surely live; he shall not die.
 Eze 33:16 None of the sins that he has committed shall be remembered against him. He has done what is just and right; he shall surely live.
 Eze 33:17 "Yet your people say, 'The way of the Lord is not just,' when it is their own way that is not just.

- (e) Whom have you told of the savior?
 - (i) If you haven't, what are you waiting for?
 - (ii) If you haven't, when will you?
- (f) Do you have in mind what to say?
 - (i) There is a parallel with sales – if you don't know what to say, you probably won't say a thing!
 - (ii) If a friend or relative or acquaintance is not told, it is OUR fault!
 - (iii) Remember a simple outline in Rom 3:23; 6:23; 10:9-10

2. Fears for the believers – Gal 4:8-11 (KJV)

Gal 4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.
 Gal 4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?
 Gal 4:10 Ye observe days, and months, and times, and years.
 Gal 4:11 I am afraid of you, lest I have bestowed upon you labor in vain.

a) Gal 4:8 – comments by BARNES

Howbeit - But, *ἀλλὰ* alla. The address in this verse and the following is evidently to the portion of the Galatians who had been pagan. This is probably indicated by the particle *ἀλλὰ* alla, but denoting a transition. In the previous verses Paul had evidently had the Jewish converts more

particularly in his eye, and had described their former condition as one of servitude to the Mosaic rites and customs, and had shown the inconveniences of that condition, compared with the freedom imparted by the gospel. To complete the description, he refers also to the Gentiles, as a condition of worse servitude still, and shows Gal 4:9 the absurdity of their turning back to a state of bondage of any kind, after the glorious deliverance which they had obtained from the degrading servitude of pagan rites. The sense is, "If the Jews were in such a state of servitude, how much more galling and severe was that of those who had been pagans. Yet from that servitude the gospel had delivered them, and made them freemen. How absurd now to go back to a state of vassalage, and to become servants under the oppressive rites of the Jewish law!"

When ye knew not God - In your state of paganism, when you had no knowledge of the true God and of his service. The object is not to apologize for what they did, because they did not know God; it is to state the fact that they were in a state of gross and galling servitude.

Ye did service - This does not express the force of the original. The meaning is, "Ye were "slaves" to (ἔδουλεύσατε edouleusate); you were in a condition of servitude, as opposed to the freedom of the gospel;" compare Gal 4:3, where the same word is used to describe the state of the Jews. The drift of the apostle is, to show that the Jews and Gentiles, before their conversion to Christianity, were in a state of vassalage or servitude, and that it was absurd in the highest degree to return to that condition again.

Unto them which by nature are no gods - Idols, or false gods. The expression "by nature," φύσει phusei, according to Grotius, means, "in fact, *re ipsa*." The sense is, that they really had no pretensions to divinity. Many of them were imaginary beings; many were the objects of creation, as the sun, and winds, and streams; and many were departed heroes that had been exalted to be objects of worship. Yet the servitude was real. It fettered their faculties; controlled their powers; bound their imagination, and commanded their time and property, and made them slaves. Idolatry is always slavery; and the servitude of sinners to their passions and appetites, to lust and gold, and ambition, is not less galling and severe than was the servitude to the pagan gods or the Jewish rites, or than is the servitude of the African now to a harsh and cruel master. Of all Christians it may be said that before their conversion they "did service," or were slaves to harsh and cruel masters; and nothing but the gospel has made them free. It may be added, that the chains of idolatry all over the world are as fast riveted and as galling as they were in Galatia, and that nothing but the same gospel which Paul preached there can break those chains and restore man to freedom.

- b) Idol worship seems to me to be the dumbest thing imaginable
 - (1) Think of it – you make an idol out of wood – and then pray to IT
 - (a) Those stupid idols don't even have the sense to eat the food in front of them!!
 - (b) Yet, people pray to them.
 - (c) Paul wrote a whole chapter on the issue of eating meat that had been offered to an idol – 1Cor 8

Barnes -- 1Co 8:1 -

Now as touching - In regard to; in answer to your inquiry whether it is right or not to partake of those things.

Things offered unto idols - Sacrifices unto idols. Meat that had been offered in sacrifice, and then either exposed to sale in the market, or served up at the feasts held in honor of idols, at their temples, or at the houses of their devotees. The priests, who were entitled to a part of the meat that was offered in sacrifice, would expose it to sale in the market; and it was a custom with the Gentiles to make feasts in honor of the idol gods on the meat that was offered in sacrifice; see 1Co 8:10, of this chapter, and 1Co 10:20-21. Some Christians would hold that there could be no harm in partaking of this meat any more than any other meat, since an idol was nothing; and others would have many scruples in regard to it, since it would seem to countenance idol worship. The request made of Paul was, that he should settle some "general principle" which they might all safely follow.

We know - We admit; we cannot dispute; it is so plain a case that no one can be ignorant on this point. Probably these are the words of the Corinthians, and perhaps they were contained in the letter which was sent to Paul. They would affirm that they were not ignorant in regard to the nature of idols; they were well assured that they were nothing at all; and hence, they seemed to infer that it might be right and proper to partake of this food anywhere and everywhere, even in the idol temples themselves; see 1Co 8:10. To this Paul replies in the course of the chapter, and particularly in 1Co 8:7.

- (d) The same issue is discussed in Rom 14 – this is one of Paul's earlier letters
 - (i) The issue of meat – Rom 14:1-4
 - (a) This may still hold for there are many pagans who live among us
 - (ii) The issue of the days – Rom 14:5-8
 - (a) This Paul clearly settles for us in a much later book -- Col 2:16 (late) vs. Rom 14:5-8 (early)
 - (b) Note also Phil 3 (late) with 1 Cor 9:20 (early)
- (2) At least the Greeks were smart enough to admit they must have missed a god for they had an idol to 'an unknown God' – Acts 17:23!
 - (a) Contrast this with the modern atheist who is dogmatic that there is no God. They hate anything connected with creation and are getting it banned in the schools that WE PAY FOR
 - (b) Here is an atheist's quote from the Salt Lake Tribune⁸¹

Ham is an idiot (I probably don't have to say this, the man believes dinosaurs and people walked the earth together, no doubt hand in hand). Evolutionary biology presents a view where all people are brothers and sisters through common ancestry. We can actually trace the origin of all people to Africa. No one was marked by God (as the Bible suggests of Cain's lineage) in a way that people have interpreted as black skin. We interpret such difference in light of the conditions in which they arose and therefore they make people from different regions diverse (diversity being a key in evolutionary potential) rather than different (because we accept the common ancestry). We simply do the same for other animals as well. While someone can use evolution as a racism support they expose their ignorance when they do so. We are a single species. Whites are the same as blacks. In fact there is more genetic distance between some groups of blacks in Africa than between other groups of African blacks and Europeans. So please people, remember that Ham is an idiot. He is pushing a fools agenda. If he comes to speak in our state let's show him the door. Lets also see if our local fool (Buttars) will leave with him.

- (c) In fact, atheists call Christians training their children in the Word, "Child Abuse"
- (d) Actually, to refuse to train a child in the Word would:
 - (i) Violates scripture

Pro 22:6 Train up a child in the way he should go: and when he is old, he will not depart from it.
Eph 6:1 Children, obey your parents in the Lord: for this is right.
 Eph 6:2 Honor thy father and mother; which is the first commandment with promise;
 Eph 6:3 That it may be well with thee, and thou mayest live long on the earth.
 Eph 6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

- (ii) From a human standpoint, condemns the child to never hear and know the Gospel (Of course, God can change any heart.)
- (iii) I wonder, if atheists in hell will see their children and realize that this is what the atheist WANTED!

3. P.S. SHOULD CHRISTIANS OBSERVE LENT?⁸²

Lent is a forty-day period of fasting, self-examination, and penitence observed by vast numbers of religious people prior to and in preparation for Easter. Denominational and other factors determine what foods and pleasures the observers of Lent may and may not enjoy during this period, but in general it is a time of abstinence from such things as may gratify and please.

Under the law God set aside one annual holy day when, above all other days, the children of Israel were to contemplate the sins they had committed during the past year and were to "afflict their souls" in penitence before God. This was the great *Day of Atonement*, observed annually on October 10th.

⁸¹ See http://166.70.44.77/comments/read_comments.asp?ref=8210102&sec=Faith#190846

⁸² Stam *Galatians*, pp149-

On that day, after the offering of certain sacrifices, the tabernacle was cleared of all personnel except the high priest, and he, alone and stripped of his priestly garments of "glory" and "beauty," entered-"not without blood"-into the Holy of holies before God to make atonement for himself and for the people of Israel (Lev. 16:14-17). In addition, both he and they afflicted their souls, i.e., condemned and reproached themselves for sins committed during the past year (Lev. 16:29,31; 23:27,29,32). The observance of this time of self-reproach and sorrow for sin was not optional; it was required of every man who would not be "cut off from among his people" (Lev. 23:29).

Referring specifically to this annual Day of Atonement, the Apostle Paul later declared by divine inspiration: "...the law...can never... with those sacrifices which they offered year by year continually make the comers thereunto perfect," for had they availed to take away sins, he argues, repeated sacrifices would no longer have been necessary, since "the worshippers once purged should have had no more conscience of sins" (Heb. 10:2). "But," he adds: "in those sacrifices" there was actually "a REMEMBRANCE again made of sins every year" (Heb.10:3).

Thus, the apostle of grace demonstrates the insufficiency of the sacrifices of the law as compared with the all-sufficiency of the redemptive work of Christ. The blood of Christ purges the believer's conscience (Heb. 9:14); while we are still *conscious* of our sins, we have "no more *conscience* of sins," i.e., we are no longer plagued with a guilty conscience before God. We now have "*boldness to enter into the holiest by the blood of Jesus... our hearts [having been] sprinkled [cleansed] from an evil conscience*" (Heb. 10:19-22). It is on this basis that believers are *not* now to give themselves over to periods of introspection and self-reproach but, leaving the past with God, are to go forward with His help. Thus, the apostle writes to the Philippian believers:

"Not as though I had already attained, either were already perfect....Brethren, I count not myself to have apprehended; but THIS ONE THING I DO: FORGETTING THOSE THINGS WHICH ARE BEHIND, AND REACHING FORTH UNTO THOSE THINGS WHICH ARE BEFORE, " PRESS TOWARD THE MARK (Lit., STRAIN TOWARD THE GOAL] FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST JESUS" (Phil. 3:12-14).

- a) Obviously, this would carry over to other HOLY DAYS that are not taught in scripture but observed by the very people who brought us LENT, CONFESSION, and PURGATORY!
- b) Think of those so-called conservative Christians who view Roman Catholics as our Christian brethren!
 - (1) When they entered into an agreement that Roman Catholicism teaches the gospel from scripture they condemn Catholics from seeing the truth
 - (2) They entered into an agreement to not take the gospel to them
 - (3) Are they really saved?
 - (4) Note 1Jn 2:19
- c) We are thrilled of what Christ did for us but this doesn't create a Christian Holy Day
- d) We still have the Lord's Supper which is difficult for a small group. Some contend that this is not for us either

4. Paul has concerns about them Gal 4:12-20

- a) Gal 4:12
 - (1) The net.Bible.org⁸³ appends Gal 4:12 to the previous paragraph. Others start a new paragraph.
 - (2) Here is what Clarke has to say on this Gal 4:12:⁸⁴

Gal 4:12 -

Be as I am - Thoroughly addicted to the Christian faith and worship, from the deepest conviction of its truth.

For I am as ye are - I was formerly a Jew, and as zealously addicted to the rites and ceremonies of Judaism as ye are, but I am saved from that mean and unprofitable dependence: "Be therefore as I am now; who was once as you now are." Others think the sense to be this: "Be as affectionate to me as I am to you; for ye were once as loving to me as I am now to you."

⁸³ See <http://net.bible.org/bible.php?book=Gal&chapter=4#n25>

⁸⁴ Clarke's Commentary (from e-Sword)

Ye have not injured me at all - I do not thus earnestly entreat you to return to your Christian profession because your perversion has been any loss to me, nor because your conversion can be to me any gain: ye have not injured me at all, ye only injure yourselves; and I entreat you, through the intense love I bear to you, as my once beloved brethren in Christ Jesus, to return to him from whom ye have revolted.

(3) Here is Barnes'⁸⁵ (additional underlining is mine)

Gal 4:12 -

Brethren, I beseech you, be as I am ... - There is great brevity in this passage, and no little obscurity, and a great many different interpretations have been given of it by commentators. The various views expressed may be seen in Bloomfield's Crit. Dig. Locke renders it, "Let you and I be as if we were all one, Think yourselves to be very me; as I in my own mind put no difference at all between you and myself." Koppe explains it thus: Imitate my example; for I, though a Jew by birth, care no more for Jewish rites than you." Rosenmuller explains it, "Imitate my manner of life in rejecting the Jewish rites; as I, having renounced the Jewish rites, was much like you when I preached the gospel to you." Other interpretations may be seen in Chandler, Doddridge, Calvin, etc. In our version there seems to be an impropriety of expression; for if he was as they were it would seem to be a matter of course that they would be like him, or would resemble him. The sense of the passage, however, it seems to me cannot be difficult. The reference is doubtless to the Jewish rites and customs, and to the question whether they were binding on Christians. Paul's object is to persuade them to abandon them. He appeals to them, therefore, by his own example. And it means evidently, "Imitate me in this thing. Follow my example, and yield no conformity to those rites and customs." The ground on which he asks them to imitate him may be either:

(1) That he had abandoned them or,

(2) Because he asks them to yield a point to him.

He had done so in many instances for their welfare, and had made many sacrifices for their salvation, and he now asks them to yield this one point, and to become as he was, and to cease these Jewish observances, as he had done.

For I am as ye are - Greek "For I as ye." This means, I suppose, "For I have conformed to your customs in many things. I have abandoned my own peculiarities; given up my customs as far as possible; conformed to you as Gentiles as far as I could do, in order to benefit and save you. I have laid aside the uniqueness of the Jew on the principle of becoming all things to all men (Notes, 1Co 9:20-22), in order that I might save you. I ask in return only the slight sacrifice that you will now become like me in the matter under consideration."

Ye have not injured me at all - "It is not a personal matter. I have no cause of complaint. You have done me no personal wrong. There is no variance between us; no unkind feeling; no injury done as individuals. I may, therefore, with the more freedom, ask you to yield this point, when I assure you that I do not feel personally injured. I have no wrong to complain of, and I ask it on higher grounds than would be an individual request: it is for your good, and the good of the great cause." When Christians turn away from the truth, and disregard the instructions and exhortations of pastors, and become conformed to the world, it is not a personal matter, or a matter of personal offence to them, painful as it may be to them. They have no special reason to say that they are personally injured. It is a higher matter. The cause suffers. The interests of religion are injured. The church at large is offended, and the Saviour is "wounded in the house of his friends." Conformity to the world, or a lapse into some sin, is a public offence, and should be regarded as an injury done to the cause of the Redeemer. It shows the magnanimity of Paul, that though they had abandoned his doctrines, and forgotten his love and his toils in their welfare, he did not regard it as a personal offence, and did not consider himself personally injured. An ambitious man or an impostor would have made that the main, if not the only thing.

(4) Paul was not damaged but you are and the church and the Lord are wounded.

(5) Are you committed to Paul's message?

(6) Are you 'thoroughly' addicted to the faith?

(7) Note that Paul does not say that they are lost!

(8) We do not belittle sin nor do we belittle redemption

⁸⁵ Barnes' Commentary (from e-Sword), underlining added

b) Gal 4:13-16 – Paul’s illness

(1) First Missionary Journey – when he went to Galatia

(a) He stopped to rest and, instead, preached and founded a group of churches

(b) He pleaded with the Lord to remove this – **2Cor 12:7-10**

“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of weakness, infirmity, Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions in distresses for Christ’s sake: for when I am weak, then am I strong.”

(i) God said NO and this is absolute proof that we are not under the Pentecostal miraculous period.

(ii) Note that when the Pentecostal sign gifts were a part of God’s program, it was assured and the illness was related to sin – James 5:13-20

Jas 5:13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Jas 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

Jas 5:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Jas 5:16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Jas 5:17 Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

Jas 5:18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Jas 5:19 Brethren, if any of you do err from the truth, and one convert him;

Jas 5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

(iii) It was all assured with NO exceptions. There are no exceptions in this passage.

(iv) It was related to SIN

(v) But, in 2Cor 12, it is totally different.

(vi) THIS PROVES THAT IT IS DIFFERENT TODAY!

(vii) Look at Romans 8:18-28. This is also different from James 5.

Rom 8:18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

Rom 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Rom 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

Rom 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

Rom 8:23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

Rom 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Rom 8:25 But if we hope for that we see not, *then* do we with patience wait for *it*.

Rom 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Rom 8:27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his purpose*.

(viii) In this dispensation, illness may indeed teach us something but it may not be related to sin.

(ix) Several passages imply that it was an eye problem – Gal 4:15 and Gal 6:11. Others have suggested malaria or epilepsy.⁸⁶

(c) Paul's illness or problem aside – vs 12 essentially is another reference to the fact that Israel's ceremonies are not for this dispensation

(i) This with Acts 15 PROVES that the twelve are not a part of this dispensation

(ii) The fact that most believers compromise on this is a sad commentary to the fact that the Word rightly divided is not taught even by those who talk of the Word rightly divided!

c) Concluding comments from a pamphlet of J.C. O'Hair⁸⁷

STEWARDS OF THE STEWARDSHIP

Every minister of Christ, who claims to be a Bible-teacher, should be 'a faithful steward ('oikonomos') of the mysteries of God,' in obedience to I Corinthians 4:1 to 4. For surely at the judgment-seat of Christ, we shall give "an account of thy STEWARDSHIP ('OIKONOMIAS') (Luke 16:2). The Greek word translated 'stewardship' in Luke 16:2 is also translated 'DISPENSATION' in Ephesians 3:1 to 3 and 3:9.

In I Corinthians 9:17 Paul testified, "a 'DISPENSATION' is committed unto me." The Lord did not commit 'a PERIOD OF TIME' or an 'AGE' to Paul. A 'DISPENSATION' is not an 'AGE,' but a 'STEWARDSHIP' or 'ECONOMY' or an 'ADMINISTRATION.' Paul called it in II Timothy 1:12, 'MY PARATHEKE' ('DEPOSIT').

Paul passed it on to Timothy, using the same Greek word in II Timothy 2:2. The 'DEPOSIT' from Christ to Paul to Timothy has been passed on to us, if we are members of the Body of Christ, and 'STEWARDS OF THE MYSTERIES OF GOD.' We have no option in the matter of our obedient responsibility to Ephesians 3:9, "make all see what is the 'DISPENSATION' of the 'MYSTERY'." 'HID IN GOD' from the beginning of the world.

DR. RICE AND DR. H. A. IRONSIDE

Here we quote several statements in the printed, messages of the gifted Bible expositor, rated one of the best. Dr. H. A. Ironside, who has departed to be with Christ. We quote from his "Sailing With Paul," page 44: "This doctrine of the ONE BODY is never referred to by any other apostle than Paul. He calls it the dispensation of the 'mystery.' which he had especially been entrusted with."

Now from his "Colossians", page 57:

"It was a special revelation, given not to the twelve, but to him (PAUL), as THE APOSTLE OF THE NEW DISPENSATION."

Then his 'Romans', the paragraph explaining the 'revelation of the mystery' of Romans 16:25, as to when this 'MYSTERY' was revealed too Paul by the risen Christ:

⁸⁶ Gleaned from NIV Study Bible, 1985 Zondervan

⁸⁷ Pastor J. C. O'Hair, *The Dispensationalism of Bullinger, Scofield and Rice*, a part of the CD entitled "Grace Premier"

“this was not until Israel had been given every opportunity to receive Christ both in ‘incarnation’ (that is, before Calvary) and in ‘resurrection.’ When Israel definitely refused Christ, God made known what had been in His heart from eternity.”

“Peter never preached the ‘MYSTERY OF THE BODY,’ so far as the record goes: that was a ‘SPECIAL REVELATION’ to Paul.”

We might or might not agree with some other written comments by him:

“Not a saint in a hundred knows the difference between the two terms” . . . “the bulk of professing believers know little or nothing” . . . “unquestionably the onus of blame rests upon the guides, who, professing to be Christ’s ministers, are anything but stewards of the mysteries of God” . . . “preachers would not find it so easy to go on confusing the people of God, if there was real exercise of conscience among those who are content to be styled the laity, and who seldom read the Bible for themselves and endeavor to rightly divide the Word of Truth.”

PAUL ‘THE APOSTLE OF THE NEW DISPENSATION’

As you read Dr. Rice’s ‘ANSWER,’ keep in mind Dr. Ironside’s ‘ANSWER’ to Dr. Rice’s ‘DISPENSATIONALISM,’ and also several statements by Dr. Ironside, who heartily, radically and uncompromisingly disagreed with Dr. Rice’s ‘water-baptism’ ‘dispensationalism.’

We quote again from the pen of Dr. H. A. Ironside, his ‘Colossians’ and ‘Romans’:

“That the nations would be brought to His own sway through Israel, is clearly taught; but that He would be doing a special work among them, while the Jew is set aside, was a secret hid in God. To understand it is to enter into the truth for the present dispensation.”

“This was not until Israel had been given every opportunity to receive Christ both in incarnation and resurrection. When they definitely refused Him God made known what had been in His heart from eternity.”

“It was not hid in the Scriptures to be brought to light eventually; but we are distinctly told it was hid in God until such time as He chose to manifest it.”

“THAT A DOCTRINE SO CLEARLY REVEALED IN THE SCRIPTURES COULD HAVE BECOME SO UTTERLY LOST IS ONLY TO BE ACCOUNTED FOR BY THE JUDAIZING OF THE CHURCH, AND THE CONSEQUENT MINDING OF EARTHLY THINGS THAT BECLOUDED THE HEAVENLY ONES.”

All of these statements from the mind and pen of Dr. Ironside, whom some called “the archbishop of the fundamentalists.”

“CHRIST’S MINISTERS ARE TO BE STEWARDS OF THE MYSTERIES OF GOD, NOT MERELY PREACHERS OF WHAT PEOPLE SO OFTEN CALL THE SIMPLE GOSPEL.”

“Preachers of Old Testament truths, which they offer in place of New Testament mysteries, would not find it so easy to go on confusing the people of God, if there was real exercise of conscience among those who are content to be styled ‘the laity’ and who seldom read the Bible for themselves, and endeavor to rightly divide the Word of Truth.”

“The Old Testament Scriptures clearly predicted the calling of the Gentiles, but always in subjection to Israel.”

“Let the reader not fall into a mistake very commonly made today. The kingdom is not the Church (Body).”

“The mystery, on the other hand, is spiritual and belongs to heaven. A break in God’s ways having come in, He now makes known His hidden purpose “

“The mystery formed no part of the revelation of the previous dispensation. Had it been otherwise, Paul could not rightly have written that it was “kept secret since the world began.” “He (Paul) learned it not from the former Scriptures, but by direct revelation from the Lord Jesus Christ in glory.”

“A truth never before made known. This Old Testament will be searched in vain for it. It is not there, because it was hid in God.”

Concerning Ephesians 5:31 and 32 note these words of Dr. Ironside, “The Mysteries of God,” page 57:

“THIS IS THE MYSTERY: GLORIOUS; INCONCEIVABLY AND TRANSCENDENTLY GRAND.”

Take in these adverbs and adjectives. And there is here no exaggeration. Note these other remarks of Dr. Ironside, in the same book, pages 52, 59 and 60:

“Paul learned it by direct revelation from Christ in glory.”

“To understand it is to enter into the truth for the present dispensation.”

“That those already saved might be taught what was of such great importance to all who would be, not dwarfs, but fully developed or perfect men in Christ Jesus.”

“May we more fully enter into what is so precious to His great heart of love.”

“In the Epistle to the Romans the mystery is not developed. We must turn to Ephesians especially for that.”

“It is to the Epistles to the Ephesians and Colossians we must turn for the further unfolding of this mystery.”

5. Paul’s desire to be there and fight the battle – Gal 4:17-20

NIV

Gal 4:17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

Gal 4:18 But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.

Gal 4:19 My little children, of whom I travail in birth again until Christ be formed in you,

Gal 4:20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

- a) Here we go again with the Judaizers
 - (1) Even today, many converted Jews keep Jewish ceremonies
 - (a) This may include circumcision and certain holy days
 - (b) Even believing Gentiles today want some ceremonies that are not for the Body of Christ.
 - (i) They see themselves as following what Christ taught in his earthly ministry
 - (ii) Yet, Christ in his earthly ministry was most concerned about the Jews

(Exo 22:9) For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbor.

(Psa 119:176) I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

(Jer 50:6) My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their resting place.

(Mat 10:6) But go rather to the lost sheep of the house of Israel.

(Mat 15:24) But he answered and said, I am not sent but unto the lost sheep of the house of Israel.
 (Luk 15:4) What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
 (Luk 15:6) And when he cometh home, he calleth together *his* friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

- (iii) Look at His response to a gentile seeking help in Matt 15:24
- (iv) For the most part, the Jews are still lost sheep
- (v) Gentiles are, for the most part, lost as well.
- b) They want followers from the Galatians which would be against Paul
- c) Paul is urging them to continue following what they learned from Paul
- d) Here is a note from Barnes⁸⁸

Gal 4:20 -

I desire to be present with you now - They had lost much by his absence; they had changed their views; they had in some measure become alienated from him; and he wishes that he might be again with them, as he was before. He would hope to accomplish much more by his personal presence than he could by letter.

And to change my voice - That is, from complaint and censure, to tones of entire confidence.

For I stand in doubt of you - Margin, "I am perplexed for you." On the meaning of the word used here, see the note at [2Co 4:8](#). The sense is plain. Paul had much reason to doubt the sincerity and the solidity of their Christian principles, and he was deeply anxious on that account.

- e) Is a person a believer who falls from sound doctrine? Paul seems to say this in Galatians 1:11-12 as well as other places.
 - (1) We know of some who have embraced a number of truths who have opposed them later.
 - (2) We need to pray for them. The devil is working overtime these days.
 - (3) Just think, he never has to sleep, has never had a flu, etc. But, he will be tormented forever in the lake of fire.
- f) Let us digress and look at some of the modern departures from the Pauline doctrine – some are teaching things totally foreign to scripture, yet believers have a tough time calling their error serious and indicative that the one in error is lost and going to HELL
 - (1) Yet, many so-called evangelicals refer to these as Christian brothers – they are neither Christian nor brothers in the word.
 - (2) Some insist we can't call them lost or unsaved because they use the word CHRIST
 - (3) We can only pray for others and witness to them while they are alive – you can't pray for or witness to your unsaved friend after they die!!
 - (a) TODAY, 4-20-2008, the news showed the current Pope in his pope mobile stopped near the carnage of 9-11 and prayed for the dead
 - (b) There are no verses in the Bible that talk of praying to or for the dead. Here is the result of a search for any verses in the KJV that have the word 'pray' and 'dead.'

(Gen 23:13) And he spoke unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.
 (2Sa 1:4) And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.
 (2Sa 14:2) And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:
 (2Sa 16:9) Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

- (c) None of these have to do with praying for or to the dead.

⁸⁸ Barnes Notes on this passage from eSword

(d) The Catholic understanding of saints in purgatory is responsible for a lot of this prayer for the dead⁸⁹ as well as other mischief.

Purgatory (Lat., "purgare", to make clean, to purify) in accordance with Catholic teaching is a place or condition of temporal punishment for those who, departing this life in God's grace, are, not entirely free from venial faults, or have not fully paid the satisfaction due to their transgressions.

The faith of the Church concerning purgatory is clearly expressed in the Decree of Union drawn up by the Council of Florence (Mansi, t. XXXI, col. 1031), and in the decree of the Council of Trent which (Sess. XXV) defined:

"Whereas the Catholic Church, instructed by the Holy Ghost, has from the Sacred Scriptures and the ancient tradition of the Fathers taught in Councils and very recently in this Ecumenical synod (Sess. VI, cap. XXX; Sess. XXII cap.ii, iii) that there is a purgatory, and that the souls therein are helped by the suffrages of the faithful, but principally by the acceptable Sacrifice of the Altar; the Holy Synod enjoins on the Bishops that they diligently endeavor to have the sound doctrine of the Fathers in Councils regarding purgatory everywhere taught and preached, held and believed by the faithful" (Denzinger, "Enchiridion", 983).

Further than this the definitions of the Church do not go, but the tradition of the Fathers and the Schoolmen must be consulted to explain the teachings of the councils, and to make clear the belief and the practices of the faithful.

Temporal Punishment

That temporal punishment is due to sin, even after the sin itself has been pardoned by God, is clearly the teaching of Scripture. God indeed brought man out of his first disobedience and gave him power to govern all things (Wisdom 10:2), but still condemned him "to eat his bread in the sweat of his brow" until he returned unto dust. God forgave the incredulity of Moses and Aaron, but in punishment kept them from the "land of promise" (Numbers 20:12). The Lord took away the sin of David, but the life of the child was forfeited because David had made God's enemies blaspheme His Holy Name (2 Samuel 12:13-14). In the New Testament as well as in the Old, almsgiving and fasting, and in general penitential acts are the real fruits of repentance (Matthew 3:8; Luke 17:3; 3:3). The whole penitential system of the Church testifies that the voluntary assumption of penitential works has always been part of true repentance and the Council of Trent (Sess. XIV, can. xi) reminds the faithful that God does not always remit the whole punishment due to sin together with the guilt. God requires satisfaction, and will punish sin, and this doctrine involves as its necessary consequence a belief that the sinner failing to do penance in this life may be punished in another world, and so not be cast off eternally from God.

Venial Sins

All sins are not equal before God, nor dare anyone assert that the daily faults of human frailty will be punished with the same severity that is meted out to serious violation of God's law. On the other hand whosoever comes into God's presence must be perfectly pure for in the strictest sense His "eyes are too pure, to behold evil" (Habakkuk 1:13). For unrepented venial faults for the payment of temporal punishment due to sin at time of death, the Church has always taught the doctrine of purgatory.

So deep was this belief ingrained in our common humanity that it was accepted by the Jews, and in at least a shadowy way by the pagans, long before the coming of Christianity. ("Aeneid," VI, 735 sq.; Sophocles, "Antigone," 450 sq.).

(e) These same people pray to MARY who, was a faithful servant of the Lord but is not God so no one should pray to her.

(i) The attitude in John 2:1-5 is hardly the one of reaching Christ through Mary.

Joh 2:1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:
Joh 2:2 And both Jesus was called, and his disciples, to the marriage.
Joh 2:3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.
Joh 2:4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.
Joh 2:5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

(ii) We can't even call Mary or any man (human) as GOOD

⁸⁹ This taken from <http://www.newadvent.org/cathen/12575a.htm>

(Mat 19:17) And he said unto him, Why callest thou me good? *there is none good but one, that is, God:* but if thou wilt enter into life, keep the commandments.
(Mar 10:18) And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

- (f) Who are the saints?
(i) To the Roman Catholic, only one who passes certain scrutiny including miracles during this life or after this life.
(a) Some lady has claimed that she prayed or sought the help of the late Pope John Paul II and miraculously received help. This may make him a 'saint' in their eyes
(b) What is sad is that this Pope was depending on Mary for help as he was dying – he was not depending on the Lord or His gospel as found in the Bible.
(ii) In God's Word, those who are saved by grace NOW – 95 verses in KJV. Here are six from the OT and 8 from Romans. Indeed, the quote from Job 15:15 would make it impossible to agree with prayers to saints.

(Deu 33:2) And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.
(Deu 33:3) Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.
(1Sa 2:9) He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.
(2Ch 6:41) Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.
(Job 5:1) Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?
(Job 15:15) Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.
(Rom 1:7) To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.
(Rom 8:27) And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.
(Rom 12:13) Distributing to the necessity of saints; given to hospitality.
(Rom 15:25) But now I go unto Jerusalem to minister unto the saints.
(Rom 15:26) For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.
(Rom 15:31) That I may be delivered from them that do not believe in Judea; and that my service which *I have* for Jerusalem may be accepted of the saints;
(Rom 16:2) That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also.
(Rom 16:15) Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

- (g) The Bible referred to the living as saints
(h) Meaning of saint – holy, sacred, etc.

G40 ἅγιος *hagios hag'-ee-os*

From ἅγιος *hagos* (an *awful* thing) compare G53, [H2282]; *sacred* (physically *pure*, morally *blameless* or *religious*, ceremonially *consecrated*): - (most) holy (one, thing), saint.

- (i) Indeed, they call the POPE, Holy Father
(i) In the Bible, this is SAINT FATHER
(ii) The Bible eve says that we should not refer to people as FATHER in a spiritual sense but we can call them saints for God has made them HOLY in Christ

(Mat 23:9) And call no *man* your father upon the earth: for one is your Father, which is in heaven.

- (4) Then, there are those who no longer believe in dispensations but have joined those who think that we are bringing in the Kingdom!
- (a) They do not even try to understand the eternal promise made to Abraham in Gen 15:6, 17-21
 - (b) They call the church – Israel. If this is true then there is no basis for us not to try to keep things committed to Israel
 - (c) This is exactly what Paul is dealing with in Galatians, Philipians 3 and most of his epistles
 - (d) Based on this confusion, we have the following in such churches
 - (i) Water Baptism – compare 1Cor 1:17
 - (a) If you think that this was for Paul but not those to whom he preached – John 4:1
 - (ii) Sunday Sabbath – compare Col 2:16
 - (iii) No awareness at all of the importance of the reconstitution of Israel as a nation
- (5) There is no question that we sometimes think that, like Paul, we may have been wasting our time – Gal 4:19-20

1Co 3:6 I have planted, Apollos watered; but God gave the increase.
 1Co 3:7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.
 1Co 3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor.
 1Co 3:9 For we are laborers together with God: ye are God's husbandry, ye *are* God's building.
 1Co 3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.
 1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.
 1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;
 1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.
 1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.
 1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.
 1Co 3:16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

- (a) You have your license so start building!
 - (i) Paul is clearly here the Master Builder
 - (ii) The Greek word has led some to think that this is the architect but it is much more
 - (a) In our country, the architect designs and then someone builds
 - (b) In Germany, the master builder continues his responsibility for the structure for a long time.
 - (c) Paul was the masterbuilder who laid the foundation for us to build thereon
 - (d) The foundation is Christ
 - (iii) There are two types of materials
 - (a) One is destroyed by fire though it might be very majestic
 - (b) The other is very small but survives the fire
 - (iv) What are you building?
 - (a) Gold, Silver, and Precious Stones will survive
 - (i) Some liken Gold to WORSHIP
 - (ii) If so, silver is FELLOWSHIP
 - (iii) Precious Stones is WITNESSING
 - (b) Wood, Hay and Stubble will be burned even though a giant edifice could be made at least out of wood.
 - (i) Wood – Worship but not really genuine – only God knows

- (ii) Hay – fellowship that doesn't really have God first
- (iii) Stubble – not really genuine witnessing
- (c) It is not the size but the quality.
- (b) You do need training that never ends – 2Tim 2:15; 3:16-17
- (6) But, you can start NOW – John 4

Joh 4:6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

Joh 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

Joh 4:8 (For his disciples were gone away unto the city to buy meat.)

Joh 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Joh 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Joh 4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

Joh 4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Joh 4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

Joh 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Joh 4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Joh 4:16 Jesus saith unto her, Go, call thy husband, and come hither.

Joh 4:17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

Joh 4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

Joh 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

Joh 4:20 Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Joh 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

Joh 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

Joh 4:23 But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Joh 4:24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

Joh 4:25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

Joh 4:26 Jesus saith unto her, I that speak unto thee am *he*.

Joh 4:27 And upon this came his disciples, and marveled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

Joh 4:28 The woman then left her waterpot, and went her way into the city, and saith to the men,

Joh 4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?

Joh 4:30 Then they went out of the city, and came unto him.

- (a) I once heard a man who was to be ordained the next day give his testimony. Briefly, he stated that:
 - (i) After ten years in Sunday School, he did not know how to witness to the lost.
 - (ii) So, he went to Bible College. But, after finishing Bible College, he still did not know what to say to the lost!
 - (iii) He had just received his Th.D. – Doctorate in Theology
 - (iv) He now WAS equipped and could speak to the lost!
 - (v) This happened about 53 years ago!
- (b) How much preparation do you need – the woman at the well had NONE.
- (c) Paul had attended the best seminary at the time and know nothing about the saving work of Christ until Christ knocked him down on the way to Damascus.
- (d) When are you going to start?

(7) I don't know if I like the expression, "sharing your faith"⁹⁰ but there on the internet there are some notes on witnessing and a booklet "Witnessing for Dummies"⁹¹

(8) Witnessing may be illegal in parts of our FREE COUNTRY⁹²

(9) Witnessing is being classified as a HATE CRIME – and it isn't getting better!

(10) When grandmas go to jail for witnessing -- Posted: February 07, 2007, By Janet Folger© 2008

Arrested for sharing the Gospel?

An expected outcome in North Korea, China or any Muslim country on the globe. But in Pennsylvania? Yep. Arlene Elshinnawy, a 75-year-old grandmother of three, and Lynda Beckman, a 70-year-old grandmother of 10 (along with nine others), were arrested for sharing their faith on the public sidewalk in Philadelphia, Pa., USA.

They faced 47 years (the rest of their lives) in jail for spreading the Gospel because of a Pennsylvania "hate crimes" law that is nearly identical to H.R. 254 – the "hate crimes" bill reintroduced in Congress and said to be on the "fast track" in the House Judiciary Committee. This is the same bill that previously passed both the House and Senate and was killed only because of Republican leadership opposition in conference – something we no longer have.

Don't believe hate crimes will silence your freedom of speech and freedom of religion? *Think again.* Pastors in Pennsylvania are now seeking liability insurance to protect themselves from being prosecuted under the "hate speech" law. That's right. They are reacting to Pennsylvania's addition of "**sexual orientation**" to the state's hate crimes laws. Of particular concern was the expansion of the definition of "harassment" to include "harassment by communication" – which means one could be convicted based upon spoken words alone.

Their fear is a rational one. Hate crimes invariably lead to fines and jail time for those who "violate" them. Just ask Sweden's Pastor Ake Green. Green faced jail time for the content of his **sermon**. He read from Romans Chapter 1 – something that is no longer legal in Sweden.

The "hate crimes" – or more appropriately, "thought crimes" – bill is the single most dangerous bill in America. Along with its companion, the "Employment Non-Discrimination Act," or ENDA – "Thought Crimes for your Business" – is expected to pass this session of Congress. Bow to the homosexual agenda – endorse, embrace, subsidize and celebrate it – or go out of business. That's what it did to the largest and most respected adoption agency in Boston, Catholic **Charities**, who, by refusing to place vulnerable orphans in homosexual homes, was forced to close its doors. England's about to get a dose of the same.

But you don't speak out about homosexuality, you say? Think you're safe? *Think again.* Here are just a few examples I've highlighted my book, "**The Criminalization of Christianity,**" where you'll find a whole lot more.

Protest Islam? That's a hate crime!

Maybe it had something to do with Sept. 11. Maybe it had something to do with the beheadings. Maybe it had something to do with what is written in the Quran. But Canadian Pastor Mark Harding doesn't believe the Muslim religion is one of peace. So when his local high school started handing out copies of the Quran and announced a policy of setting aside a room for Muslim students to pray during school hours, Pastor Harding protested. Didn't think it was a good idea – especially since Christian, Jewish and Buddhist kids weren't afforded the same opportunity.

After losing an appeal to Canada's Supreme Court Oct. 17, 2002, Harding was said to have "willfully promoted hatred" in violation of Canadian law that had just passed six months earlier. He was then forced to undergo two years probation and 340 hours of "community service" at the Islamic Society of North America in Mississauga, Ontario.

⁹⁰ I am quite concerned that Rev 3:20 is misunderstood <http://www.sharingthefaith.com/witnessing101.aspx>

⁹¹ <http://www.sharingthefaith.com/witnessing101.aspx>

⁹² See http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=54125

So, for the "crime" of handing out leaflets protesting a high school's pro-Muslim policy, Pastor Harding was ordered to do community service to further the very religion he morally opposed.

Harding, an evangelical Protestant, says his evangelism is motivated by love for the Muslim people (rather than hate). In fact, in a phone call used as "evidence" against him in the trial, Harding verbalizes that he loves them. He says he wants them to go to heaven. Yet he received more than 3,000 hate-filled calls – many of them death threats. Some motioned by running their finger across their neck from ear to ear. Upon entering court for his trial, he required police protection from a large crowd of Muslims who were chanting, "Infidels, you will burn in hell." Of course, *that speech* is loving.

Harding said, "I had a call from someone who said they were from (Louis) Farrakhan's (Nation of Islam) group, and they were going to break my legs." Adding, "Another caller said he would rip out my testicles." Can't you just feel the love?

But instead of just "stuffing envelopes" to promote the Muslim faith, his punishment included Islam indoctrination under the direction of Mohammad Ashraf, the general secretary of the Islam center. Under penalty of going to jail, Harding was forced to undergo Islamic "re-education," which included reading a book called "Towards Understanding Islam," by Sayyid Abul A'la Maududi, which provided a description of one who does not follow Islam, referred to as an infidel or a "kafir":

"Such a man ... will spread confusion and disorder on the earth," the book says. "He will, without the least compunction, shed blood, violate other men's rights, be cruel to them, and create disorder and destruction in the world. His perverted thoughts and ambitions, his blurred vision and disturbed scale of values, and his evil-spelling activities would make life bitter for him and for all around him."

"It was obvious that he intended to make sure I understood that I was a kafir," said Harding, who was forbidden from voicing any objections or saying anything negative about Islam or its prophet, Muhammad. Harding, who had been prevented from speaking publicly about his case under a gag order, told WorldNetDaily: "He said he was my supervisor, and if I didn't follow what he said, he would send me back to jail."

Harding, 49, has suffered four heart attacks since 1997 and is unable to work in his cabinet-making trade because of his poor health. Yet he must travel three-hours to the Islamic Society of North America to complete his sentence. His attorney has entered a plea based on humanitarian grounds, due to her client's poor health, to allow him to complete his sentence at an Islam Center closer to his home. Isn't that nice? Perhaps, if he's lucky, he can be indoctrinated closer to home.

And speaking of indoctrination, thanks to the city council in Hamtramck, that shrill siren from Muslim mosques is now blasted five times a day just outside of *Detroit*. Whether your child is sleeping or you're on an important call, for about 15 minutes *every day* it's going to sound like a tornado drill outside your suburban Detroit home or business beginning at 6 a.m. until 10 p.m. so the Muslims will know when to pray. But if you were to ring church bells – which typically play *music* for two minutes once a week – in a Muslim country, you could be shot.

California 'hate crimes' law – pro-lifers automatic suspects

"Hate crimes" bill, SB 1234, was signed into law by California Gov. Arnold Schwarzenegger Sept. 22, 2004. SB 1234 creates a new hate-crime training requirement for law enforcement called "multimission criminal extremism." In addition to those categories already considered for special punishment under the term "hate crimes," the new multimission criminal extremism training adds "anti-reproductive-rights crimes."

That means if you are pro-life, you are an automatic suspect, and law enforcement is being specially trained on how to handle you. I wonder what that special "multimission criminal extremism" trains officers to look for. "Anti-reproductive-rights" T-shirts? Those who've passed "anti-reproductive rights" laws? Those who've debated the "anti-reproductive-rights" position? If I lived in California, I have a feeling my picture would be found at the local post office. If you think killing children is wrong, they're training people against you, too.

This law also expands "crimes" to include "speech" interpreted as "threats, intimidation and coercion." As long as a "victim" claims the speech makes them "feel" "intimidated," violators will be liable to penalties of \$10,000-\$25,000 and a year in jail.

"[And] any person who says they are 'fearful' because someone has said homosexuality is wrong could have the speaker arrested and jailed," according to James Hartline, California pro-family activist.

This will be used to criminalize expressions of biblical truth about homosexuality as "hate speech" and could very well target not just organizations who disagree with homosexuality, but Christian bookstores that carry books like "The Criminalization of Christianity" or another book already ruled to contain "intimidating" beliefs: the Bible.

I agree with James Hartline who was quoted saying: "This is the worst bill ever put before the California Legislature – and that's saying a lot."

And now it's about to go federal: the "hate crimes" bill in Congress will pave the way for the very same thing. If you are for "hate crimes" legislation, you are also for the persecution of Christians. It's a package deal. There is no longer any doubt; that's exactly where it leads. Just ask Arlene Elshinnaw and Lynda Beckman.

If we are to stop this freight train aimed at our freedom from passing in Congress, we must work together and speak in a unified voice. **Faith2Action** and the **Christian Interactive Network** have reserved the website: **www.StopHateCrimesNow.com** that features Arlene and Lynda's stories in two 30-second television ads that you can help air. One hundred percent of donations will go toward airtime. With your help, we will place these commercials on cable news like Fox, CNN and MSNBC and earn additional media elsewhere. And if your organization is willing to link to **www.StopHateCrimesNow.com**, you will keep all your names and all new names generated. But most importantly, by sounding the alarm *together*, we have a chance of stopping it.

If the "hate crimes" bill or ENDA is *passed* by Congress, we are ready for Phase 2: sending veto pens to the president with individualized messages urging a veto.

One thing's for sure, if you value your freedom, you need to use it now. Yes, you have the right to remain silent, but if you use it very much longer, those are precisely the words you, your pastor, business owner or *grandmother* will hear before seeing the inside of a prison cell.

(11)EXPULSED as in Ben Stein's movie, is only the beginning!

(12)We are not guaranteed that there won't be persecution NOW – remember many have it.

(13)We must hold true to what we know!

B. Two Covenants – Free Woman and Bond Woman – Gal 4:21-31

1. Allegory – Gal 4:21-27

Gal 4:21 Tell me, ye that desire to be under the law, do ye not hear the law?

Gal 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

Gal 4:23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman was by promise.

Gal 4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which engendereth to bondage, which is Hagar.

Gal 4:25 For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

Gal 4:26 But Jerusalem which is above is free, which is the mother of us all.

Gal 4:27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband.

a) How many 'full' sons did Abraham have? -- Paul said there were two.

(1) Ishmael – the oldest – from Hagar, the handmaid of Sarah (they had really strange customs here)

Gen 16:1 Now Sarai Abram's wife bore him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

Gen 16:2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

Gen 16:3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

Gen 16:4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

Gen 16:5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

Gen 16:6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

Gen 16:7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

Gen 16:8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

Gen 16:9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

Gen 16:10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

Gen 16:11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

Gen 16:12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

Gen 16:13 And she called the name of the LORD that spoke unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

(2) Ishmael⁹³

Meaning: God hears; God will hear (similar to the name "Ishmaiah"). Hebrew: Yishma'e'l. This was the name of six biblical men. The name appears 47 times in the Bible (Old Testament).

Abraham's eldest son, by Hagar the concubine⁹⁴ (Gen. 16:15; 17:23).

He was born at Mamre, when Abraham was 86 years of age, eleven years after his arrival in Canaan (16:3; 21:5). At the age of thirteen he was circumcised (17:25). He grew up a true child of the desert, wild and wayward. On the occasion of the weaning of Isaac his rude and wayward spirit broke out in expressions of insult and mockery (21:9,10); and Sarah, discovering this, said to Abraham, "Expel this slave and her son."

Influenced by a divine admonition, Abraham dismissed Hagar and her son with no more than a skin of water and some bread. The narrative describing this act is one of the most beautiful and touching incidents of patriarchal life (Gen. 21:14-16). (See HAGAR.)

Ishmael settled in the land of Paran, a region lying between Canaan and the mountains of Sinai; and "God was with him, and he became a great archer" (Gen. 21:9-21).

He became a great desert chief, but of his history little is recorded. He was about 90 years of age when his father Abraham died, in connection with whose burial he once more for a moment reappears. On this occasion the two brothers met after being long separated.

"Isaac with his hundreds of household slaves, Ishmael with his troops of wild retainers and half-savage allies, in all the state of a Bedouin prince, gathered before the cave of Machpelah, in the midst of the men of Heth, to pay the last duties to the 'father of the faithful,' would make a notable subject for an artist" (Gen. 25:9).

⁹³ See <http://christiananswers.net/dictionary/ishmael.html>

⁹⁴ Some do not call one a concubine when she is a handmaiden of a wife who orders her to go to the husband in the wife's place.

Of the after events of his life, little is known. He died at the age of 137 years, but where and when are unknown (25:17). He had twelve sons, who became the founders of so many Arab tribes or colonies, the Ishmaelites, who spread over the wide desert spaces of Northern Arabia from the Red Sea to the Euphrates (Gen. 37:25,27,28; 39:1), "their hand against every man, and every man's hand against them."

In the New Testament, Isaac, as the child of promise, is contrasted with Ishmael (Gal. 4:28; Rom. 9:7,10; Hebrews 11:18).

(3) Ketura – apparently a concubine not associated with Sarah. Paul does not count her sons as sons of Abraham. They had NO inheritance nor did they participate in the burial of Abraham. Notice that verse talks of the concubines (plural) which Abraham had.

Gen 25:1 Then again Abraham took a wife, and her name was Keturah.
Gen 25:2 And she bore him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
Gen 25:3 And Jokshan begot Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.
Gen 25:4 And the sons of Midian; Ephah, and Epher, and Hanoah, and Abida, and Eldaah. All these were the children of Keturah.
Gen 25:5 **And Abraham gave all that he had unto Isaac.**
Gen 25:6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.
Gen 25:7 And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years.
Gen 25:8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.
Gen 25:9 **And his sons Isaac and Ishmael buried him** in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;
Gen 25:10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.
Gen 25:11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.
Gen 25:12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bore unto Abraham:
Gen 25:13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,
Gen 25:14 And Mishma, and Dumah, and Massa,
Gen 25:15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

- (a) Abraham was 175 when he died.
- (b) He was 86 when Ishmael was born (Gen 16:16)
- (c) He was 99 when Isaac was conceived and considered himself unable to have children. He laughed at the possibility of having a child when he was 100 – Gen 17:17
- (d) This passage would seem to contradict his having a concubine Ketura and having 6 kids after Isaac. It is likely that he had children with Ketura before Isaac and maybe before Ishmael.
- (e) We know that Ishmael and Isaac are the only ones who buried Abraham.

b) Paul is addressing those who wanted to be under Israel's (ceremonial) law

It seems evident that people who desire to be under the Law do not understand either what the gospel is or what the Law is. If they understood the meaning of both, only a demented mind could choose the Law. In order to illustrate these two systems, Paul constructs an allegory from the story of Hagar and Sarah (Gen. 16 & 21). No doubt many allegories may be drawn from Old Testament historical facts, but we must guard against efforts to allegorize prophecies yet to be fulfilled. This is sometimes called "spiritualizing the Scripture," but there is nothing spiritual about it. The interpreter is free to make any application which comes to mind. All of the blessings are often spiritualized and applied to the Church, and all of the curses are made literal and applied to the Jews. The results are either amillennialism or postmillennialism. There

is no future for the Jewish nation. This type of interpretation probably began with Origen, an early church father. It is followed today by Covenant theologians and amillennialists in general. It has shut the door on biblical prophecy, confused Israel and the church, and is blind to the truth of the Mystery revealed through Paul.⁹⁵

- (1) Think of the 'insult' in telling the Judaizers that their behavior is analogous to the slave Hagar and Ishmael.
- (2) This is especially true when virtually all of the descendents of Hagar have always opposed the Jews. There are some marvelous exceptions who have come to know the Lord – even TODAY!
- (3) This is even more evident today when the countries of the non-Jewish descendents of Abraham are now all Muslim! Numbers of Muslims in these countries are listed in WIKIPEDIA add to 1,221,826,798 in 62 countries⁹⁶
- (4) There was no miracle in Ishmael's birth.
 - (a) Indeed, the relevant passages in the Bible are 2000 years older than the Quran⁹⁷! Logically, why would we accept the Quran which contradicts the OT on virtually all important points.
 - (b) In addition, there is no plan of salvation in the Quran but JIHAD
 - (c) Indeed, Allah is never pictured as HOLY but he is pictured as powerful.
- (5) In Gal 4:25, Paul says that Hagar stands for Mt. Sinai (where the law was given to Moses) in Arabia (remember Arabs are from Hagar) and likens it to Jerusalem.
 - (a) Temple law required Jerusalem and the temple
 - (i) The temple and much of Jerusalem was destroyed in 70 AD
 - (ii) It will be rebuilt in the future.
 - (iii) For sure, there can be no genuine of keeping of Moses law until then.
 - (b) Today, Arabs and their allies seem to control as much of Jerusalem as the Jews!!
 - (i) Our leaders do not seem to understand this. Remember Bush and Rice probably can't spell dispensationalism! Nor can the rest of Washington!!
- c) The MOTHER OF US ALL – Gal 4:26
 - (1) Guess what – IT IS NOT MARY! It is SARAH and, Jerusalem which is above!
 - (2) First, there is Sarah – this is similar to Abraham being called our spiritual father in Gal 3:9, 29 and many other places in Paul's letters

(Rom 4:1) What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
(Rom 4:2) For if Abraham were justified by works, he hath whereof to glory; but not before God.
(Rom 4:3) For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.
(Rom 4:9) Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
(Rom 4:12) And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.
(Rom 4:13) For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.
(Rom 4:16) Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
(Rom 9:7) Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
(Rom 11:1) I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

⁹⁵ Charles Baker, *Galatians*, p.39

⁹⁶ See http://en.wikipedia.org/wiki/Majority_Muslim_countries

⁹⁷ Moses wrote 1300 BC (<http://en.wikipedia.org/wiki/Moses>) and the Quran was about 630AD

(2Co 11:22) Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

(Gal 3:6) Even as Abraham believed God, and it was accounted to him for righteousness.

(Gal 3:7) Know ye therefore that they which are of faith, the same are the children of Abraham.

(Gal 3:8) And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

(Gal 3:9) So then they which be of faith are blessed with faithful Abraham.

(Gal 3:14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

(Gal 3:16) Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

(Gal 3:18) For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

(Gal 3:29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

(Gal 4:22) For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

(Heb 2:16) For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

(Heb 6:13) For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

(Heb 7:1) For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

(Heb 7:2) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

(Heb 7:4) Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

(Heb 7:5) And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

(Heb 7:6) But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

(Heb 7:9) And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

(Heb 11:8) By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

(Heb 11:17) By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

(3) This is not the doctrine that denies dispensational truth at all. Paul is showing that Abraham and the others were not saved by works!!

d) Also in Gal 4:26, the above Jerusalem⁹⁸

(1) In the Greek, the contrast is between the "now" (Greek -- nun) Jerusalem and the "above" Jerusalem. The "now" Jerusalem is the one that was present (they still had a temple and there is none there today) and the "above" Jerusalem is free.

(2) Do not get confused. The Jerusalem in Revelation – the New Jerusalem is NOT the above Jerusalem – Rev 3:12; Rev 21

(a) The names on the gates the twelve tribes of Israel – Rev 21:12-13

(b) The foundation is the twelve apostles – Rev 21:14

(3) Paul was once carried to this above Jerusalem in 2Cor 12:1-6

(a) He was not allowed or not able to describe it to us – TOP SECRET or INDESCRIBABLE

(b) There are two places which God will not allow to be revealed. Yet, there are two characters who claim otherwise and each one describes his event with great detail!!

(c) Each seems to be popular on the preaching circuit!!

(i) Hell – the present abode of the lost – Luke 16:19-31

(a) The rich man was there

⁹⁸ SOME of this part is taken and altered from Ernest R. Campbell, *Galatians*, pp. 112-113

- (b) The rich man wanted someone to go and tell his family about this place – Luke 16:27-28
- (c) God said NO for they had the scriptures – Luke 16:29-31
- (ii) Heaven – our future abode – seen by Paul – our apostle – 2Cor 12:1-6
 - (a) Paul was there, either in spirit or actually – only God knows for sure!
 - (b) He was caught up to the very throne of God
 - (i) Uncreated – older than the universe!
 - (ii) Unimaginable
 - (c) He heard inexpressible things that he was not permitted to tell
 - (d) Paul boasts about these events or this event.
- (d) Paul has a unique testimony and life:
 - (i) His salvation – a light from Christ in the heavenlies of which others were aware but knew nothing else – Acts 9:1-6
 - (ii) Unique Bible School – Gal 1:17 – in Arabia
 - (a) TODAY – no Bibles allowed in Saudi Arabia
 - (b) Paul went to that very place to learn what God was giving to the present dispensation
 - (iii) What does Paul mean by 2Cor 12:1?
 - (a) Some have argued that Paul was carried away whenever he had a new revelation from God.
 - (b) Actually, Paul was not carried away on the road to Damascus.
 - (c) In fact, Paul is not sure if this event was out of the body or not.
 - (d) However, he does seem to have had some very unique revelation experiences when God had new truth for him.
 - (e) Paul may have mentioned this because his opponents would claim that they got some new truth straight from God⁹⁹
 - (i) This is not unlike those who claim they got a vision from God
 - (ii) Some of these folks also got millions of dollars from God also while some of their contributors live on very little!
 - (iii) All of this revelation chasing is based on the assumption that God is revealing new truths to many today – this is a denial that we have a complete Bible.
 - (iv) Think about it, if someone were getting truths from God, the Bible is not complete and you need to study what these folks are saying for it is the latest revelation!!
 - (v) This is terribly wrong but is prevalent today.
- (4) Paul certainly is including the freedom we have in the Body of Christ – Phil 3:14 (read context) and Col 3:1-2
 - (a) In fact, Paul goes further. He forbids the ceremonies connected with the earthly program – Phil 3 makes this very clear as does Colossians 2:13-19
 - (b) Many believers revel in the beauty of some ceremonies – usually water baptism
 - (c) What is beautiful about baptism???
- e) Paul quotes Isa 54:1 in Gal 4:27

⁹⁹ NIV Study Bible (1985 Zondervan) – footnote

Isa 54:1 Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

- (1) At one time, Abraham and Sarah had only the promise. They laughed at the promise – Gen 18:10-15
 - (a) They doubted so Ishmael came along
 - (b) I don't think we can connect Ketura to this
 - (c) They decided to help God rather than trust God
- (2) To a God, the promise and the reality are apparent for He knows the end from the beginning.
- (3) But, to us, we begin to doubt the promise on occasion – this sin common.
 - (a) Allegedly, Luther saw no Israel so decided that there were no lasting promises to the Jews. This has been a common attitude so, today, many professed believers have also decided that God will not keep the everlasting promises to Israel
 - (b) Don't you fail God on this.—The Bible is all TRUE, it may not happen when you want it to happen or expect it to happen, but it is TRUE
- (4) Isaac = 'laughter' or 'he will laugh' Think of being stuck with this name (It still beats Jacob = 'supplanter' or 'little thief'; Israel = "Struggled with God")
 - (a) These names brought to their attention what God did or was doing or will do!
- (5) Interesting Names in Genesis 5– Chuck Missler

Adam Man (is)
Seth Appointed
Enosh Mortal
Kenan Sorrow; (but)
Mahalalel The Blessed God
Jared Shall come down
Enoch Teaching
Methuselah His death shall bring
Lamech The Despairing
Noah Comfort, Rest
- (6) Without the gift of prophecy, we have no basis to pick a name based on its meaning.
 - (a) When you teach, you find that there are some really strange names
 - (b) Smith is clearly an occupation; But what about Saint, Sinner, and worse. Jones seems to have no meaning @ Wikipedia
- (7) Bible days were different and most names have meaning

2. Application – Gal 4:28-31

Gal 4:28 Now we, brethren, as Isaac was, are the children of promise.
Gal 4:29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.
Gal 4:30 Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.
Gal 4:31 So then, brethren, we are not children of the bondwoman, but of the free woman.

- a) We, like Isaac, are the children of promise -- Gal 4:28

Are the children of the promise - We so far resemble Isaac, that there are great and precious promises made to us. We are not in the condition of Ishmael, to whom no promise was made.¹⁰⁰

- (1) You can't save yourself – you must come to God HIS way.
- (2) No salvation of WORKS
- (3) It is not popular but, from a Biblical position, any group that have salvation by works is a cult – Rom 3:28, Eph 2:8-9; Rom 4:1-8 etal.

¹⁰⁰ Barnes' Notes on Gal 4:28

- (a) Here is an eye opener and many BIG NAMES support this stuff¹⁰¹
(i) Wherefore by their fruits ye shall know them. -- Matthew 7:20

This information is excerpted from, "Graham Believes Men Can Be Saved Apart From Name of Christ" by Robert E. Kofahl, Ph.D.

TELEVISION INTERVIEW OF BILLY GRAHAM BY ROBERT SCHULLER. PART 1, AN APPROXIMATELY 7-MINUTE-LONG BROADCAST IN SOUTHERN CALIFORNIA ON SATURDAY, MAY 31, 1997. THE FOLLOWING IS AN EXACT TRANSCRIPT* OF AN EXCERPT CLOSE TO THE END OF THIS BROADCAST. SCHULLER: Tell me, what do you think is the future of Christianity?

GRAHAM: Well, Christianity and being a true believer--you know, I think there's the Body of Christ. This comes from all the Christian groups around the world, outside the Christian groups. I think everybody that loves Christ, or knows Christ, whether they're conscious of it or not, they're members of the Body of Christ. And I don't think that we're going to see a great sweeping revival, that will turn the whole world to Christ at any time. I think James answered that, the Apostle James in the first council in Jerusalem, when he said that God's purpose for this age is to call out a people for His name.

And that's what God is doing today, He's calling people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world or the non-believing world, they are members of the Body of Christ because they've been called by God. They may not even know the name of Jesus but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and I think that they are saved, and that they're going to be with us in heaven.

[I wouldn't trust in nobody that said they "think" I'm saved. My question is, What does God SAY?!]

Lord have mercy! Do you believe this!!!!!!!!!!!!!!!!!!!!!!!!!!!!

TELEVISION INTERVIEW OF DR. GRAHAM BY DR. SCHULLER CONTINUED: PART II WAS BROADCAST ON SUNDAY, JUNE 8. THE FOLLOWING IS AN ACCURATE TRANSCRIPTION OF A SEGMENT. *

SCHULLER: You knew ... Fulton Sheen. You knew these men. Your comments on both of these men [Fulton Sheen and Norman V. Peale].

GRAHAM: The primary way of communicating is to live the life, let people see that you're living what you proclaim.... [comments on his friendship and conversations with Fulton Sheen] I lost a very dear friend, and since that time, the whole relationship between me and my work, and you and your work, and the Roman Catholic Church has changed. They open their arms to welcome us and we have the support of the Catholic Church almost everywhere we go. And I think that we must come to the place where we keep our eyes on Jesus Christ [Which Jesus, Billy? The real One, or the imposter of Romanism?], not on what denomination or what church or what group we belong to.

Well, the poster boy for the ecumenical movement does it again putting together so much mumbo-jumbo you don't know what he's talking about. I know a lot of people have come to Christ under his ministry, but I CANNOT understand for the life of me how a person with such willful ignorance of the Bible and such a compromising stance really knows God. It is a mystery to me but I do know that God's mercy is vast so I'm not saying Graham ain't saved (only God knows that), but I'm saying WHAT IS HE DOING? WHO IS HE? Is he making merchandise of God's people? Is he someone to trust? I got some serious questions in my mind. He sends Catholics to priests and back to the same damnable heresies they need to come out of. I did not know too much about Graham until about two years ago. I first thought about him when the people at my old church were like, "Pray for the upcoming Billy Graham special!" I looked at the thing and it was so jumbled up with some Christian rock videos I didn't know what in the world was going on. Still undeterred, I ordered one of his salvation messages to share with someone. I watched it first and it was so watered down it was pathetic. I thought to myself, "Someone would already have to know the gospel to know where to find it in those generalities." Needless to say, I didn't even share it with the person. I wasted my money.

Why does the whole wicked world love Graham? 'Cause he tells everybody that they're right, that's why! Mmm.

¹⁰¹ See <http://www.jesus-is-lord.com/posterch.htm>

Look at what the word of God says about people the world loves:

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. Luke 6:26
When I think of Graham, I think of somebody who at one point may have had some clear eyes and then they
went and picked up some huge black scales and put them on their eyes and then started saying to people,
"Let me help you find your way". He knows better than embracing the Catholic cult and saying everybody is
saved. I read a quote from him in New Man magazine where he laments about how fundamentalists talk so
bad about him and his compromising position. He knows better.

(b) There are many sites like this. Unfortunately, they are right¹⁰²

(i) Here is a partial quote from this site.

Billy Graham and Ecumenical Modernism

Billy Graham, more than any one man, is being used to break down the barriers and to pave the way for the Ecumenical One World Church that is prophesied in the Bible. He is aiding and abetting the enemies of Biblical Christianity in a number of ways. There is so much evidence of this, that it is difficult to know where to begin.

Billy Graham said: "The great theologians of today are Rudolph Bultmann, Karl Barth, Emil Brunner, Reinhold Niebuhr, Paul Tillich, and Carl Henry." This statement is in Billy's booklet, "Evangelism and the Church Today", which was sent to the ministers in the Los Angeles area prior to his crusade in that area. Carl Henry is the only one of the above men that might be said to believe the Bible. Even Henry is a leader in the new evangelical movement. All the rest are modernists or neo-orthodox. Why does Graham brag on these blasphemers of the Word of God? We can only quote a little evidence, because of space problems. Biebuhr said: "My view is that the virgin birth doesn't make a bit of difference. I can't get angry at anybody for holding it, but on the other hand I certainly don't hold it myself." Niebuhr was one of the leaders of Union theological Seminary of New York, a school that is notorious for its liberalism and communistic leanings. Paul Tillich was a modernist who did not believe in the virgin birth, the sinless life and the bodily resurrection of Christ. Since his death, Tillich's second wife has written a book telling about his illicit relationships with his secretary and other women who came to him for counselling. A former student of Tillich's has written a book that tell's of Tillich's immoral relationship with the student's fiancée. Time after time you will find Graham quoting with approval some statement made by a modernist.

In 1951, Billy Graham was denouncing modernists, including Harry Emerson Fosdick, former pastor of Riverside Church, New York City. But by 1957 in his New York Crusade, Graham honored Dr. Robert J. McCracken, Fosdick's successor at Riverside Church, by having him sit on the platform and having him lead in prayer before the crusade audience. Yet, McCracken is an infidel like Fosdick, and does not believe in the virgin birth, the blood atonement, His bodily resurrection or the inspiration of the Bible. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church in New York City, wrote an article that was published in "Look" magazine. He stated in this article that it was not necessary for a Presbyterian minister to believe in the virgin birth. Graham knew about the article and professed to a friend that he was offended by it. However, later on when he held his New York Crusade, Bonnell was on the executive committee and was honored by Graham on the platform of the Crusade.

When the results of the New York Crusade were tallied up, we find that 135 decision cards were sent to the modernistic Riverside Church where McCracken was pastor. The largest number of cards to go to any church was 373, and these went to the Marble Collegiate Church pastored by Norman Vincent Peale, who does not preach the gospel. Psychology is Peale's stock in trade.

In Graham's San Francisco Crusade, he honored the notorious liberal Bishop James A. Pike, by having him on the platform and to lead in prayer. He also appeared at Grace Cathedral with Pike. Yet Pike had written in "Look" magazine, expressing himself as not believing in the fundamentals of the faith. Pike in a pastoral letter that was to be read in all the Episcopal Churches of his diocese, stated that "Religious myth is one of the avenues of faith and has an important place in the communication of the Gospel." He spoke of the "myth of the Garden of Eden." He said, "The virgin birth . . . is a myth which churchmen should be free to accept or reject." Later on Pike quit the ministry and Graham should have never praised such an infidel.

¹⁰² For example, <http://www.tbaptist.com/aab/billygrahamcrusade.htm>

In Graham's 1963 Los Angeles Crusade, Methodist Bishop Gerald Kennedy was chairman of the crusade committee. Yet, Kennedy has denied just about everyone of the fundamentals of the Christian faith. His printed endorsement is found on the jacket of Nels Ferre's book, "The Sun and the Umbrella". He said, "Nels Ferre has given us the clue for the truly universal Christianity." In this book Ferre said, "Jesus never was nor became God" (p. 112). He was not preexistent, Ferre says, "Such is the nature of the grand myth which at its heart is idolatry" (p 83). Ferre wrote another book entitled "The Christian Understanding of God." In this book he said, "We have no way of knowing, even, that Jesus was sinless . . ." In this book he promotes the theory that Jesus may have been the son of a German soldier. Yet, Graham's campaign chairman endorsed Ferre and his book. In fact Graham said on August 21, 1963, "Bishop Kennedy is one of the ten greatest Christian preachers in America." The first Sunday of the Crusade, Graham took 10 minutes to eulogize Dr. E. Stanley Jones, who is a deluxe modernist and proves it in his book on Mahatma Gandhi.

After the Nashville Crusade, a large sum of money was donated out of Crusade funds to Vanderbilt University to help build a stadium. The above Nels Ferre was on the Vanderbilt faculty at the time.

Over and over again, Graham has spoken before the National Council of Churches and the World Council of Churches. They do not invite him because he is hurting their cause. In one address before the National Council he said, "My wife is a Presbyterian. Her denomination is in the National Council so perhaps I am here by marriage." He went on to assure them Paul's admonition in II Cor. 6:17, could not be applied to the National Council. He is against separation from the modernists.

- (4) If people accept salvation by works or partly so, they are lost.
 - (a) They may see creation and many other things.
 - (b) But, salvation is based on the work of Christ and is by faith ONLY.
 - (c) Is there submission, YES – Rom 10:9-10, but not works
- (5) This means that the Catholics fit this narrow definition of a cult. If they do not have the message of salvation right, they are cultic.
- (6) This would also be true of the modernists. We must call these groups apostate or cultic, we have no choice
- (7) How is a man saved – faith
 - (a) Of course, even that is a gift from God – Eph 2:8-9
- (8) How is a man kept saved – the power of God not OUR POWER
- b) Paul contrasts Isaac with Ishmael – note that the son of natural lineage (Ishmael) persecuted the son with a supernatural birth (Isaac)
 - (1) They still do. Look at the Mideast today
 - (a) Christians are not welcome. In fact, Bibles are banned in Saudi Arabia. Even when we were helping the Saudi's our military personnel were not to have Bibles
 - (b) In Iran's new law on conversion, according to a Persian friend, if a person converts to Christianity, he is killed and, with the new law, so are his parents
 - (c) This is obviously intended to gag a converted Christian!
 - (2) Paul's application is that the lost will always persecute the saved
 - (a) Assuming he is a believer, Billy Graham never learned this!
 - (b) Persecution has come to CANADA and we are probably next.
 - (i) They permit different laws in Muslim sections!!

Punishment for Christians is on the way!!

OTM2008_04_19B - Lori MacGregor - Canada Disbands Christian Ministries
 Hour Two: Lori MacGregor has run MacGregor Ministries in British Columbia for 30 years. The Canadian government is now at war with Christians and have virtually shut down and/or complicated the lives of many Christians and ministries. The latest count is about 2,500 ministries that have come under Canadian scrutiny. MacGregor believes America is next and that American Christians will get the same treatment in a few years. www.MMO Outreachinc.com (duration 00:57:00)

Canada Gags the Gospel with MacGregor Ministries

BC, Canada: LORRI MacGREGOR, co-founder along with her husband Keith of MacGregor Ministries a Christian counter-cult apologetics organization in British Columbia, Canada, will address the theme: "CANADA GAGS THE GOSPEL." The Canadian Government will not allow any critiques of other religions. You can be any religion you want as long as you do nothing but promote your own religion. In Lorri & Keith's case, in addition to presenting the Christian religion, they were responding to attacks on Christianity.

MacGregor Ministries carefully documented these attacks and responded to them from a biblical perspective, in a respectful and even kind manner. To their knowledge, none of the groups attacking Christianity through their websites or magazines got taken to task, only MacGregor Ministries! At the same time, they present sound, biblical, Christian doctrine, which promotes the gospel of Jesus Christ, which is, of course, their purpose. They were told they had to present all religions as equal, could not be "persuasive" regarding Christianity over others, and had to get rid of their website and magazine. Their presentation of the Christian gospel through their DVD's and printed matter was ruled "uncharitable" and their careful critique of others in defense of Christian doctrine was called "hate". Since they could not compromise their faith, they had to ask that their Charity status be voluntarily revoked.

- c) The only way for Abraham to have peace in his family was for the natural son to leave.
- d) This is the only way we will eventually be free from those who hate our God
- e) Look at how the atheists control our schools
- f) Hate speech laws were the cleverest invention the atheists ever had
- g) Now, our government is against home schooling – need teaching credentials! Look at the history of this change of rules.

US Government advises home school parents they need teaching credentials¹⁰³

The US Government is trying to make it harder to home school. This could be because they are trying to peddle their evolution lie to all the children without any threat of the truth being exposed. The Government already has textbooks that are un-constitutional, in that most states vow to keep their textbooks "factual, accurate and current". (wordings change but the general meaning is the same)

Would you be surprised if I told you that this was not the case? Any book with evolution other than Micro Evolution is lying to your kids, they contain theories, many of which have been proven wrong many years ago. They have no basis for their estimations on how old the earth is (It was 1 million years old when I started high school in 1989 and is now 463 billion, some growth rate, huh?) but never fear, we have the Governor on our side!

Yes, from the man who is quoted as saying "I believe Gay marriage should be between a man and a woman" Yet another pearl of wisdom from the Austrian born Governor, Arnold Schwarzenegger who I would normally class as a waste of space in Government offices in Sacramento, has decided he is going to fight it.

I see parallels here (possibly Arnold does to) to what happened in Nazi Germany in the 30's, one of the first things that Hitler did was to abolish home schooling (that law is still in effect today in Germany) Hitler is credited with the quote "you give me the textbooks, I will control the country" How true that statement is and we don't have to lose 6 million Jews to learn that lesson again! Also, just as chillingly, The Nazis were also big fans of the evolution theory.

.....
I think this is all bureaucratic nonsense and if we spent half as much time cleaning up the dross in the education system and less time hassling parents who are educating their kids then they might have the education system they are trying to achieve.

God bless and as usual I love your comments (Uilleam Alba Mac Gafraidh)

- h) Are you ready to die, lose your job, or other problem because of your faith in Christ? It may come to this!
- i) Many have lost jobs because they wouldn't bow to the insane notion of Evolution. An unbeliever documented this in his film, "Expelled."

3. Occurrences in NT – for review

- a) Sarah

(Rom 4:19) And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:
(Rom 9:9) For this *is* the word of promise, At this time will I come, and Sarah shall have a son.
(Heb 11:11) Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

¹⁰³ <http://macgafraidh.blogspot.com/2008/05/us-government-advises-home-school.html>, Some grammar is corrected

(1Pe 3:6) Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

b) Mother of us

Gal 4:23 But he *who* was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

Gal 4:28 Now we, brethren, as Isaac was, are the children of promise.

Gal 4:31 So then, brethren, we are not children of the bondwoman, but of the free.

4. It is important to note that much of the opposition to Israel and the Jews today comes from the descendents of Abraham

a) Ishmael

O'Hair, Galatians¹⁰⁴

"For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him." "And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac." Genesis 21:2 and 3.

And Sarah saw the son of Hagar the Egyptian which she had born unto Abraham, mocking. Wherefore she said unto Abraham; Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." Genesis 21:9 and 10.

Abram was 75 years old when God promised him a son. Some time later the son had not been born, and Abram suggested that the son of Eliezer might be considered his heir, because in his household.

Not so, the son would be the seed of Abram. When Abram was (about 85 Sarai persuaded him to marry her bondwoman Hagar, inasmuch as Sarai was barren. Abram obeyed;

Ishmael was born. Ishmael was born after the flesh. This man of faith, in his unbelief, was trying to help the omnipotent God accomplish His own Divine purpose. God appeared to Abram when Ishmael was about 13 years old, and told him that Sarai's name would be "Sarah," and his own name would be "Abraham"; and that he was to be circumcised before Isaac was to be born of Sarah. Abraham and Sarah knew that Isaac's birth was humanly impossible. His birth was both natural and supernatural. But until Abraham could see the miracle performed he wanted Ishmael to live.

If it is true that Mohammed and the Mohammedans came from Ishmael, we can see something of the fruit of the unbelief of Sarah and Abraham. The bondwoman's son (Ishmael) mocked. "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." Genesis 21:10. "For this Hagar is Mount Sinai." Galatians 4:25.

The law was given at Mount Sinai. That law proved to be a yoke of bondage to the people of God. "The law entered that the offence might abound." Romans 5:20. "But sin, taking occasion by the commandment (law), wrought in me all manner of concupiscence." Romans 7:8.

b) Here is more of the argument that grace must be grace and apart from works.¹⁰⁵

Israel's deliverance from Egyptian bondage was God's act of grace. But note the words of the Israelites in Exodus 19:8: "And all the people answered together, and said, All that the Lord hath spoken WE WILL DO." How many who made this covenant with God reached Canaan?

Only Joshua and Caleb. How many kept the covenant? All were law-breakers. Ishmael was born after the flesh. Hagar is Mount Sinai. The Israelites ended their law dispensation by killing the Prince of life.

By His death and resurrection God brought in the reign of grace. With man's utter failure, under the reign of the law, the Galatians wanted to again put their necks into the yoke of bondage. Do you? Would you let a Seventh Day Adventist bewitch you?

¹⁰⁴ From *Galatians* by J. C. Ohair

¹⁰⁵ Op cit

Now when some religious Christian comes with his law message, "Except ye be circumcised after the manner of Moses, ye cannot be saved." (Acts 15:1); or, "ye must keep the law" (Acts 15:24); or comes preaching the kingdom gospel of Matthew with the golden rule and the kingdom prayer, remember the allegory and cast out the bondwoman and her son.

Thus we see that the mixture of law and grace is an abomination in the sight of the Lord.

"And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." Romans 11:6.

5. Here is another contrast that follows from this reasoning

- a) The natural way is the way that man understands – most people believe that men trust in the Lord because their unaided nature wanted to come to the Lord
- b) But, this is not true – Look at Romans 8:1-2, 28-30, Eph 2:8-9
- c) Remember this when you speak to others about the Lord – the change of heart comes from God
- d) Our salvation is as much a divine miracle as the birth of Isaac
- e) We often look at trouble that comes our way and ask, "Why me?" We should look at the wonderful things that come our way (beginning with salvation) and ask, "Why me?"
- f) Look at the thousands that died in a recent earthquake in China.
 - (1) Most of the adults that died went to hell. This is what we all deserve.
 - (2) Of course, those who had no understanding of sin (babies, for example as well as those without the mental capacity to understand sin) are with the Lord
- g) We need to tell others about the Lord. Who else will?

XI. Full Freedom in Christ – Gal 5

A. Gal 5:1-6 – Christ is sufficient for all things¹⁰⁶

Gal 5:1 Christ has set us free! This means we are really free. Now hold on to your freedom and don't ever become slaves of the Law again.

Gal 5:2 I, Paul, promise you that Christ won't do you any good if you get circumcised.

Gal 5:3 If you do, you must obey the whole Law.

Gal 5:4 And if you try to please God by obeying the Law, you have cut yourself off from Christ and his wonderful kindness.

Gal 5:5 But the Spirit makes us sure that God will accept us because of our faith in Christ.

Gal 5:6 If you are a follower of Christ Jesus, it makes no difference whether you are circumcised or not. All that matters is your faith that makes you love others.

1. We are absolutely free from the ceremonial law

- a) Everyone seems to want more ceremony
- b) Few Christians endorse circumcision as a spiritual necessity
- c) Most have some form of a water ceremony
 - (1) A surprising number of people think of baptism as 'today's circumcision' – this is particularly true of those who baptize infants!
 - (2) The water ceremony is also not for us though few will admit this.
- d) Sabbath keeping is another part of the law which many want to use in the church.
 - (1) Paul says no for this, too – Col 2:16
- e) If you keep some of the ceremonial, then, on what basis do you not keep other aspects of the ceremonial law?
- f) Here is some of what Barnes' says on this subject, even though his own denomination baptized infants (calling it 'circumcision')

Gal 5:1 -

Stand fast, therefore - Be firm and unwavering. This verse properly belongs to the previous chapter, and should not have been separated from it. The sense is, that they were to be firm and unyielding in maintaining the great principles of Christian liberty. They had been freed from the bondage of rites and ceremonies; and they should by no means, and in no form, yield to them again.

¹⁰⁶ eSword, Contemporary English Version

In the liberty ... - Compare [Joh 8:32](#), [Joh 8:36](#); [Rom 6:18](#); Notes, [Gal 4:3-5](#).

And be not entangled again - Tyndale renders this, "And wrap not yourselves again." The sense is, do not again allow such a yoke to be put on you; do not again become slaves to any rites, and customs, and habits.

The yoke of bondage - Of servitude to the Jewish laws; see the note at [Act 15:10](#)

(1) Has it ever occurred to you that the Jews who died for their faith did not trust in the Lord so went to Hell?

(2) We could say similar things about Catholics and others who were very devout but did not trust in the Savior.

g) Who was Albert Barnes? -- Here is some about him from the internet¹⁰⁷

Albert Barnes, born on the December 1, 1798 in New York. He died in Philadelphia on the December 24, 1870. He graduated at Hamilton College, Clinton, New York, in 1820, and at the Princeton Theological Seminary in 1823. Barnes was ordained as a Presbyterian minister by the presbytery of Elizabethtown, New Jersey, in 1825, and was the pastor successively of the Presbyterian Church in Morristown, New Jersey (1825–1830), and of the First Presbyterian Church of Philadelphia (1830–1867).

(1) I guess it is easier to teach a doctrine than to practice it or compare it with your own practices!

(2) Here is one version of the PCA (Pres Ch of America) statement on baptism¹⁰⁸

(a) Baptism is a sacrament of the new testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church; but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life. Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world.

(b) The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel, lawfully called thereunto.

(c) Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring, or sprinkling water upon the person.

(d) Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one, or both, believing parents, are to be baptized.

(e) Although it be a great sin to condemn or neglect his ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated, or saved, without it: or, that all that are baptized are undoubtedly regenerated.

(f) The efficacy of Baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in His appointed time.

(g) The sacrament of Baptism is but once to be administered unto any person.

(3) Notice that the PCA specifically states that it is a great sin to condemn or neglect this ordinance though such a person may still be saved.

(4) It is interesting to note that an infant is baptized though he knows nothing about the gospel. Having been baptized, he is to never to get baptized later when he may have trusted the Savior.

(a) In private conversations with Presbyterians, they insisted that baptism replaced circumcision, yet none could tell me why they baptized girls.

¹⁰⁷ <http://www.onlinebible.org/html/eng/bible-info/barnes-notes-new-testament.html>

¹⁰⁸ http://www.pcanet.org/general/cof_chapxxvi-xxx.htm#chapxxvii

- (b) There is not a single scripture that connects baptism as replacing circumcision.
- (c) Both baptism and circumcision were practiced by the Jews in the OT. The word baptism doesn't occur for it is a Greek word.
- (5) See what trouble we get when we disobey the Word yet try to defend what we do?
- (6) Think how elaborate the confession on baptism.
- (7) Isn't it easier and more accurate to say, "It isn't for us?" Shouldn't we be willing to just say that baptism and circumcision are neither one for the church today.
- (8) We should remember that baptism was definitely connected with God's program for Israel.
 - (a) John the Baptist made it clear in John 1:28-31 that Baptism was connected with his ministry of proclaiming the Messiah to Israel

Joh 1:28 These things were done in Bethabara beyond Jordan, where John was baptizing.
 Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
 Joh 1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
 Joh 1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

- (b) Paul even refers to Christ's ministry on earth as a ministry to Israel – Rom 15:8

Rom 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:
 Rom 15:9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

- (c) Christ's treatment of gentiles in the Gospels is clearly inconsistent with the usual notion that that ignores the fact that Christ's earthly ministry was to the Jews and about the Jewish kingdom
 - (i) Woman of Canaan (this incident repeated in Mark 7:25-30

Mat 15:21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
 Mat 15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.
 Mat 15:23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
 Mat 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.
 Mat 15:25 Then came she and worshiped him, saying, Lord, help me.
 Mat 15:26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.
 Mat 15:27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
 Mat 15:28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

- (ii) No one, in this dispensation, has the authority to behave this way.

- (9) Various fluids, including water, were sprinkled on Jews in the OT

(Lev 14:51) And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:
 (Num 8:7) And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.
 (Num 19:18) And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

(Num 19:19) And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.
(Eze 36:25) Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

(10) This last verse is a reference to the new covenant which was promised to **Israel** in the OT. – see Ezek 36:20-30

Eze 36:20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

Eze 36:21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

Eze 36:22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

Eze 36:23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

Eze 36:24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Eze 36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Eze 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

Eze 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

Eze 36:28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Eze 36:29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

Eze 36:30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

2. Therefore, as in Gal 5:1b-3 – Stand firm in this matter!

a) It is interesting the emphasis Paul is giving to this matter.

(1) Giving Up the Gospel ([Galatians 1:1-9](#))¹⁰⁹

By: Bob Deffinbaugh, Th.M. ([Bio](#))
copied from his 'Introduction'

Several years ago a friend of mine was working in his garage. He was the kind of person who did not like to be interrupted while engaged in a project. Knowing this, his wife walked into the garage and stood quietly at his side for several minutes, waiting for the proper time to speak. At last her husband looked up, the signal that she was free to say what was on her mind. Very calmly, and without a trace of panic, she said, "The house is on fire."

There definitely is a time to forsake the customary, polite, social graces and bluntly state the problem. The burning house was a time for immediate communication. Likewise, the desertion of the churches of Galatia from the teaching of Paul and from the gospel of God's grace was the time for the sounding of the alarm. Paul had little time to waste in polite introductions, for the problem facing these churches could have had devastating results.

It is possible that this epistle to the Galatians is the first letter of the Apostle Paul. Nevertheless, it is worthwhile to compare the way Paul begins this letter with his customary introduction. The way you and I begin and end our personal letters is quite similar in form, if not in content. As customary in the letters of that day, Paul's letters had a predictable form. There was an initial greeting, a prayer or petition for grace and peace, thanksgiving to God, the body of the letter, personal greetings, and a farewell.

¹⁰⁹ This is copied from parts of http://www.bible.org/page.php?page_id=1345

In this letter the thanksgiving section, present in Paul's other epistles (Rom. 1:8; 1 Cor. 1:4; 2 Cor. 1:3; Eph. 1:3; Phil. 1:3; 1 Thess. 1:3; 2 Thess. 1:2), is missing. Instead, Paul bluntly expresses his dismay: "I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel" (Gal. 1:6). Something was seriously wrong in the churches of Galatia to prompt such a sobering introduction. A careful reading of the entire epistle confirms this observation. The gospel which Paul had preached and which these Christians had accepted was somehow quickly set aside for other teaching.

The study of the Book of Galatians is of critical importance to Christians today. Not only do we learn of a departure from the gospel in ancient days, but we shall see that there is similar error being proclaimed today. Many Christians have accepted this divergence from the gospel, not knowing the seriousness of their error. It is important for us to understand what the Galatian error was so that we can recognize similar false teaching today. God-willing, we will reject false teaching for what it is—a departure from the gospel by which we have been saved.

- b) This author apparently practices the water ceremony. His point here is valid for Paul was more ashamed of the Galatian church than others that seemed to have more wrong with them.
- c) Think about the Corinthian church –
 - (1) Paul is thankful for their fellowship – 1 Cor – The introduction.

1Co 1:1 Paul called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,
1Co 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:
1Co 1:3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.
1Co 1:4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

- (2) Paul is again thankful for their fellowship for he never withdraws his greeting in 1 Cor – 2 Cor

2Co 1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:
2Co 1:2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.
2Co 1:3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
2Co 1:4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.
2Co 1:5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.
2Co 1:6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

- (3) Yet, they engaged in some very serious sins –

1Co 5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.
1Co 5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.
1Co 5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed.
1Co 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
1Co 5:5 To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
1Co 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?
1Co 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

- (4) We might conclude that there are times when serious doctrinal error is worse than some other obvious sins!!
- (5) Paul attacks the doctrinal problem in Gal immediately. His pace for rebuke is not as sharp in the Corinthian letters.

(6) See also 2 Cor 13:5-8

2Co 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

2Co 13:6 But I trust that ye shall know that we are not reprobates.

2Co 13:7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

2Co 13:8 For we can do nothing against the truth, but for the truth.

(7) Paul does tell them to kick the guy out of church temporarily – see 2Cor but he still ranks doctrine differently than we expected!

(a) What if a Catholic expects to work his way to heaven – He is bound for hell.

(b) Like David and others in scripture, their sin was dealt with but their salvation is still secure.

(8) Sin must be dealt with but doctrinal error is a very serious sin.

(9) We also have the fact that if one leaves the faith, they were never really saved – 1Jn 2:19;

(10) Parable of the Sower: Types of Ground indicates a truly saved vs. one not truly saved!

Luk 8:4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

Luk 8:5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

Luk 8:6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

Luk 8:7 And some fell among thorns; and the thorns sprang up with it, and choked it.

Luk 8:8 And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

Luk 8:9 And his disciples asked him, saying, What might this parable be?

Luk 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Luk 8:11 Now the parable is this: The seed is the word of God.

Luk 8:12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

Luk 8:13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

Luk 8:14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

Luk 8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

(11) Eventually, it is not a secret but is manifested openly!

Luk 8:16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

Luk 8:17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

Luk 8:18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

(12) Are we to judge (as Paul did in Corinth): The answer is, we must observe and draw conclusions. Look and see what Matthew 7 really says.

(13) Years ago, a man commenting on these verses said that he wasn't a judge but a fruit inspector.

Mat 7:1 Judge not, that ye be not judged.

Mat 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Mat 7:3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that *is* in thine own eye?

Mat 7:4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

Mat 7:5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Mat 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

....

Mat 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Mat 7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Mat 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Mat 7:18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

Mat 7:19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Mat 7:20 Wherefore by their fruits ye shall know them.

(14)Not all who profess the Lord are really saved. Some are phonies and may even have done miracles in the name of the Lord!

Mat 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils? and in thy name done many wonderful works?

Mat 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

(15)Are you built on the rock (Christ) or are you built on sand?

Mat 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

Mat 7:25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

Mat 7:26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

Mat 7:27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

d) If you follow through on one point of Israel's ceremonial law, they you are stuck with the rest of Israel's ceremonial law!!

3. Note Gal 5:5 – our salvation is assured because we have trusted in Christ.

a) This certainly supports the once saved, always saved doctrine of scripture.

b) Notice the central part the Spirit has in Gal 5:5

4. Gal 5:6 shows the responsibility to support others in the assembly

B. Gal 5:7-10 – men drift from the truth because someone introduced them to error

Gal 5:7 You were doing so well until someone made you turn from the truth.

Gal 5:8 And that person was certainly not sent by the one who chose you.

Gal 5:9 A little yeast can change a whole batch of dough,

Gal 5:10 but you belong to the Lord. That makes me certain that you will do what I say, instead of what someone else tells you to do. Whoever is causing trouble for you will be punished.

1. You can't blame God – his word is clear enough

2. God does not send people to lead you astray! They seem to appear anyway.

a) Eventually, the trouble maker will be punished by the Lord.

b) There are always trouble makers.

3. It was once a capital offense to translate the Bible into English. It is amazing what men will do to thwart the truth of scripture.

C. Gal 5:11-12

Gal 5:11 My friends, if I still preach that people need to be circumcised, why am I in so much trouble? The message about the cross would no longer be a problem, if I told people to be circumcised.

Gal 5:12 I wish that everyone who is upsetting you would not only get circumcised, but would cut off much more!

1. It is interesting that when Paul was arrested in Acts 21, the crime was that he had violated temple worship – that is, that he hadn't strictly followed the ceremonial law.

- a) The twelve were not so troubled so we can assume that they followed the ceremonial law – as Acts 15 said that they would.
- b) Eventually, even the twelve were in trouble over being followers of Christ.

Rom 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
 Rom 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
 Rom 9:32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;
 Rom 9:33 As it is written, Behold, I lay in Zion a stumblingstone and rock of offense: and whosoever believeth on him shall not be ashamed.

D. Liberty is ours not “sin all you can.”

1. We already sin all that we wish to sin and that is a shame!

- a) Our liberty does not give us cause for ignoring the moral law.

Gal 5:13 My friends, you were chosen to be free. So don't use your freedom as an excuse to do anything you want. Use it as an opportunity to serve each other with love.

2. We were chosen to be free from the ceremonial law!

- a) Freedom is not an excuse for sin. But, doctrine is more important than we often seem to think.
- b) When people talk of splitting hairs over doctrine, they haven't understood just how important God feels toward doctrine.
- c) Use this freedom minister to one another in love.

Gal 5:14 All that the Law says can be summed up in the command to love others as much as you love yourself.
 Gal 5:15 But if you keep attacking each other like wild animals, you had better watch out or you will destroy yourselves.

E. We are to produce fruit – as we are guided by the spirit

1. Is this the Holy Spirit or is it the spirit within us?

- a) The capitals reflect the notion that it is the Holy Spirit.
- b) It fits better if it is understood as that part of us within that is controlled by the Holy Spirit and is called 'spirit,' versus that part that we received from Adam which is still sinning.

Gal 5:16 If you are guided by the Spirit, you won't obey your selfish desires.
 Gal 5:17 The Spirit and your desires are enemies of each other. They are always fighting each other and keeping you from doing what you feel you should.
 Gal 5:18 But if you obey the Spirit, the Law of Moses has no control over you.

- c) Here are the spirit/Spirit verses in Romans – the first book in the Canon. Notice that the Spirit completely controls a part of us that is called spirit.
 - (1) We could chart the changes in our lives as follows –
 - (a) A new spirit at salvation
 - (b) A new soul at death or as we depart in the rapture
 - (c) A new 'celestial body' in glory – 1 Cor 15:40

(Rom 1:4) And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:
 (Rom 1:9) For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;
 (Rom 2:29) But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.
 (Rom 7:6) But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.
 (Rom 8:1) *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
 (Rom 8:2) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

(Rom 8:4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

(Rom 8:5) For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

(Rom 8:9) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

(Rom 8:10) And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

(Rom 8:11) But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

(Rom 8:13) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

(Rom 8:14) For as many as are led by the Spirit of God, they are the sons of God.

(Rom 8:15) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

(Rom 8:16) *The Spirit itself beareth witness with our spirit, that we are the children of God:*

(Rom 8:23) And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

(Rom 8:26) Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

(Rom 8:27) And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

(Rom 11:8) (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

(Rom 12:11) Not slothful in business; fervent in spirit; serving the Lord; (Rom 15:19) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

(Rom 15:30) Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

d) Verses involving 'spirit' or 'Spirit' in Galatians

(Gal 3:2) This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

(Gal 3:3) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

(Gal 3:5) He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

(Gal 3:14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

(Gal 4:6) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

(Gal 4:29) But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

(Gal 5:5) For we through the Spirit wait for the hope of righteousness by faith.

(Gal 5:16) *This* I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

(Gal 5:17) For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

(Gal 5:18) But if ye be led of the Spirit, ye are not under the law.

(Gal 5:22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

(Gal 5:25) If we live in the Spirit, let us also walk in the Spirit.

(Gal 6:1) Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

(Gal 6:8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

(Gal 6:18) Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

e) The earnest of our inheritance – the new nature or spirit

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Eph 1:12 That we should be to the praise of his glory, who first trusted in Christ.

Eph 1:13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise,
 Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
 Eph 1:15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
 Eph 1:16 Cease not to give thanks for you, making mention of you in my prayers,
 Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
 Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
 Eph 1:19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
 Eph 1:20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,
 Eph 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
 Eph 1:22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,
 Eph 1:23 Which is his body, the fullness of him that filleth all in all.

(1) The word 'earnest' in Eph 1:14 is

Eph 1:14 Which³⁷³⁹ is²⁰⁷⁶ the earnest⁷²⁸ of our²²⁵⁷ inheritance²⁸¹⁷ until¹⁵¹⁹ the redemption⁶²⁹ of the³⁵⁸⁸ purchased possession,⁴⁰⁴⁷ unto¹⁵¹⁹ the praise¹⁸⁶⁸ of his⁸⁴⁶ glory.¹³⁹¹

(a) The word 'earnest' is the greek word G728 in Strong's

G728 ἀρράβων == arrhabōn == *ar-hrab-ohn'*

Of Hebrew origin [H6162]; a *pledge*, that is, part of the purchase money or property given in advance as *security* for the rest: - earnest.

(b) We would call this a 'down payment' or a 'pledge' – this absolutely proves that we are eternally secure for our spirit has already
 CHANGED

(2) Part of us is already changed and can't be changed back – **hallelujah**

(a) Note that Eph 1:13, we are said to be sealed.

(b) That seal is of the Holy Spirit and no one can remove that!

(3) We have the down payment. Two more payments (by Him) to go!!! – Rom 8:2

(a) We have the changed 'soul' in death or when we go in rapture

(b) The third is the changed body – in the rapture!

(4) Note the order in 1 Thess 5:23

1Th 5:23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

(a) We always say body, soul and spirit because we go from that which is seen. We look at a person OUTSIDE - IN

(b) God is talking here about sanctification which begins from our spirit out. We need to think about it this way. God looks at a person INSIDE -- OUT

(c) Of course, every so often someone pulls a 1 John 2 19 on us. Only God can see that coming.

1Jo 2:19 They went out from us, but they were not of us: for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

(i) These people were never of the truth – it only seemed that they were!

(ii) Remember, Judas was numbered with the twelve – think about Matt 10:1-10 – they did not realize that Judas was a phony.

- (iii) Someone got paired with Judas (if they were paired) – yet they never suspected. This is absolutely astonishing.
- (iv) This is another reason why you must trust in God and His Word and not in people!
- (v) Look at what Christ said in John 6:70

Joh 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
 Joh 6:69 And we believe and are sure that thou art that Christ, the Son of the living God.
 Joh 6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?
 Joh 6:71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

- (vi) Judas already had made his plans to betray the Lord!
- (vii) This is an amazing story.

2. First, we look at the way we are, based on our OLD NATURE – the one we got from Adam through our natural parents. Study this list (CEV, KJV+).

CEV

Gal 5:19 People's desires make them give in to immoral ways, filthy thoughts, and shameful deeds.
 Gal 5:20 They worship idols, practice witchcraft, hate others, and are hard to get along with. People become jealous, angry, and selfish. They not only argue and cause trouble, but they are
 Gal 5:21 envious. They get drunk, carry on at wild parties, and do other evil things as well. I told you before, and I am telling you again: No one who does these things will share in the blessings of God's kingdom. .

KJV+

Gal 5:19 Now¹¹⁶¹ the³⁵⁸⁸ works²⁰⁴¹ of the³⁵⁸⁸ flesh⁴⁵⁶¹ are²⁰⁷⁶ manifest,⁵³¹⁸ which³⁷⁴⁸ are²⁰⁷⁶ these; adultery,³⁴³⁰ fornication,⁴²⁰² uncleanness,¹⁶⁷ lasciviousness,⁷⁶⁶
 Gal 5:20 Idolatry,¹⁴⁹⁵ witchcraft,⁵³³¹ hatred,²¹⁸⁹ variance,²⁰⁵⁴ emulations,²²⁰⁵ wrath,²³⁷² strife,²⁰⁵² seditions,¹³⁷⁰ heresies,¹³⁹
 Gal 5:21 Envyings,⁵³⁵⁵ murders,⁵⁴⁰⁸ drunkenness,³¹⁷⁸ revellings,²⁹⁷⁰ and²⁵³² such⁵¹²⁵ like.³⁶⁶⁴ of the which³⁷³⁹ I tell you before,^{4302, 5213} as²⁵³¹ I have also²⁵³² told you in time past,⁴²⁷⁷ that³⁷⁵⁴ they which do⁴²³⁸ such things⁵¹⁰⁸ shall not³⁷⁵⁶ inherit²⁸¹⁶ the kingdom⁹³² of God.²³¹⁶

a) Gal 5:19¹¹⁰

Adultery – (missing in the best manuscripts and ancient sermons) It clearly can be included with the next word. – This is the proper word when one is married to another. – Exd 20:14; Lev 20:14 The obedience of Lev 20:14 would reduce the adult population significantly
Fornication – Single or not married partners though sometimes includes adultery
Uncleanness - Ακαθαρσια· Whatever is opposite to purity; probably meaning here, as in Rom 1:24; 2Co 12:21, unnatural practices; sodomy, bestiality.
Lasciviousness - Ασέλγεια· Whatever is contrary to chastity; all lewdness.

b) Gal 5:20

Idolatry - Worshipping of idols; frequenting idol festivals; all the rites of Bacchus, Venus, Priapus, etc., which were common among the Gentiles.
Witchcraft - Φαρμακεια, from φαρμακον a drug or poison; because in all spells and enchantments, whether true or false, drugs were employed. As a drug, φαρμακον, might either be the means of removing an evil, or inflicting one, etymologists have derived it from φερον ακος, bringing ease, or φερον ακος, bringing pain. So spells and incantations were used sometimes for the restoration of the health; at others, for the destruction of an enemy. Sometimes, these φαρμακα were used to procure love; at other times, to produce hatred.
Hatred - Εχθρα· Aversions and antipathies, when opposed to brotherly love and kindness.
Variance - Ερηεις· Contentions, where the principle of hatred proceeds to open acts; hence contests, altercations, lawsuits, and disputes in general.

¹¹⁰ Notes on Gal 5:19-21 are from Clarke's Commentary as included in eSword

Emulations - Ζηλοι· Envy or emulations; that is strife to excel at the expense of another; lowering others to set up one's self; unholy zeal, fervently adopting a bad cause, or supporting a good one by cruel means. Inquisitions, pretending to support true religion by torturing and burning alive those who both profess and practice it.

Wrath - Θυμοι· Turbulent passions, disturbing the harmony of the mind, and producing domestic and civil broils and disquietudes.

Strife - Επιθειαι· Disputations, janglings, logomachics, or strife about words.

Seditions - Διχοστασιαι· Divisions into separate factions; parties, whether in the Church or state.

Heresies - Αιρεσεις· Factions; parties in the Church separating from communion with each other, and setting up altar against altar. The word, which is harmless in itself, is here used in a bad sense. In stead of αιρεσεις the Slavonic has σκανδαλα, scandals, offenses or stumbling-blocks.

c) Gal 5:21a

Envyings - Φθονοι· "Pain felt, and malignity conceived, at the sight of excellence or happiness." A passion the most base and the least curable of all that disgrace or degrade the fallen soul. See on Rom 13:13 (note)

Murders - Φονοι· Similarity of sound to the preceding seems to have suggested the word in this association; it is wanting in several MSS. Murder signifies the destruction of human life; and as he who hates his brother in his heart is ready to take away his life, so he is called a murderer. After all the casuistry of man, it does not appear that the right of taking away a human life on any pretense, except for the crime of murder belongs to any but the Maker and Judge of all men.

Drunkeness - Μεθαι· Taking more wine or any kind of inebriating liquor than is necessary for health; whatever unfits for public, domestic, or spiritual duties; even the cares of the world, when they intoxicate the mind. See on Rom 13:13 (note).

Revellings - Κωμοι· Lascivious feastings, with obscene songs, music, etc. See on Rom 13:13 (note).

And such like - Και τα ομοια τουτοις· All that proceeds from the evil passions of a fallen spirit, besides those above specified; and all that the law of God specifies and condemns.

3. These behaviors characterize that of unbelievers – Gal 5:21b

- a) Paul told how evil these things were when he first preached to them
- b) Unfortunately, professed Christians today vary very little from unbelievers
- c) Paul did visit them twice – Acts 16:6 and 18:23¹¹¹

It appears, from the Acts of the Apostles, that St. Paul visited this country more than once. Two visits to this region are particularly marked in the Acts, viz. the first about a.d. 53, Act 16:6 : "Now when they had gone through Phrygia and the region of Galatia," etc.; the second about a.d. 56, Act 18:23 : "He went over all the country of Galatia and Phrygia in order, strengthening all the disciples."

- d) **Shall not inherit** - They are not children of God, and therefore cannot inherit the kingdom which belongs only to the children of the Divine family.
 - (1) Do these characterize your life?
 - (2) More and more, professing Christians seem to emulate the World in these and other areas
- e) Note: You may only exhibit one of these items but even that is dangerous¹¹²
- f) We need to examine our hearts – 2Cor 13:5

4. The fruit (not fruits) of the Spirit

Gal 5:22 God's Spirit makes us loving, happy, peaceful, patient, kind, good, faithful,

¹¹¹ From Clarke's preface to Galatians in eSword

¹¹² The Barna Group has some strange results in quizzing those who claim to have trusted in the Lord. See <http://www.barna.org>

Gal 5:23 gentle, and self-controlled. There is no law against behaving in any of these ways.
 Gal 5:24 And because we belong to Christ Jesus, we have killed our selfish feelings and desires.
 Gal 5:25 God's Spirit has given us life, and so we should follow the Spirit.
 Gal 5:26 But don't be conceited or make others jealous by claiming to be better than they are.

KJV+

Gal 5:22 But¹¹⁶¹ the³⁵⁸⁸ fruit²⁵⁹⁰ of the³⁵⁸⁸ Spirit⁴¹⁵¹ is²⁰⁷⁶ love,²⁶ joy,⁵⁴⁷⁹ peace,¹⁵¹⁵ longsuffering,³¹¹⁵ gentleness,⁵⁵⁴⁴ goodness,¹⁹ faith,⁴¹⁰²
 Gal 5:23 Meekness,¹¹⁶¹ temperance:⁴²³⁶ against¹⁴⁶⁶ such⁵¹⁰⁸ there is²⁰⁷⁶ no³⁷⁵⁶ law.³⁵⁵¹
 Gal 5:24 And¹¹⁶¹ they³⁵⁸⁸ that are Christ's⁵⁵⁴⁷ have crucified⁴⁷¹⁷ the³⁵⁸⁸ flesh⁴⁵⁶¹ with⁴⁸⁶² the³⁵⁸⁸ affections³⁸⁰⁴ and²⁵³² lusts.¹⁹³⁹
 Gal 5:25 If¹⁴⁸⁷ we live²¹⁹⁸ in the Spirit,⁴¹⁵¹ let us also²⁵³² walk⁴⁷⁴⁸ in the Spirit.⁴¹⁵¹
 Gal 5:26 Let us not²⁴⁰ be³³⁶¹ desirous of vain glory,¹⁰⁹⁶ provoking²⁷⁵⁵ one another,⁴²⁹² envying⁵³⁵⁴ one another.²⁴⁰

a) Gal 5:22-23¹¹³

Love - Αγαπη: An intense desire to please God, and to do good to mankind; the very soul and spirit of all true religion; the fulfilling of the law, and what gives energy to faith itself. See [Gal 5:6](#).

Joy - Χαρα: The exultation that arises from a sense of God's mercy communicated to the soul in the pardon of its iniquities, and the prospect of that eternal glory of which it has the foretaste in the pardon of sin. See [Rom 5:2](#).

Peace - Ειρηνη: The calm, quiet, and order, which take place in the justified soul, instead of the doubts, fears, alarms, and dreadful forebodings, which every true penitent less or more feels, and must feel till the assurance of pardon brings peace and satisfaction to the mind. Peace is the first sensible fruit of the pardon of sin. See [Rom 5:1](#), and the notes there.

Long-suffering - Μακροθυμια: Long-mindedness, bearing with the frailties and provocations of others, from the consideration that God has borne long with ours; and that, if he had not, we should have been speedily consumed: bearing up also through all the troubles and difficulties of life without murmuring or repining; submitting cheerfully to every dispensation of God's providence, and thus deriving benefit from every occurrence.

Gentleness - Χρηστοτης: Benignity, affability; a very rare grace, often wanting in many who have a considerable share of Christian excellence. A good education and polished manners, when brought under the influence of the grace of God, will bring out this grace with great effect.

Goodness - Αγαθωσυνη: The perpetual desire and sincere study, not only to abstain from every appearance of evil, but to do good to the bodies and souls of men to the utmost of our ability. But all this must spring from a good heart - a heart purified by the Spirit of God; and then, the tree being made good, the fruit must be good also.

Faith - Πιστις, here used for fidelity - punctuality in performing promises, conscientious carefulness in preserving what is committed to our trust, in restoring it to its proper owner, in transacting the business confided to us, neither betraying the secret of our friend, nor disappointing the confidence of our employer.

- b) Note: the word for faith and for faithfulness is the same word and some translations use faithfulness as the translation in this verse.
- c) Again, we emphasize that this is one fruit not nine
- d) From the Barna Group¹¹⁴ Highlighting is mine. Their results are shocking!!

5. Barna is careful to state how he defines one who is born again. His definition however leaves a lot to be desired!

You have opened the research archive about born again Christians. The statistics and analysis in this archive come from national surveys conducted by Barna Research.

¹¹³ Clarke from eSword

¹¹⁴ See Barna Group, cited above

For more information about born again Christians, be sure to check out the related resources and news releases featured on this page. Also, watch for new information to be added to this archive in the months to come.

Definition

In Barna Research Group studies, born again Christians are not defined on the basis of characterizing themselves as "born again" but based upon their answers to two questions. **The first is "have you ever made a personal commitment to Jesus Christ that is still important in your life today?" If the respondent says "yes," then they are asked a follow-up question about life after death. One of the seven perspectives a respondent may choose is "when I die, I will go to Heaven because I have confessed my sins and have accepted Jesus Christ as my savior." Individuals who answer "yes" to the first question and select this statement as their belief about their own salvation are then categorized as "born again."**

- a) Note that his definition is one who has first made a personal commitment to Jesus Christ that is still important.
 - (1) Is this the Biblical definition?
 - (a) No – in fact, it is difficult to give clear unambiguous meaning to this
 - (b) Albert Schweitzer was very kind to people who needed his expertise but NEVER gave the gospel – he might call it a personal commitment that was important throughout his life.
 - (c) The Bible talks of being saved and there are clear verses that teach this. We will give some that use the word, **being born again**.
 - (d) We could just settle on Rom 3:23; 6:23 and 10:9, 10
 - (e) Paul told the Corinthians to examine their lives – 2Cor 13:5

(Joh 3:3) Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

(Joh 3:7) Marvel not that I said unto thee, Ye must be born again.

(1Pe 1:23) Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

G313 ἀναγεννάω anagennaō

Total KJV Occurrences: 4 (again, 2 [1Pe 1:3](#), [1Pe 1:23](#))

begotten, 1 [1Pe 1:3](#)

born, 1 [1Pe 1:23](#)

For John 3:3 and 3:7, the words are G1080 (born) plus G509 (above) (translated again in both of these verses = born from above!!)

- (2) It is a washing (loutron) only in two places – Eph 5:26 and Tit 3:5. These are both in Paul's letters and neither of these use the word 'baptize.'

Washing of Regeneration – Tit 3:5 (many want this to be a water ceremony but it is a work of the Spirit when we are saved)

G3067 λουτρόν loutron

Total KJV Occurrences: 2

washing, 2

[Eph 5:26](#), [Tit 3:5](#)

- (3) Eph 5:26 specifically says it is a washing with water through the WORD
 - (a) No water here.
- (4) Even the Spirit's work in saving us is called a baptism though no water is involved.—1Cor 12:13.
- (5) Compare 1Cor 1:17!!! Water Baptism is not for us TODAY.
- b) The follow up question is also not Biblical!
 - (1) This is the statement (see above), One of the seven perspectives a respondent may choose is "when I die, I will go to Heaven because I have confessed my sins and have accepted Jesus Christ as my savior."
 - (a) This is probably based on 1John 1:9

- (b) What if you confess all but one of your sins – this does not square with 1 John 1:9
- (c) Thank God that in this Dispensation, we may forget a sin and still be sure of salvation – again, think of 2Cor 13:5!!!
- c) Well, let us continue but remember the problems. We need to use the Biblical approach
- (1) Rom 3:23; 6:23; 10:9, 10
 - (2) The rule of 2Cor 13:5
- d) Here is a brief outline on what we should be doing in our life as a manifestation of being saved – we will use three acrostics: **DOERS, 5 S's, 5 W's**
- (1) **Devoted to Him – Sanctuary – Worship** – Col 1:18; Phil 1:21; 1 Tim 1:17; Phil 3:10
 - (2) **Obeying His Spirit – Subjection – Walk** – Rom 8:14; Rom 14:23; 2Cor 10:5; 1Thes 5:21-22
 - (3) **Eating His Word – Studying – Word** – Jer 15:16; 1Pt 2:2; 2Tim 2:15; 1Pt 3:15; At 17:11
 - (4) Relying on Him (Prayer) – Supplication – Waiting on Him – Rom 8:26; Eph 6:18; 1Tim 2:1; 1Th 5:17
 - (5) **Serve by Witnessing – Serving – Witness** – Dan 12:3; Rom 10:13-14; Ezek 3:18; 33:6
- e) The deaths of the apostles¹¹⁵

Matthew suffered martyrdom in Ethiopia, killed by a sword wound.

Mark died in Alexandria, Egypt, dragged by horses through the streets until he was dead.

Luke was hanged in Greece as a result of his tremendous preaching to the lost.

John was boiled in a huge basin of boiling oil during a wave of persecution in Rome. However, he was miraculously delivered from death. John was then sentenced to the mines on the prison island of Patmos where he wrote his prophetic Book of Revelation. The Apostle John was later freed and returned to serve as a bishop in modern Turkey. He died an old man, the only Apostle to die peacefully.

Peter, was crucified upside down on an x-shaped cross, according to Church tradition, because he told his tormentors that he felt unworthy to die the same way that Jesus Christ had died.

James the Just, the leader of the Church in Jerusalem and brother of Jesus, was thrown down more than a hundred feet from the southeast pinnacle of the Temple when he refused to deny his faith in Christ. When they discovered that he survived the fall, his enemies beat James to death with a fuller's club. This was the same pinnacle where Satan had taken Jesus during the Temptation.

James the Greater, a son of Zebedee, was a fisherman by trade when Jesus called him to a lifetime of ministry. As a strong leader of the Church, James was ultimately beheaded at Jerusalem. The Roman soldier who guarded James watched amazed as James defended his faith at his trial. Later, the officer walked beside James to the place of execution. Overcome by conviction, he declared his new faith to the judge and knelt beside James to accept beheading as a Christian.

¹¹⁵ See <http://www.icnc.org/scratchpad/a133.htm>

Bartholomew, also known as Nathanael, was a missionary to Asia. He witnessed about our Lord in present day Turkey. He was whipped to death for his preaching in Armenia.

Thomas was speared and died on one of his missionary trips to establish the Church in India.

Jude, another brother of Jesus, was killed with arrows after refusing to deny his faith in Christ.

Matthias, the Apostle chosen to replace the traitor Judas Iscariot, was stoned and beheaded.

Barnabas, one of the group of seventy disciples, was stoned to death at Salonica.

Paul was tortured and then beheaded by the evil Emperor Nero at Rome in A.D. 67. Paul endured a lengthy imprisonment which allowed him to write his many epistles to the Churches he had formed throughout the Roman Empire. These letters, which taught many of the foundational doctrines of Christianity, form a large portion of the New Testament.

- f) Is your faith worth dying for?
- g) Barna Continued

Beliefs (BARNA continued)

Compared to 72% of all adults, 92% of born again Christians believe "the Bible is totally accurate in all of the principles it teaches." (2007)

Three-quarters of born again Christians (74%) believe they "personally have a responsibility to tell other people their religious beliefs" compared to 52% of all adults. (2007)

Nearly all born again Christians (99%) say their religious faith is very important in their life, compared to 87% of all adults. (2007)

Half of born again Christians (46%) agree that Satan is "not a living being but is a symbol of evil." (2007)

37% of born agains believe that if a person is good enough they can earn a place in Heaven. (2007)

26% of born agains agree that "while he lived on earth, Jesus committed sins, like other people," compared to 41% of all adults. (2007)

Born again Christians are more likely than non-born again individuals to accept moral absolutes. Specifically, 36% of born agains said they believe in moral absolutes, compared to just 16% among non-born agains. (2006)

- h) When you read what Barna says, can you see any of their statistics dying for their testimony?
- i) Another OLD OUTLINE – **The POWER of NEGATIVE THINKING**
 - (1) Introduction:
 - (a) Man as created was to guard the Garden – Gen 2:15 compare with Gen 1:28
 - (b) Paul and his warning – Acts 20:31; 1Cor 4:14-17; Col 1:24-29; 1Thess 5:12
 - (i) Greek word for those that WARN you – (some relate this to Christian Biblical counseling)

G3560 νουθετέω noutheteō

Total KJV Occurrences: 8

admonish, 3 -- Rom 15:14, 1Th 5:12, 2Th 3:15

warn, 3 -- Act 20:31, 1Th 5:14 (2)

admonishing, 1 -- Col 3:16
warning, 1 -- Col 1:28

- (2) Salvation Provision
 - (a) Negative teaching needed
 - (i) Depravity -- free will and Total Depravity
 - (ii) Wrath of God – doctrine of Hell
 - (b) Positive Message – offer of salvation -- Rom 10:9, 10
- (3) Self – Performance (compare with two natures)
 - (a) Negative – Works of the flesh – Gal 5:19-21; Col 3:5
 - (b) Positive – Fruit of the Spirit (or spirit) – Gal 5:22-23
- (4) Scriptural Persuasions
 - (a) Calvinism – 1Cor 10:15; T-U-L-I-P
 - (b) Creationism – Gen 1:1
 - (c) Dispensationalism – 2Tim 2:15
- (5) Spiritual Partnerships

How Many (BARNA continued)

Looking across the past decade we find the following percentages of born again Christians:

2007 - 42% 2006 - 45% 2005- 40% 2004-38% 2002-40% 2001- 41% 2000- 41% 1999- 40% 1998- 39% 1997- 43% 1996-39% 1995-35% 1994- 36% 1993-36% 1992- 40% 1991- 35%

There are approximately 101 million born again Christians. (2006)

Who

Residents of the South are more likely than average to be classified as born again Christians. More than half of those living in the South (53%) are classified as born agains, compared to 45% of individuals who live in the Midwest, 34% of those living in the West, and 29% of individuals who live in the Northeast. (2007)

Half of all born again adults (50%) are married. (2007)

Protestant church attenders are more than twice as likely than are Catholic church attenders to be born again Christians (61% to 26%, respectively). (2007)

Religious Activities

More than three out of five born agains (62%) have read from the Bible in the past week compared with 42% of all adults. (2007)

59% of born agains attended church in the last week, compared to 43% of all adults. (2007)

Born agains are more likely than the average adult to have volunteered their time to help their church in the past week (32% to 22%, respectively). (2007)

Non-evangelical Born Agains

35% of the adult population is born again, but not evangelical. (2007)

86% are registered to vote. (2007)

65% likelihood of voting, compared to the national average of 67% among registered voters. (2004)

36% are politically conservative. (2007)

35% is associated with the Republican Party, while an even greater percentage is aligned with the Democratic Party 42%. (2007)

- j) I do NOT believe that there were 101 million born again Christians in 2006
 - (1) As of today 8/31/08, there are 305,022,298 people in USA
 - (2) We have

One birth every..... 7 seconds
One death every..... 14 seconds
One international migrant (net) every..... 30 seconds
Net gain of one person every..... 10 seconds

- (3) This would require roughly half of all adults. The number of adults 18 and older in 2003 was 217,766,271¹¹⁶ (roughly 75% of the population)
- (4) Here is what the Lord said about the relative size of the saved

¹¹⁶ See <http://www.census.gov/Press-Release/www/releases/archives/population/001703.html>

Mat 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Mat 7:13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

Mat 7:14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

(5) I trust God's statistics more than Barna's

(6) Remember, Barna's efforts gave the following conclusions:

Half of born again Christians (46%) agree that Satan is "not a living being but is a symbol of evil." (2007)

37% of born agains believe that if a person is good enough they can earn a place in Heaven. (2007)

26% of born agains agree that "while he lived on earth, Jesus committed sins, like other people," compared to 41% of all adults. (2007)

(7) I hate to be so blunt but the **vast majority of these people are LOST** for sure!!

(a) If one believes that he can earn heaven, he is lost!

(b) If you believe that Jesus committed sins, then there is NO POSSIBILITY of SALVATION!

(8) Is this a consequence of a church of fun rather than a learning of truth?

F. Your salvation should show in your life: (This is how Paul ends this section.)

Gal 5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

Gal 5:25 If we live in the Spirit, let us also walk in the Spirit.

Gal 5:26 Let us not be desirous of vain glory, provoking one another, envying one another.

1. Is your life a testimony of your salvation?

- a) If I had to guess whether you were saved or NOT, what would I conclude and why?
- b) Are you crucifying the flesh with its affections and lusts?

2. Basically, there are three commands in these three verses

- a) If you are Christ's, then you have crucified your old nature (flesh) with its affections and lusts
- b) If you are Christ's, then you are living in the Spirit (who works in the new nature)
- c) If you are Christ's, then you will not:
 - (1) Desire vain glory
 - (2) You will not provoke your Christian brethren
 - (3) You will not envy one another

3. We live in a weird world¹¹⁷

- a) Animal rights

Animal Rights —

The Socialist government of Spain is set to enact legislation that will grant human rights to apes. The Spanish action will be in accordance with The Great Apes Project, a 15-year-old campaign to grant the right of life, freedom and not torture to chimps, gorillas, orangutans, chimpanzees and other species of apes. The project is the brainchild of Peter Singer, an ethics professor at Princeton University. The goal is not to just improve conditions for apes, but "to demote human beings from the uniquely valuable species into merely another animal in the forest." In a similar action, animal rights advocates are appealing to the European Court of Human Rights to declare a 26-year-old chimpanzee named Matthew to be a legal person.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness . . . Professing to be wise, they became fools . . . For they . . . served the creature rather than the Creator, who is blessed forever. Amen." Romans 1:18, 22, & 25

- b) There are many articles in this issue that show how anti-God our world is becoming. We may not agree with all that is in this magazine but there are some really good articles and DVDs, etal.

4. The importance of obeying the commands as given in Romans 12:1, 2.

¹¹⁷ See Lamplighter, September – October 2008, page 16 (URL = <http://www.lamblion.com>)

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.
Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

a) The translation – Be not formed – together – with this age

G4964 συσχηματίζω, suschēmatizō

Total KJV Occurrences: 2: conformed, 1 [Rom 12:2](#), fashioning, 1 [1Pe 1:14](#)

(1) συσχηματίζω (see above) == form or mold something

(2) This age!

b) CAUSE – Nature of God – TWO Motivations – fear and debt

(1) FEAR == Sovereignty of God – Rom 11:33-36

Rom 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

Rom 11:34 For who hath known the mind of the Lord? or who hath been his counselor?

Rom 11:35 Or who hath first given to him, and it shall be recompensed unto him again?

Rom 11:36 For of him, and through him, and to him, *are* all things: to whom *be* glory forever. Amen.

(a) The doctrine of God's absolute sovereignty – Col 1:15-17

(b) A chief doctrine even in Rom 9-11; see Rom 9:13-24

(c) God is in charge even when we think that the universe or this earth is in chaos!!

(d) What is this earth compared with HIM

(2) DEBT == Mercy of God – Rom 12:1

(a) The Doctrine – Rom 6:23; 10:9,10

(b) A chief subject in Rom 9-11(sovereignty and dispensations section of Romans); see 9:15; 10:9, 10, etc.; Rom 11:15

(c) We owe nothing to this world compared to what we owe the LORD

c) COMMAND – NOT conformed to this age – 1Thess 5:21, 22

(1) Consecration as in Rom 12:1-2

(2) Not conformed – a negative command

(3) But transformed – positive command – Rom 12:1-2

(4) The need for the Word in our lives – 2Tim 3:16-4:4

2Ti 3:15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

2Ti 3:16 All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

2Ti 4:1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2Ti 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

2Ti 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

2Ti 4:4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

d) CONCERNS in OUR DAY – we MUST SPEAK OUT at times.

(1) SEPARATION

(a) ECUMINICISM is the order of the day

(b) We must separate in our services from those who do not uphold the truth – see Eph 4:3-6 -- seven basic doctrines

Eph 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

Eph 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

Eph 4:3 Endeavoring to keep the unity of the Spirit in the bond of peace.

Eph 4:4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism,

Eph 4:6 One God and Father of all, who *is* above all, and through all, and in you all.

(2) WISDOM OF MAN

2Co 10:3 For though we walk in the flesh, we do not war after the flesh:

2Co 10:4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strongholds;)

2Co 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

1Co 3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

Rom 1:28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Rom 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Rom 1:30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

Rom 1:31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful:

Rom 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

(a) Exalting Man's wisdom

(b) Psychology today

(c) Evolution

(3) The SOCIAL GOSPEL is no gospel. It is a distortion of the gospel¹¹⁸

Before World War I, the Social Gospel was the religious counterpart of U.S. "progressive" politics, which sought to alleviate suffering and injustice by changing society. Insofar as it responded to the urban poverty created by industrialism, it paralleled Europe's Inner Mission. The proponents of American Social Gospel for the most part embraced liberal theology. It saw sin and salvation as social rather than individual; hence the term Social Gospel. Proponents sought to practice Jesus' call to love the neighbor and the prophets' call for justice in specific programs such as the labor movement, settlement houses, and "program churches" which offered job training, language skills, and recreation for immigrants. Walter Rauschenbusch was a theologian for the Social Gospel, and Washington Gladden (1836-1918) helped popularize the movement through books, lectures, and hymns. The Salvation Army may be described as an evangelical expression of the Social Gospel

(a) It is an attempt to insist that the gospel is not about salvation

(b) Instead, the gospel is about issues in the society

(i) Most who write on this try to say that Christ was always applying things to the society – this becomes their excuse to ignore the issue of personal salvation

(ii) Of particular interest in our country might be how this fits with what is called, "Black Liberation Theology" ¹¹⁹

Black theology refers to a variety of Christian theologies which has as its base in the liberation of the marginalized, especially the injustice done towards blacks in American and South African contexts. Black theology mixes liberation theology and the work of Paulo Freire with the civil rights and black power movements.

Overview

Black theology is a form of liberation theology that has its center in the theme of oppression of black people by white people.¹¹⁸ According to James H. Cone, it came out of the "need for black people to define the scope and meaning of black existence in a white society", and emerged in the last two decades in the wave of liberation movements as an expression of "black consciousness". Black theology is focused on the issues that blacks are confronted with on a daily basis.

Beliefs and doctrines

God

¹¹⁸ See <http://demo.lutherproductions.com/historytutor/basic/modern/stories/social-gospel.htm>

¹¹⁹ See http://en.wikipedia.org/wiki/Black_theology

Intricate and largely philosophical views of God are largely ignored in preference for the concerns of the oppressed. White Christian concepts taught to black persons are to be disregarded or ignored. The aspects of God's person, his power and authority, as well as "subtle indications of God's white maleness" are said not to relate to the black experience, to the extent of sometimes being antagonistic. While trinitarian theology is a big concern, Jesus is still considered to be God. The focus is given to God's actions, and his delivering of the oppressed because of his righteousness. Immanence is stressed over transcendence, and as a result God is seen to be "in flux" or "always changing".

Christ

Jesus is seen as a non-white, social liberator who focused on the emancipation of the poor and of the marginalized, and many parallels are made with the emancipation efforts of black people in the United States. Christ's message is interpreted as encouraging "black power" (Henry). His intrinsic nature and spiritual activity receive little or no attention. Some even deny his role as the atoning sacrifice for the world's sins and provider of eternal life (Shrine).

Revelation

Black theology is not bound to biblical liberalism, but is of a more pragmatic nature. Only the experience of black oppression is the authoritative standard.

Salvation

Salvation is freedom from the oppression and pertains to blacks in this life. Proponents of black theology are concerned specifically with the political and theological aspects of salvation more than the spiritual. In other words, salvation is physical liberation from white oppression, or "The white enemy" (Cone) rather than freedom from the sinful nature and acts of each individual person. Presenting heaven as a reward for following Christ is seen as an attempt to dissuade blacks from the goal of real liberation of their whole persons.

Church

The church is the focus of social expression in the black community where the blacks can express freedom and equality (Cone). Thus the church and politics have formed a cohesion where the theological expression of the desire for social freedom is carried out.

(4) How will this 'gospel' profit you?

- (a) It may make you happier in this life.
- (b) It may give you fame and finances in this life.
- (c) But, since this message did not come from God or His word, it will destroy your soul and you will end up in hell
- (d) This is not gospel. It sends men to hell for they are convinced that they are doing the work of God while they are fighting the work of God.

(5) Here are scriptures about the REAL GOSPEL.

Act 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Mar 8:34 And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

Mar 8:35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Mar 8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Mar 8:37 Or what shall a man give in exchange for his soul?

Mar 8:38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Isaiah 64:6 "For all of us have become like one who is unclean, and all our righteous deeds are like a filthy garment; and all of us wither like a leaf, and our iniquities, like the wind, take us away."

Ephesians 2:8-9 "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. "

Titus 3:5 "He saved us, not on the basis of deeds which we have done in righteousness, but

according to His mercy, by the washing of regeneration and renewing by the Holy Spirit. " 2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

Romans 10:3-4 "For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God; for Christ is the end of the law for righteousness to everyone who believes. "

Philippians 3:7-9 "But whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith."

- (6) Most of the 'christian' churches do not have the gospel
- (7) The Gospel found in scripture– we need to spread this gospel
 - (a) Have you ever wanted to tell a friend about salvation?
 - (b) We do not seem to have a problem with politics, sports, etal.
 - (i) Isn't it interesting that you can argue at length about politics, sports and NO PERSON has ever suggested that this is 'hate speech' but if you talk about the plan of God, you may be arrested for hate speech!
 - (ii) It is appropriate to forbid or at least criticize racial slurs
 - (iii) Our constitution allegedly protects our right to tell others of Christ but LOOK AT THIS

LAW OF THE LAND¹²⁰

Atlanta officials declare Constitution-free zone
'Your message is not congruent,' so
leave public property or be arrested

Posted: June 23, 2007
1:00 am Eastern

By Jennifer Carden
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The city of Atlanta has created a Constitution-free zone on public property for this weekend's 2007 Atlanta Pride festival, according to pastors and lawyers who have been trying to secure an assurance that Christians' free-speech rights will be protected.

"The Constitution does not apply in Piedmont Park this weekend," attorney Joel Thornton, of the [International Human Rights Group](#) told WND.

"The city of Atlanta, whose attorneys I have been negotiating with for the past six months, has just sent me a letter saying that they 'will not be able to offer you or your client[s] any assistance in this matter,'" he said.

- (c) You think the constitution protects you but the enemy now will claim that there are zones free from any constitutional law
- (8) Can you 'hear' the trumpet blowing just a little?
- (9) OTHER PROBLEMS
 - (a) Abortion – Ps 51:5; 139:14-16
 - (b) Women's LIB – Eph 5:22-24
 - (c) Attitudes of the present day – 2Tim 3:1-9
 - (d) Promiscuity – Eph 5:5-6 compare with Job 31:1
 - (e) Filthy talk – Eph 5:4
 - (f) Laziness – Eph 4:28
 - (g) Lawlessness – Rom 13:1-7
 - (h) Materialism
 - (i) Modest dress
 - (j) MUSIC

¹²⁰ See http://www.wnd.com/news/article.asp?ARTICLE_ID=56317

(k) His Name
(10) Spiritual Hypocrisy – Matt 15:1-20

Mat 15:1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,
Mat 15:2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.
Mat 15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?
Mat 15:4 For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death.
Mat 15:5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;
Mat 15:6 And honor not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.
Mat 15:7 Ye hypocrites, well did Isaiah prophesy of you, saying,
Mat 15:8 This people draweth nigh unto me with their mouth, and honoreth me with *their* lips; but their heart is far from me.
Mat 15:9 But in vain they do worship me, teaching *for* doctrines the commandments of men.
Mat 15:10 And he called the multitude, and said unto them, Hear, and understand:
Mat 15:11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.
Mat 15:12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?
Mat 15:13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.
Mat 15:14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.
Mat 15:15 Then answered Peter and said unto him, Declare unto us this parable.
Mat 15:16 And Jesus said, Are ye also yet without understanding?
Mat 15:17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?
Mat 15:18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.
Mat 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:
Mat 15:20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

XII. Fellowship¹²¹

A. Our Relationship to those in the assembly (church)

(NIV) Gal 6:1 Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. **2** Carry each other's burdens, and in this way you will fulfill the law of Christ. **3** If anyone thinks he is something when he is nothing, he deceives himself. **4** Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, **5** for each one should carry his own load. **6** Anyone who receives instruction in the word must share all good things with his instructor.

1. What to do when another is caught in a sin – Gal 6:1

- a) Note the if – do nothing until you know the sin was committed

2. Along this line, there are a number of issues raised in recent publications that Paul was not addressing even though we have to address it. These have to do with the handling of church money by Pastors and others in the leadership of the church and our modern tax structure. Some are serving significant prison sentences for these crimes.

- a) There are even seminars dealing with the money that ends up in someone's pocket getting full from the church treasury¹²²

¹²¹ Gal 6 is NIV-<http://bible.crosswalk.com/OnlineStudyBible/bible.cgi?new=1&word=Galatians+6§ion=0&version=niv&language=en>

¹²² http://www.google.com/search?source=ig&hl=en&rlz=1G1GGLQ_ENUS290&q=church+management+and+tax+conference

- b) There have been disclosures of those who live lavishly to the embarrassment of Christianity.
- (1) There are a number of church leaders and Pastors who do not violate the law but violate the scripture. A surprising number of them have expensive private jet planes.¹²³
 - (a) There are a number of places where you can find such information. This is the first found using 'google' and only a little information from that

Up-and-coming, Pastor **Paula White owns a Hawker-Siddeley "Jet Dragon"** – aptly named for the trail of smoke it would leave **IF it could fly or IF she could get parts** for this 1965-vintage relic. Truly a vanity purchase, **it's been grounded since she bought it, just so she can SAY she has a jet.**

THE CESSNA CITATION CLUB

· Copeland proteges Jesse Duplantis and Jerry Savelle, plus Florida upstart Mark Bishop, each fly their own Cessna Citation 500. They carry a price tag of about \$1.25 million each.

THE GRUMMAN GULFSTREAM GUYS

· Fred Price, **Creflo Dollar** and Brother Benny Hinn all have their own Grumman Gulfstream II's. With a two-man crew and 19 passengers, these babies cruise at 581 mph with a range of 4,275 miles. Used, they're worth about \$4.5 million each. **Creflo is looking at buying a GS-5 pricetag of \$45-50 million. Creflo recently stated in a large meeting 'now that he travels by private owned jet he's glad he doesn't have to deal with the riff raff that travel commercial and hangs out in the airports.'**

THE BIG-BUCK BOYS, THE CHALLENGER 600s

· **Paul Crouch owns the current Queen of the Flying-Televangelist Fleet – a Bombardier Challenger 604. She's valued at \$16.5 million, plus Paul's "special interior remodeling."**

- (b) These people seem to feel that they are above the rules
 - (2) Our Lord did not live high nor did Paul. Christ owned the universe!
- c) Compare with Paul's life
 - (1) He collected money for the church at Jerusalem – Rom 15 (NIV)

22 This is why I have often been hindered from coming to you. **23** But now that there is no more place for me to work in these regions, and since I have been longing for many years to see you, **24** I plan to do so when I go to Spain. I hope to visit you while passing through and to have you assist me on my journey there, after I have enjoyed your company for a while. **25** Now, however, I am on my way to Jerusalem in the service of the saints there. **26** For Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem. **27** They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings. **28** So after I have completed this task and have made sure that they have received this fruit, I will go to Spain and visit you on the way. **29** I know that when I come to you, I will come in the full measure of the blessing of Christ.

- (2) He made nothing from doing this. He needed food and other for the journey but no thought of needing a salary from his activities.

3. The sins that they might commit may include those mentioned in Gal 5:19-21

NIV

Gal 5:19 The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery;
Gal 5:20 idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions
Gal 5:21 and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

- a) Notice that sexual sins are listed first.
- b) It is too often the case that 'believers' follow the behavior of unbelievers
- c) Notice the listing of problems in 1 Cor

4. See notes on Baker¹²⁴

¹²³ See <http://www.factnet.org/discus/messages/3/18886.html>

The introduction of the subject of a sinning saint may seem to be a sharp break from the subject of the fruit of the Spirit, but actually it is an example of how the fruit of the Spirit works. "Brethren, if a man be overtaken in a fault." "Overtaken" means to take before, as in [1 Corinthians 11:21](#). The verb here is in the aorist subjunctive passive voice and refers to one who is taken before by a fault, that is, the fault or sin overtakes him before he is aware. Christians sometimes play around with sin, exposing themselves to its enticement, and sin traps or catches them. Paul never talks about a Christian who willfully engages in or continues in sin. The Bible takes the attitude that such a person is not a true child of God. There is surely a great difference between the case where a gun goes off and kills another while one is playing around with it, and that of a gun firing after it is aimed and when the trigger is pulled on purpose. And it makes a difference whether the act was premeditated or whether it happened suddenly in the midst of high emotions. The Bible takes it for granted that a child of God does not make plans for committing sins. It is not within our power to judge finally who is saved and who is not. Paul tells Timothy:

Nevertheless the foundation of God stands sure, having this seal, The Lord knows them that are his. And, Let every one that names the name of the Lord depart from iniquity (2 Tim. 2:19)

5. It is very important to make the distinction between one who is sinning without understanding the importance of a holy life and one who is lost.

- a) The issue in 1 Corinthians is very crucial in connection with the issue of sin in the assembly

(1) The issue of lawsuits within the church

1Co 6:1 If any of you has a dispute with another, dare he take it before the ungodly for judgment instead of before the saints?

1Co 6:2 Do you not know that the saints will judge the world? And if you are to judge the world, are you not competent to judge trivial cases?

1Co 6:3 Do you not know that we will judge angels? How much more the things of this life!

1Co 6:4 Therefore, if you have disputes about such matters, appoint as judges even men of little account in the church!

1Co 6:5 I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers?

1Co 6:6 But instead, one brother goes to law against another—and this in front of unbelievers!

1Co 6:7 The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated?

1Co 6:8 Instead, you yourselves cheat and do wrong, and you do this to your brothers.

(2) Here we are told that we will someday judge the world and angels

(a) Israel judges humans but are never said to judge angels.

(b) It would appear that, in the future, the order of judging and responsibility, is God first (of course), the Body of Christ second, then angels, Israel and Gentiles!

- b) Here is more as to what we should judge and understand

(1) The unsaved are not to be there. They will be in hell.

1Co 6:9 Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders

1Co 6:10 nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.

1Co 6:11 And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

(2) Look at the list – people committed to these may not be saved

(a) NO sexual immorality. Given what follows, this might be premarital!

(b) No idolaters

(c) No adulterers

(d) No male prostitutes or homosexual offenders

(e) No thieves

- (f) No greedy
- (g) No drunkards
- (h) No slanderers
- (i) No swindlers

(3) Some were doing these things but they are to stop

(4) Given what is happening in our country, we may no longer have the right or privilege of reading or preaching about this passage!

c) We are to be in control of our appetites and desires – food and sex

1Co 6:12 "Everything is permissible for me"—but not everything is beneficial. "Everything is permissible for me"—but I will not be mastered by anything.
 1Co 6:13 "Food for the stomach and the stomach for food"—but God will destroy them both. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body.
 1Co 6:14 By his power God raised the Lord from the dead, and he will raise us also.
 1Co 6:15 Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never!
 1Co 6:16 Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh."
 1Co 6:17 But he who unites himself with the Lord is one with him in spirit.
 1Co 6:18 Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body.
 1Co 6:19 Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own;
 1Co 6:20 you were bought at a price. Therefore honor God with your body.

6. The intent is RESTORATION --

7. Share burdens – Gal 6:2 – This is no doubt a continuation of helping a brother who is sinning but may include burdens

a) The word translated 'bear' here is

G941 βασιτάζω bastazō
 Thayer Definition:
 1) to take up with the hands
 2) to take up in order to carry or bear, to put upon one's self
 2a) to bear what is burdensome
 3) to bear, to carry
 3a) to carry on one's person
 3b) to sustain, i.e. uphold, support
 4) to bear away, carry off
 Part of Speech: verb
 A Related Word by Thayer's/Strong's Number: perhaps remotely derived from the base of G939 (through the idea of removal)
 Citing in TDNT: 1:596, 102

b) The word translate 'burden' here is

G942 βάτος batos
 Thayer Definition:
 1) a thorn or bramble bush
 Part of Speech: noun masculine
 A Related Word by Thayer's/Strong's Number: of Hebrew origin H1324

c) This burden can be shared and we must help when we can – it is used in 2 Cor 5:4 of the burdens that come from this life¹²⁵

2Co 5:4 For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed with our heavenly dwelling, so that what is mortal may be swallowed up by life.

(1) We are all aware of such burdens

¹²⁵ See Stam's Galatians

- (2) Just think, it is possible that the Lord could come TODAY and all burdens will be gone
- (3) Sometimes we envy those who haven't had it as hard as we have – that envy is sin

8. But, Gal 6:5 seems to contradict this

- a) The same word for bear but the word for burden is different

G5413 φορτίον phortion
 Thayer Definition:
 1) a burden, load
 1a) of the freight or lading of a ship
 2) metaphorically
 2a) of burdensome rites
 2b) of the obligations Christ lays upon his followers, and styles a "burden" by way of the contrast to the precepts of the Pharisees, the observance of which was most oppressive
 2c) faults of the conscience which oppress the soul
 Part of Speech: noun neuter
 A Related Word by Thayer's/Strong's Number: diminutive of G5414
 Citing in TDNT: 9:84, 1252

- b) This is a load designated for that person – like your bag or a soldier's knapsack

9. Stam's summary of this contrast¹²⁶

Each of us should say to himself, "I must courageously bear my own burden, and yet sympathetically help to bear the burdens of others also." What a full and blessed fellowship the Church would enjoy today if every believer listened to both of these verses and sought by God's grace to carry them out. If we did this, it would already be proved that they are not contradictory, but complimentary¹²⁷.

B. The responsibility – Sowing and Reaping

NIV GAL 6:6 Anyone who receives instruction in the word must share all good things with his instructor. **6:7** Do not be deceived: God cannot be mocked. A man reaps what he sows. **8** The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. **9** Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. **10** Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

1. Gal 6:6 is listed with 1-5 or 7-10

- a) What does this strange verse mean – see Phil 4:14-19

NIV Phi 4:14 Notwithstanding ye have well done, that ye did communicate with my affliction.
 Phi 4:15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.
 Phi 4:16 For even in Thessalonica ye sent once and again unto my necessity.
 Phi 4:17 Not because I desire a gift: but I desire fruit that may abound to your account.
 Phi 4:18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.
 Phi 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

- b) Clearly, Paul had financial help from those at Philippi.
- c) Paul was an evangelist and an apostle so he needed such things.
- d) See Eph 4:10-11

NIV: Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
 Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

¹²⁶ ibid

¹²⁷ Complementary is probably preferred!

- (1) Miraculous -- THEN
 - (a) Apostles
 - (b) Prophets
- (2) Continuing -- Today
 - (a) Evangelists
 - (b) Teaching Pastors
- (3) For
 - (a) Perfecting Saints
 - (b) Unto the work of ministry (done by the believers)
 - (c) For the building of the body of Christ (done by believers)

2. Sowing and reaping – we are doing this all the time

- a) We reap what we sow. From Stam¹²⁸

You cannot live as you please, for "whatsoever a man [believer] soweth, that shall he also reap." Mr. Moody had a great sermon on this passage. He had three main points. The first was that when a farmer sows, he expects to reap. Second, he expects to reap what he sowed. And third, he expects to reap more than he sowed.

That is why the prophet Hosea spoke about "sowing the wind" and "reaping the whirlwind" ([Hos. 8:7](#))! My Christian friend, if you ever entertain the thought that because you are under grace you can do as you please, that you can partake of the worldliness which is displeasing to God, do not be deceived. God is not mocked.

This was even so in the life of the Apostle Paul, God's great example of *grace*. You will recall that just after Paul's conversion, God spoke to a godly man by the name of Ananias, and said to him:

"Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth...."

"Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

"And here he hath authority from the chief priests to bind all that call on thy name.

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me, to bear my name before the Gentiles, and kings, and the children of Israel:

"For I will show him how great things he must suffer for My name's sake" (Acts 9:11,13-16).

Paul was to become a great sufferer, the persecuted one. From his very first steps into Damascus until the last steps into that jail at Rome, Paul suffered the very persecutions that he had previously caused others to suffer. This has always been true; that balancing process always seems to hold. Thus the apostle spoke especially to believers, for he himself was a believer when he had to bear all that suffering.

- b) What are you sowing?
- c) What have you sowed?

C. Not Circumcision – a New Creation

NIV GAL6:11 See what large letters I use as I write to you with my own hand!

1. Paul's Thorn in the Flesh (by John Shepard, April 1997)¹²⁹ All quotes from NKJV. Author is Roman Catholic but what is presented here seems to be correct. The web pages referenced by this one are clearly not of value!

- a) Background

¹²⁸ Galatians

¹²⁹ See article by <http://www.northforest.org/ChristianTopics/thorninflesh.html>, by John Shepard (apparently Roman Catholic)

2 Cor 12:7 And lest I should be exalted above measure by the abundance of the revelations, a **thorn in the flesh** was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

What was Paul's thorn in the flesh?

b) Was it an eye disease?

Gal 4:15 What then was the blessing you enjoyed? For I bear you witness that, if possible, you would have **plucked out your own eyes** and given them to me.

Some interpret this to mean that they would have plucked out their eyes and given them to Paul because his eyes were bad. Of course this is merely a figure of speech indicating that the people loved him and were concerned for him.

Gal 6:11 See with what **large letters** I have written to you **with my own hand!**

Some interpret this to mean that he wrote his letters large because he could barely see.

c) Evidence against eye disease

In 2 Corinthians 11 and 12, the word **infirmity** is consistently used for Paul's hardships, trials and persecutions as a result of his preaching the gospel, and not for physical sickness.

In Galatians 4:15, the phrase **plucked out your own eyes** certainly expresses the Galatians' very real and intense love and concern for Paul's condition. But remember, he had just been stoned (Acts 14:19) and perhaps his eyes were puffed up, cut up and badly bruised like a prize fighter after a fight. In Acts 19:12, people carried handkerchiefs or aprons from his body to the sick for healing. Nowhere in the Bible do we have a sick man healing the sick. Also, if Paul's eye disease were contagious like some say, would people have been willing to even touch his clothing?

It was customary for Paul to end his letters with the phrase **with my own hand**, indicating that he wrote the salutation or in some cases the whole letter with his own hand instead of dictating it to a scribe to write. Paul may have done this as a way of validating that it was he who wrote the letter and that the letter was not a forgery (see 2 Thess 2:2).

In Galatians 6:11 Paul refers to the **large letters** he has written. The King James Version translates this phrase as "How large a letter." Also, the word translated "letter" in Galatians 6:11 sometimes refers to letters of the alphabet and sometimes to letters of correspondence. Perhaps the letter to the Galatians was packaged with some other letters and together it constituted a large letter.

d) What does the phrase "pluck out their eyes" mean?

There is a passage in the New Testament in which Jesus talks about plucking out your eyes. The phrase is used as a figure of speech to indicate the seriousness of the situation. Jesus is not recommending that we literally pluck out our eyes.

Mark 9:47 "And if your **eye** causes you to sin, **pluck it out**. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire;

Jesus is using this phrase as a figure of speech to express the idea that going to hell is the worst possible fate.

Paul is likely using this same phrase in Gal 4:15 to indicate the depth of their love for him, but it sounds like the people did recognize that Paul had a problem with his eyes and wished they could help him with that. But of course they couldn't.

e) What does Paul mean by the phrase "with my own hand"?

The following are examples of ways that Paul closed his letters:

Gal 6:11 See with what **large letters** I have written to you **with my own hand!**

1 Cor 16:21 The salutation **with my own hand**; Paul's.

Col 4:18 This salutation by **my own hand**; Paul. Remember my chains. Grace be with you. Amen.

2 Th 3:17 The salutation of Paul **with my own hand**, which is a sign in every epistle; so I write.

Phile 1:19 I, Paul, am writing **with my own hand**. I will repay; not to mention to you that you owe me even your own self besides.

The following expresses why it was so important to Paul that people knew whether a letter was really written by him or whether it was forged:

2 Th 2:1, 2 Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by **letter**, as if from us, as though the day of Christ had come.

Note that only in the passage in Gal 6:11 does Paul refer to **large letters**. But if Paul wrote using large letters because he had an eye disease and couldn't see, wouldn't he have written all his letters using **large letters**?

f) What does Paul mean by the phrase "large letters"?

Gal 6:11 See with what **large letters** I have written to you with my own hand!

The word translated **letter** in Galatians 6:11 sometimes refers to letters of the alphabet and sometimes to letters of correspondence. Perhaps the letter to the Galatians was packaged with some other letters and together it constituted a large letter.

The King James Version has **how large a letter** here. Apparently the translators thought that Paul was referring to a written letter and not letters of the alphabet.

Acts 28:21 Then they said to him, "We neither received **letters** from Judea concerning you, nor have any of the brethren who came reported or spoken any evil of you.

The word **letters** is the same Greek word as used in Gal 6:11. Here it clearly refers to letters of correspondence and not to letters of the alphabet.

g) What was the infirmity that caused Paul to preach to the Galatians in the first place?

The key phrase in Gal 4:13 is **because of physical infirmity I preached the gospel to you at the first**. The physical infirmity is what caused Paul to preach to them in the first place. He would not have even been there to share the gospel with them except for his change of plans which resulted from his **physical infirmity**

Gal 4:13 - 15 You know that because of **physical infirmity** I preached the gospel to you at the first. And my **trial which was in my flesh** you did not despise or reject, but you received me as an angel of God, even as Christ Jesus. What then was the blessing you enjoyed? For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me.

Here is the story of what events caused Paul to even be there in the first place.

Acts 14:19 - 21 Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, **they stoned Paul and dragged him out of the city, supposing him to be dead**. However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe. **And when they had preached the gospel to that city and made many disciples**, they returned to Lystra, Iconium, and Antioch.

This is the account of why Paul stayed in Galatia so long. He was planning on leaving the area but God used his stoning to keep him in the area. He stayed long enough to make many disciples. He must have been severely injured to stay so long to recover.

h) Is Paul's infirmity a disease?

The words "infirmity" and "weakness" are the same Greek words. Notice that in the context, it is not sickness which is being referred to.

2 Cor 11:29 - 30 Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation? If I must boast, I will boast in the things which concern my **infirmity**.

The following is the passage in which Paul speaks of his "thorn in the flesh." The context is important in order for us to understand the nature of his "thorn in the flesh."

2 Cor 12:2 - 10 I know a man in Christ who **fourteen years ago**; whether in the body I do not know, or whether out of the body I do not know, God knows; such a one was caught up to the third heaven. And I know such a man; whether in the body or out of the body I do not know, God knows; how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my **infirmities**. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me. And lest I should be exalted above measure by the **abundance of the revelations, a thorn in the flesh** was given to me, a **messenger of Satan** to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord **three times** that it might depart from me. And He said to me, "My grace is sufficient for you, for My strength is made perfect in **weakness**." Therefore most gladly I will rather boast in my **infirmities**, that the power of Christ may rest upon me. Therefore I take pleasure in **infirmities**, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.

Some significant points regarding this passage:

The phrase **messenger of Satan** doesn't refer to a disease or trials. The word **messenger** always refers to a living being, either human or angelic. This **messenger of Satan** is likely the Judiazers who are the ones who stirred up the dissension among the Jews which resulted in Paul being stoned in Acts 14:19

Paul's trial seems to be a consequence of his revelation. His revelation is what gave him the confidence and courage to preach the gospel even when facing extreme persecution.

This passage doesn't say that Paul got his infirmity as a consequence of his revelation. There are no examples in the Bible of a person who God gave a disease as a consequence of a special revelation.

However there are plenty of examples of people who had to face persecution as a consequence of revelation God had given them.

Paul uses the phrase **exalted above measure** twice. Doesn't God give us trials and tribulations at times to help keep our mind fixed on Him?

i) Was Paul diseased?

Acts 19:11 - 12 Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.

There are no examples in the Bible of people who are diseased being used of God to heal others.

j) Does infirmity mean sickness?

Infirmity is not necessarily sickness.

The highlighted words in the following passages are the same Greek word as the word **infirmity** in 2 Cor 12:5:

Rom 8:26 Likewise the Spirit also helps in our **weaknesses**. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Heb 4:15 For we do not have a High Priest who cannot sympathize with our **weaknesses**, but was in all points tempted as we are, yet without sin.

The word **weaknesses** in these passages doesn't specifically refer to physical disease but to spiritual weakness (which could include physical weakness).

k) Conclusions

Paul's **thorn in the flesh** was his continual persecution by the Judiazers, not an eye disease. In 2 Cor 12:2 - 10 Paul has grown weary of the persecution and is asking God to take it away.

God's answer to Paul (My grace is sufficient for you, for My strength is made perfect in weakness) will require that Paul must continually lean upon God's grace in every situation.

Paul's stoning in Acts 14:19 - 21 is the reason he lingered in Galatia while he recovered. At this time he made many disciples.

Paul did not have an eye disease. His eyes were disfigured because he had been stoned. The people's hearts went out to him and they wished they could help him.

Teachers of the word-faith teaching often teach that Paul's **thorn in the flesh** was not a sickness and use this to support their view that if you are sick it is the result of a lack of faith. However, this word-faith teaching is simply not Biblical. The Bible clearly teaches that a person's faith in many cases has nothing to do with why they are sick or why they are not healed. Sickness and disease are consequences of the fall of man and/or satan and God uses them for His own sovereign purpose.

l) Additional comments:

- (1) the word for messenger is the same word translated angel and may indicate other problems Paul had!
- (2) There are a number of studies on the internet¹³⁰

2. Why some want those at Galatia to be circumcised – Gal 6:12-18

NIV GAL6: 12 Those who want to make a good impression outwardly are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ. **13** Not even those who are circumcised obey the law, yet they want you to be circumcised that they may boast about your flesh. **14** May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. **15** Neither circumcision nor uncircumcision means anything; what counts is a new creation. **16** Peace and mercy to all who follow this rule, even to the Israel of God. **17** Finally, let no one cause me trouble, for I bear on my body the marks of Jesus. **18** The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

a) The introduction of circumcision, AGAIN – Gen 17:9-14 (NIV)

Gen 17:9 Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you for the generations to come.

Gen 17:10 This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised.

Gen 17:11 You are to undergo circumcision, and it will be the sign of the covenant between me and you.

Gen 17:12 For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner—those who are not your offspring.

Gen 17:13 Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant.

Gen 17:14 Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant."

Gen 17:15 God also said to Abraham, "As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah.

Gen 17:16 I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her."

Gen 17:17 Abraham fell facedown; he laughed and said to himself, "Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?"

¹³⁰ <http://www.google.com/search?hl=en&q=Paul%27s+thorn+in+the+flesh>

Gen 17:18 And Abraham said to God, "If only Ishmael might live under your blessing!"
Gen 17:19 Then God said, "Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him.
Gen 17:20 And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation.
Gen 17:21 But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year."
Gen 17:22 When he had finished speaking with Abraham, God went up from him.

b) Abraham, all of the men born in his house, including slaves

Gen 17:23 On that very day Abraham took his son Ishmael and all those born in his household or bought with his money, every male in his household, and circumcised them, as God told him.
Gen 17:24 Abraham was ninety-nine years old when he was circumcised,
Gen 17:25 and his son Ishmael was thirteen;
Gen 17:26 Abraham and his son Ishmael were both circumcised on that same day.
Gen 17:27 And every male in Abraham's household, including those born in his household or bought from a foreigner, was circumcised with him.

(1) All of Abraham's male descendents were to be circumcised on the eighth day

(a) Notice that to not be circumcised meant that one was a gentile
(b) Apparently, the Jews thought of the Gentiles as not of God

(2) Notice that Ishmael was 13 at the time

(3) Muslim circumcision¹³¹

Often, Muslim boys pass through their major status change - circumcision (khitan) - when they have recited the entire Qur'an [Koran] once through. In Malaysia and other regions where this procedure is followed, the boy undergoes the operation at from ten to twelve years of age. It is thus a real puberty rite, separating the boy from childhood and introducing him to a new status. There is much anxious anticipation of circumcision at the age of puberty, because the initiand is increasingly aware of his own sexuality and needs also to demonstrate his bravery and honor. The adults talk a lot about the fearfulness of the circumciser and make frightening remarks right up to the time of the event, which in some causes is semi-public, although it is more and more often performed in a clinic or hospital. In any event, there is much festivity, with music, special foods, and many guests. While the actual event is taking place, one may hear praise of God, partly, as some observers have suggested, to drown out the boy's cries. But the procedure is relatively safe, and those whom perform it are usually trained and experienced.

c) Paul had a lot of trouble in Acts from the Jews who did not like Paul's preaching to Gentiles (quoted from NIV)

(Act 13:43) When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God.

(Act 13:45) When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying.

(Act 13:50) But the Jews incited the God-fearing women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas, and expelled them from their region.

(Act 14:1) At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that a great number of Jews and Gentiles believed.

(Act 14:19) Then some Jews came from Antioch and Iconium and won the crowd over. They stoned Paul and dragged him outside the city, thinking he was dead.

(Act 16:3) Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek.

(Act 17:4) Some of the Jews were persuaded and joined Paul and Silas, as did a large number of God-fearing Greeks and not a few prominent women.

¹³¹ Traditional Muslim Circumcision -- <http://www.circlist.com/rites/moslem.html>

(Act 17:5) But the Jews were jealous; so they rounded up some bad characters from the marketplace, formed a mob and started a riot in the city. They rushed to Jason's house in search of Paul and Silas in order to bring them out to the crowd.

(Act 17:13) When the Jews in Thessalonica learned that Paul was preaching the word of God at Berea, they went there too, agitating the crowds and stirring them up.

(Act 18:2) There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Paul went to see them,

(Act 18:5) When Silas and Timothy came from Macedonia, Paul devoted himself exclusively to preaching, testifying to the Jews that Jesus was the Christ.

(Act 18:6) But when the Jews opposed Paul and became abusive, he shook out his clothes in protest and said to them, "Your blood be on your own heads! I am clear of my responsibility. From now on I will go to the Gentiles."

(Act 18:12) While Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him into court.

(Act 18:14) Just as Paul was about to speak, Gallio said to the Jews, "If you Jews were making a complaint about some misdemeanor or serious crime, it would be reasonable for me to listen to you.

(Act 18:19) They arrived at Ephesus, where Paul left Priscilla and Aquila. He himself went into the synagogue and reasoned with the Jews.

(Act 19:13) Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon-possessed. They would say, "In the name of Jesus, whom Paul preaches, I command you to come out."

(Act 21:11) Coming over to us, he took Paul's belt, tied his own hands and feet with it and said, "The Holy Spirit says, 'In this way the Jews of Jerusalem will bind the owner of this belt and will hand him over to the Gentiles.'"

(Act 21:20) When they heard this, they praised God. Then they said to Paul: "You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law.

(Act 21:27) When the seven days were nearly over, some Jews from the province of Asia saw Paul at the temple. They stirred up the whole crowd and seized him,

(Act 22:30) The next day, since the commander wanted to find out exactly why Paul was being accused by the Jews, he released him and ordered the chief priests and all the Sanhedrin to assemble. Then he brought Paul and had him stand before them.

(Act 23:12) The next morning the Jews formed a conspiracy and bound themselves with an oath not to eat or drink until they had killed Paul.

(Act 23:20) He said: "The Jews have agreed to ask you to bring Paul before the Sanhedrin tomorrow on the pretext of wanting more accurate information about him.

(Act 24:27) When two years had passed, Felix was succeeded by Porcius Festus, but because Felix wanted to grant a favor to the Jews, he left Paul in prison.

(Act 25:7) When Paul appeared, the Jews who had come down from Jerusalem stood around him, bringing many serious charges against him, which they could not prove.

(Act 25:8) Then Paul made his defense: "I have done nothing wrong against the law of the Jews or against the temple or against Caesar."

(Act 25:9) Festus, wishing to do the Jews a favor, said to Paul, "Are you willing to go up to Jerusalem and stand trial before me there on these charges?"

(Act 25:10) Paul answered: "I am now standing before Caesar's court, where I ought to be tried. I have not done any wrong to the Jews, as you yourself know very well.

(Act 28:17) Three days later he called together the leaders of the Jews. When they had assembled, Paul said to them: "My brothers, although I have done nothing against our people or against the customs of our ancestors, I was arrested in Jerusalem and handed over to the Romans.

- d) The Jews who did not come to Christ and who resented the truth going to Gentiles are the ones who insisted Paul be killed

- e) Those who were stirring up trouble NEVER got the point – circumcision was for the natural descendents of Abraham – and has nothing to do with the Body of Christ
- f) Remember, in the Body of Christ, there is NEITHER Gentile nor Jew
 - (1) They had forgotten or never accepted the agreement in Acts 15
 - (2) Paul hammered this home in Eph 2 – in the Body of Christ, there is neither Jew nor Gentile

NIV -- Eph 2:8 For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—

Eph 2:9 not by works, so that no one can boast.

Eph 2:10 For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Eph 2:11 Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" (that done in the body by the hands of men)—

Eph 2:12 remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.

Eph 2:13 But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.

Eph 2:14 For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility,

Eph 2:15 by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace,

Eph 2:16 and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.

Eph 2:17 He came and preached peace to you who were far away and peace to those who were near.

Eph 2:18 For through him we both have access to the Father by one Spirit.

Eph 2:19 Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household,

(3) Today, the closest to this (in the minds of many Christians) is 'not baptized'. Barnes actually uses this analogy (since he was one who thought all believers should be baptized!

Who are called Uncircumcision - That is, who are called "the uncircumcised." This was a term similar to that which we use when we speak of "the unbaptized." It meant that they were without the pale of the people of God; that they enjoyed none of the ordinances and privileges of the true religion; and was commonly a term of reproach; compare [Jdg 14:3](#); [Jdg 15:18](#); [1Sa 14:6](#); [1Sa 17:26](#); [1Sa 31:4](#); [Eze 31:18](#).

XIII. The final benediction – Gal 6:14-18

A. Paul's Boasting – Gal 6:14-18

Gal 6:14 May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

Gal 6:15 Neither circumcision nor uncircumcision means anything; what counts is a new creation.

Gal 6:16 Peace and mercy to all who follow this rule, even to the Israel of God.

Gal 6:17 Finally, let no one cause me trouble, for I bear on my body the marks of Jesus.

Gal 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

B. Stam's parallel (modified somewhat) between baptism and circumcision¹³²

Paul regarding the cross versus Circumcision	Paul regarding the cross versus Baptism
Gal 5:11 Brothers, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished.	1Co 1:17 For Christ did not send me to baptize, but to preach the gospel—not with words of human wisdom, lest the cross of Christ be emptied of its power.
Gal 6:14 May I never boast except in the cross of	1Co 1:18 For the message of the cross is

¹³² Book on Galatians, NIV used

our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

foolishness to those who are perishing, but to us who are being saved it is the power of God.

1. It is so interesting how people understand the jewishness of circumcision but never quite understand the Biblical position on the jewishness of baptism

- a) We tend to forget that the water ceremonies are throughout the OT but the word we use (baptism) is from a Greek word.
- b) People will often talk of how many or who got baptized and leave out the fact that certain people were saved!

2. In 1st Corinthians, Paul adds some verses showing the superiority of the cross to that which made the gentiles proud!

1Co 1:19 For it is written: "I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate."

1Co 1:20 Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?

1Co 1:21 For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.

1Co 1:22 Jews demand miraculous signs and Greeks look for wisdom,

3. The cross is superior to everything.

C. Here are some reasons why I am not a 'covenant' believer and am, instead, a dispensationalist – 2Tim 2:15 & 2Tim 3:16-17

1. The basic difference

- a) The dispensationalist understands that God at different times dealt with men using different ceremonies and promises. There are several positions
 - (1) Some see the Body of Christ beginning with Acts 2 – this is the most popular of the positions
 - (2) Some see the Body of Christ as beginning with the salvation of Paul (Acts 9) or some part of his early ministry (Acts 13) – this is the one I hold and consider it the most consistent with scripture and with itself. Some call this moderate ultra-dispensationalism.
 - (3) Some see the Body of Christ as beginning with Acts 28 and are often called ultra-dispensationalists.
- b) The non-dispensationalist does not see Israel as having any position ever again.

2. Nondispensationalists (who often call themselves 'covenant') do not have a consistent hermeneutic with prophecy.

- a) They rob Abraham of his promise of actual real estate in Gen 15. This is often called the Abrahamic covenant yet the 'covenant' believers deny it.
- b) They deny the particulars in the Davidic covenant in 2Sam 7:12-14 where the coming Messiah is pictured as being on the throne of David forever. David did not rule from heaven.
- c) They, along with some (most) dispensationalists, fail to understand the role of the twelve apostles as rulers over the twelve tribes of Israel –
 - (1) See Matt 19:28 and Luk 22:30
 - (2) Compare James (Jacob) 1:1, 1Pet 1:1, Rev 21:12
- d) They have disenfranchised the nation of Israel from the promises of the earthly kingdom, including faithful Abraham, Isaac, Jacob, David, Samuel and a host of other saints expecting an earthly kingdom ruled over by Israel.
 - (1) There is no question that the vast majority of Israel refused to follow the Lord.
 - (2) However, those who did have clear promises in an eternal kingdom on this earth that includes not only the millennium but an eternal kingdom as well.
- e) They spiritualize any prophecy (for Israel or Gentiles in the OT or gospels or Acts) to fit in with preconceived notions.
 - (1) As a result, there is no clear interpretation for any OT prophecy which has not already been fulfilled.
 - (2) Indeed, I would like to see them give me a clear guide as to how to understand a prophecy in the OT that has not yet been fulfilled with clear guidelines as to whether it will ever be fulfilled.

(3) In fact, I would like to know how a devout Jew who lived about 300 BC would know whether a given prophecy will be fulfilled or not.

(a) For example Ezekiel 40-48 – would not those who lived before Christ fully expect this fulfilled.

(i) If not, on what basis would they reject this prophecy

(a) They agree that the Tabernacle and Solomon's Temple have accurate dimensions from the plan of God

(ii) On what basis do they say it will not be fulfilled even now.

(a) One response is that they can't imagine a temple with sacrifices after the death of Christ!

(b) NO SCRIPTURE – just supposition

(c) Yet, the apostles (even Paul) had sacrifices during the Acts period!

(d) While some may teach that Paul was in error here, the scriptures do not say this at all.

NIV: Act 21:26 The next day Paul took the men and purified himself along with them. Then he went to the temple to give notice of the date when the days of purification would end and the offering would be made for each of them.

Act 21:27 When the seven days were nearly over, some Jews from the province of Asia saw Paul at the temple. They stirred up the whole crowd and seized him,

Act 21:28 shouting, "Men of Israel, help us! This is the man who teaches all men everywhere against our people and our law and this place. And besides, he has brought Greeks into the temple area and defiled this holy place."

Act 21:29 (They had previously seen Trophimus the Ephesian in the city with Paul and assumed that Paul had brought him into the temple area.)

Act 21:30 The whole city was aroused, and the people came running from all directions. Seizing Paul, they dragged him from the temple, and immediately the gates were shut.

(e) Remember Paul could be as a Jew to the Jews and as a Gentile to the Gentiles.

(KJV) 1Co 9:18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

1Co 9:19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

1Co 9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

1Co 9:21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

1Co 9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

1Co 9:23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

NIV—1Co 9:18 What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make use of my rights in preaching it.

1Co 9:19 Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible.

1Co 9:20 To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law.

1Co 9:21 To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law.

1Co 9:22 To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.

1Co 9:23 I do all this for the sake of the gospel, that I may share in its blessings.

(f) Nobody seems to explain these verses

(b) We might want to know about the prophecies in Daniel and other books in the OT.

- f) They totally confuse the Body of Christ with Israel and do not give a clear statement concerning hope of either one of them (or even OT Gentiles like Job and Noah who will rise at GWT in Rev 20:

NIV -- Job 14:12 so man lies down and does not rise; till the heavens are no more, men will not awake or be roused from their sleep.

- g) They teach that baptism replaced circumcision:
- (1) There is no scripture to support this
 - (a) In our country, some folks keep both
 - (2) However, they baptize girls as well as boys!
 - (3) They do this in spite of the fact that Acts 15 said that no gentile needed to be circumcised

NIV -- Act 15:5 Then some of the believers who belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and required to obey the law of Moses."

Act 15:19 "It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God.

Act 15:20 Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood.

Act 15:28 It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements:

Act 15:29 You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things. Farewell.

- (4) Furthermore, both baptism and circumcision were ceremonies for Israel and are not for us

- h) They have one message throughout scripture in spite of the fact that Gal 2:7 makes a clear distinction

NIV -- Gal 2:6 As for those who seemed to be important—whatever they were makes no difference to me; God does not judge by external appearance—those men added nothing to my message.

Gal 2:7 On the contrary, they saw that I had been entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to the Jews.

KJV -- Gal 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter;

Gal 2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

ASV -- Gal 2:7 but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision

ESV -- Gal 2:7 On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised

- D. Here are your marching orders in the light of Galatians:

Gal 6:15 For neither circumcision counts for anything, nor uncircumcision, but a new creation.

Gal 6:16 And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.

Gal 6:17 From now on let no one cause me trouble, for I bear on my body the marks of Jesus.

Gal 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

1. It stronger in Phil 3 and other later epistles
2. We must rightly divide
3. We must follow Paul
4. We must be consistent!

- E. Do this also

1. Give the gospel when possible – all need to hear this message
2. Take the Galatian message to all who know the Lord. Talk of rightly dividing for all need to do this.