

STEP 1

THE EPISTLE  
OF  
GALATIANS



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STUDENT'S NAME



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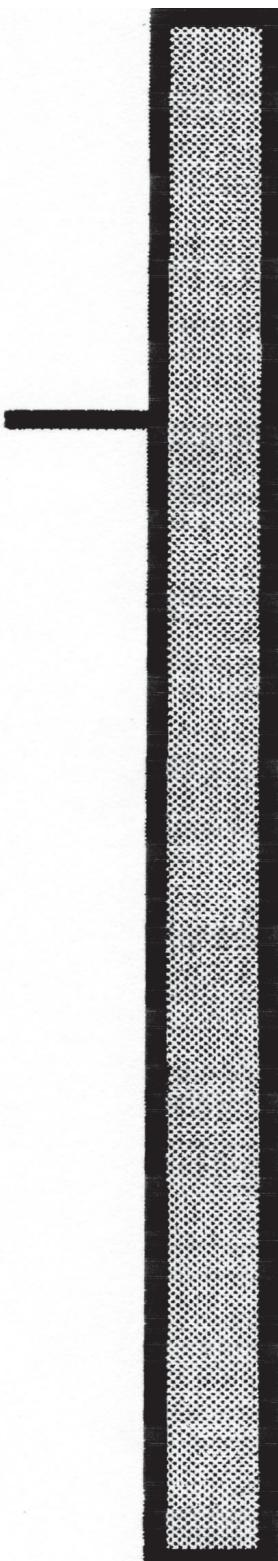
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H.A. Ironside, internationally beloved Bible teacher and preacher, was author of more than 60 volumes as well as many pamphlets and articles on Bible subjects. His writings include commentaries or addresses on the entire New Testament and all of the prophetic books of the Old Testament.

For 18 years Dr. Ironside pastored the famous Moody Memorial Church in Chicago. He retired in 1948 to devote himself to writing and conference speaking. He went to be with the Lord on January 15, 1951.

# THE EPISTLE OF GALATIANS

## STEP 1



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*Study to show thyself approved unto God,  
a workman that needeth not to be ashamed,  
rightly dividing the word of truth.  
(2 Timothy 2:15)*

*Teaching every man in all wisdom; that we  
may present every man perfect in Christ  
Jesus. (Colossians 1:28)*



**PLAN YOUR WEEK** in such a way that will lend itself to faithful, punctual attendance at the Bible institute. Consistent attendance will produce maximum results. You will attain the goals you have set for yourself in terms of the completion of each STEP by consistent attendance.

**PRAY** over your study of the Word. Human ability is not enough, the energies of the human mind are not sufficient in themselves. The Christian student requires the ministry of the Holy Spirit in order to understand the sense of the Word, and whereby proper application can be made to one's personal life. Pray that God will translate your studies into life and activity for Christ.

**BE PATIENT AND PERSISTENT.** You will not learn it all at once. You will learn truth by truth, lesson by lesson. Do not be discouraged if a portion of the study seems to be more difficult than another. Be patient and stick to it. You will master the lesson in due time, and as you progress in the Word, you will be happy that you persisted in your program of study. Study pays rich dividends in terms of knowledge, personal experience, and usefulness to God.

### **OBJECTIVES FOR THIS STEP**

The completion of this STEP should enable you to:

- \* Identify the Galatians and explain the false teaching that motivated Paul to write them so passionate a letter.
- \* Explain to anyone why he is not too great a sinner for God to save and why he cannot be saved by good works either by themselves or added to faith.

## GLOSSARY FOR THIS STEP

<b>Anathema</b>	Devoted to judgment; accursed.
<b>Conversation</b>	As used in the King James Version, refers to the totality of one's behavior or manner of life; lifestyle.
<b>Dissemble</b>	Play the hypocrite, put on a false appearance.
<b>Heterodox</b>	Contrary to recognized teaching; holding unorthodox doctrines.
<b>Protagonist</b>	Leader of a cause.
<b>Repentance</b>	Complete change of attitude.
<b>Sin</b>	Missing the mark.
<b>Transgression</b>	Deliberate disobedience of a known command.



## I. THE BACKGROUND (Galatians 1)

The Epistle to the Galatians links very intimately with that to the Romans. There are good reasons for believing that both these letters were written about the same time, probably from Corinth while Paul was ministering there. In Romans, we have the fullest, most complete opening up of the gospel of the grace of God that we get anywhere in the New Testament. In Galatians, we have that glorious gospel message defended against those who were seeking to substitute legality for grace. Many expressions in the two letters are very similar.

Both Romans and Galatians, as also the Epistle to the Hebrews, are based upon one Old Testament text found in Habakkuk 2:4: *The just shall live by his faith*. In the Epistle to the Romans the emphasis is put upon the first two words. How shall men be just with God? The answer is, *The just shall live by faith*. But if one has been justified by faith, how is he maintained in that place before God? The answer is given in the Epistle to the Galatians, and here the emphasis is upon the next two words, *The just shall live by faith*. But what is that power by which men are made just and by which they live? The Epistle to the Hebrews answers that by putting the emphasis upon the last two words of the same text, *The just shall live by faith*. So these three letters really constitute a very remarkable trio, and personally I am absolutely convinced that the three are from the same human hand, that of the apostle Paul.

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### Response

(1) What was the purpose of the Galatians letter? \_\_\_\_\_

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(2) What Old Testament text does it develop and where is it originally found?

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(3) Which two words does Galatians expound? \_\_\_\_\_

\* \* \* \* \*

### A. Introduction (Galatians 1:1-5)

Paul had labored in Galatia on two distinct occasions. In chapters 13 and 14 of Acts, we read of his ministry in Antioch of Pisidia, in Iconium, in Lystra, and Derbe. While Antioch is said to be in Pisidia and these other three cities are located in Lycaonia, according to the best records we have, both the provinces of Pisidia and

Lycaonia were united to Galatia at this time, so these were really the cities of Galatia. Galatia is really the country of the Gauls. They spread from Galatia over into western Europe and settled France and northern Spain, then came over to the British Isles. This history is the deathblow to so-called British-Israelism. The Gauls were Gentiles, not Israelites.

\* \* \* \* \*

## **Response**

- (4) Where is Paul's ministry to the Galatians recounted?
- 

- (5) How do we know the churches of Galatia were in the cities mentioned there?
- 

- (6) Find these places on a map of Paul's journeys (there may be one in the back of your Bible). I have found these places on a map. (date) \_\_\_\_\_

\* \* \* \* \*

### **1. Reasons for writing**

When Paul first went in among the Galatians, they were all idolaters, but through the ministry of the Word he was used to bring many of them to a saving knowledge of the Lord Jesus Christ, and they became deeply devoted to the man who had led them to know the Lord Jesus as their Savior. It was a wonderful thing to be brought out of the darkness of heathenism into the glorious light and liberty of the gospel.

Sometimes when people accept the gospel message with great delight and enthusiasm, they have to go through very severe testings afterward, and so it proved in the case of the Galatians. After Paul had left them, there came down from Judea certain men claiming to be sent out by James and the apostolic band at Jerusalem, who told the Galatians that unless they kept the Law of Moses, observed the covenant of circumcision, and the different holy days of the Jewish economy and the appointed seasons, they could not be saved.

This so stirred the apostle Paul when he learned of it that he sought on a second visit to deliver these people from that legality. But there is something about error, when once it grips the minds of people, that makes it assume an importance that the truth itself never had. One may be going on with the truth of God in a calm and easy way, and then he gets hold of something erroneous, and he pushes that thing to the very limit. We have often seen this demonstrated.

\* \* \* \* \*

**Response**

- (7) What were the Galatians being told by false teachers from Judea? \_\_\_\_\_  
\_\_\_\_\_

\* \* \* \* \*

I do not know the names of the men who came into Galatia to seek to turn the Galatians away from the truth of the gospel as set forth by the apostle Paul, but I do know what their teaching was. They were substituting law for grace; they were turning the hearts and minds of these earnest Christians away from their glorious liberty in Christ, and bringing them into bondage to legal rites and ceremonies.

In order to do this, it was necessary for these men to try to shake the confidence of the people in their great teacher who had led them to Christ, the apostle Paul himself; so they called in question his authority. Their attack was directed against his apostleship; nor did they hesitate to assail his integrity. They wormed their way into the confidence of the believers by undermining their faith in the man who had led them to Christ, hoping thereby to break down their reliance upon the gospel of the grace of God and substitute legal observances in its place.

\* \* \* \* \*

**Response**

- (8) What was the heart of this teaching? \_\_\_\_\_  
\_\_\_\_\_

- (9) How did they try to win the confidence of the Galatians?

\* \* \* \* \*

When Paul heard this, he was deeply grieved. With him, doctrine was not simply a matter of views. It was not a question of maintaining his own position at all costs. He realized that men are sanctified by the truth of God, and that on the other hand they are demoralized by error. So to him it was a matter of extreme importance that his converts should cling to that truth which edifies and leads on in the ways that be in Christ.

When the news of their defection came to Paul, he sat down and wrote this letter. He did not do what he generally did. We have no other instance in the

New Testament of Paul writing a letter with his own hand, Ordinarily he dictated his letters to a secretary who wrote for him.

Then these letters were properly prepared and sent out by his different amanuenses. But on this occasion he was so stirred, so deeply moved, that apparently he could not wait for an amanuensis. Instead, he called for parchment, pen, and ink; sat down and with nervous hand wrote this entire letter. He says at the close: *Ye see how large a letter I have written unto you with mine own hand.* A correct translation of Galatians 6:11 would be, "You see with what large characters I have written you with my own hand." Paul evidently had some ailment affecting his eyes, and so could not see very well. Like a partially blind person, he took his pen and with large, nervous characters filled up the parchment, and it looked like a long letter. He then hurried it off to Galatia, hoping it would be used of God to recover these people from the errors into which they had fallen.

\* \* \* \* \*

### **Response**

(10) How did Paul suggest he had written this letter differently from his others? \_\_\_\_\_

\_\_\_\_\_

## **2. Structure**

The letter itself is simple in structure. Instead of breaking it up into a great many small sections, I look at it as having three great divisions.

Chapters 1 and 2--Personal  
Chapters 3 and 4--Doctrinal  
Chapters 5 and 6--Practical

If we once have these divisions firmly fixed in our minds, we shall never forget them. The subject of the letter is "Law and Grace." The way the Apostle unfolds it is this: Chapters 1 and 2 are personal. In these chapters he is largely dealing with his own personal experiences. He shows how he, at one time a rigid, legalistic Jew, had been brought into the knowledge of the grace of God, and how he had had to defend that position against legalists. Chapters 3 and 4 are doctrinal. In these chapters, the very heart of the letter, he opens up (as in the Epistle to the Romans) the great truth of salvation by grace alone. Chapters 5 and 6 are practical. They show us the moral and ethical considerations that result from a knowledge of salvation by free grace. These divisions are very simple.

\* \* \* \* \*

**Response**

(11) Name the three great divisions of Galatians.

- (a) \_\_\_\_\_ (b) \_\_\_\_\_  
(c) \_\_\_\_\_

\* \* \* \* \*

### 3. Apostolic salutation (1:1-3)

We turn now to consider the introduction to the letter in the personal portion. The first three verses constitute the apostolic salutation: *Paul, an apostle*. Go over the other letters and you will find that he never refers to himself as "apostle" unless writing to some people where his apostleship has been called in question or where he has some great doctrine to unfold that people are not likely to accept unless they realize that he had a definite commission to make it known. He evidently prefers to speak of himself as "the servant of Jesus Christ." That word "servant" means "bondman," one bought and paid for. Paul loved to think of that. He had been bought and paid for by the precious blood of Christ, and so he was Christ's bondman.

On this occasion Paul saw the necessity of emphasizing his apostleship because great truths were in question, and they were so intimately linked with his personal commission from God that it was necessary to stress the fact that he was a definitely appointed messenger. The word "apostle," after all, really means "messenger" or "minister," but is used in a professional sense in connection with the Twelve who were the Apostles particularly to the Jews, though also to the Gentiles. Then it is used of Paul himself, who was preeminent the Apostle to the Gentiles and yet always went first to the Jews in every place where he labored.

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**Response**

(12) Why did Paul emphasize his apostleship in writing the Galatians?

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(13) What does the word "apostle" mean? \_\_\_\_\_

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Paul was an apostle, *not of men, neither by man*. I think he had special reason for writing like this. His detractors said, "Where did he get his apostleship? Where did he get his commission? Not from Peter, not from John. Where did he get his authority?" "Oh," he says, "I glory in the fact that I did not get anything from man. What I have received I received directly from heaven. I am not an apostle of men nor by means of man. It was not men originally having authority

who conferred authority upon me. It was not a school or a bishop or a board of bishops at Jerusalem that conferred this authority on me. *Not of men, neither by man.* Even though God appointed him, his authority was not conferred by man. Paul had received his commission directly from God, and no man had anything to do with even confirming. "But what about the saints at Antioch laying hands on him when he and Barnabas were to go to preach to the Gentiles?" you may ask. That was not a human confirmation of his apostleship because he went there as an apostle of the Lord.

How did Paul get his commission? He tells us in Acts 26 how he fell stricken on the Damascus road and the risen Christ appeared to him. He concludes: *Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision* (vs. 19). In accord with his Divinely-given instructions he went forth to teach at *Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance* (vs. 20). So Paul was an apostle *not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.*

\* \* \* \* \*

### **Response**

(14) How had Paul become an apostle? \_\_\_\_\_

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(15) Read Acts 26:1-20. I have read this portion of Scripture. (date) \_\_\_\_\_

\* \* \* \* \*

Paul had special reason for emphasizing the Resurrection. There were those who said, "Paul cannot be an apostle, because he never saw the Lord Jesus. He was not one of the Twelve. He was not instructed by Christ. How then can he rightly appropriate to himself the name of an apostle?" Paul says, "Have not I seen Jesus Christ? I saw Him as none of the rest did. I saw Him in the glory as the risen one and heard His voice from heaven and received my commission from His lips."

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### **Response**

(16) Why did Paul emphasize the Resurrection here? \_\_\_\_\_

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Then Paul links others with himself. He was always glad to recognize his fellow-workers, and so says, *All the brethren which are with me, unto the churches of Galatia: Grace be to you, and peace, from God the Father, and*

*from our Lord Jesus Christ. Grace was the Greek greeting; Peace was the Hebrew greeting.* Paul glories in the fact that the middle wall of partition between Jew and Gentile has been broken down in the new creation; so he brings these two greetings together. How beautifully they fit with the Christian revelation! This is not the grace that saves, but the grace that keeps. It is not peace *with* God, which was made by the blood of His cross and which was theirs already, but the peace *of* God which they were so liable to forfeit if they got out of communion with Him.

\* \* \* \* \*

### **Response**

(17) Grace was a (a) \_\_\_\_\_ greeting, and  
Peace a (b) \_\_\_\_\_ one.

\* \* \* \* \*

#### **4. The work of our Lord (1:4-5)**

In verses 4 and 5, Paul goes on to emphasize the work of our Lord Jesus. Let us consider these words very thoughtfully, very tenderly, very meditatively. *Our Lord Jesus Christ, who gave himself for our sins.* Oh, that we might never forget what Christ has suffered for our sakes! *Who gave himself.* To whom do these pronouns refer? The One who was the eternal Son of the Father, who was with the Father before all worlds, yet who stooped in infinite grace to become man. He was God and man in one glorious Person, and therefore abounding in merit so that He could pay the mighty debt we owed to God. He settled the sin question for us as no one else could.

*Who gave himself.* Think of it! When we call to mind our own sinfulness, the corruption of our hearts, the wickedness of our lips, when we think of what our sins deserve and how utterly helpless we were to deliver ourselves from the justly deserved judgment, how our hearts ought to go out to Him in love and worship! I think it was hard for Paul to keep the tears back when he wrote this, *Who gave himself for our sins.* Our sins will be the black background that will display the glorious jewel of Divine grace for all eternity.

*That he might deliver us from this present evil world.* Man has made it wicked by his sinfulness and his disloyalty to God, but we who are saved are to be delivered from it, that we might be set apart to God.

*According to the will of God and our Father.* In these words, Paul sums up the purpose of our Lord's coming into the world. He came to die for our sins that we might be delivered from the power of sin and be altogether for Himself. *To whom be glory for ever and ever. Amen.*

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**Response**

(18) How could Christ satisfy the debt we owed to God? \_\_\_\_\_

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(19) Why did He come? \_\_\_\_\_

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**B. No Other Gospel (1:6-9)**

Twice the Apostle pronounces a curse upon those who preach any other gospel than that which he himself had proclaimed to these Galatians. Some might ask, "Is this the attitude of the Christian minister, to go about cursing people who do not agree with him?" No, and it certainly was not Paul's attitude. Why, then, does he use such strong language? It is not that he himself is invoking a curse upon anyone, but he is declaring, by the inspiration of the Holy Spirit of God, that Divine judgment must fall upon anyone who seeks to pervert the gospel of Christ or to turn people away from that gospel. In other words, the apostle Paul realizes the fact that the gospel is God's only message to lost man and that to pervert that gospel, to offer people something else in place of it, to attempt to foist upon them an imitation gospel, is to put in jeopardy the souls of those who listen.

Our Lord Jesus Christ emphasized this when He pointed out that those men who taught people to trust in their own efforts for salvation were blind leaders of the blind, and that eventually both leader and led would fall into the ditch (Matthew 15:14). It can be a serious matter to mislead men in regard to temporal things; it is a terrible thing to give wrong directions when souls are seeking the way to Heaven.

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**Response**

(20) Why was Paul justified in cursing those who preached *any other gospel?* \_\_\_\_\_

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These Galatians, after Paul had been used to bring them into the liberty of grace, were being misled by false teachers--men who had come down from Judea, who professed to be Christians but had never been delivered from legality. They said to these young Christians, "You have only a smattering of the gospel; you need to

add to this message that you have received the teaching of the Law of Moses. *Except ye be circumcised after the manner of Moses, ye cannot be saved* (Acts 15:1). Thus they threw them back on self-effort, turning their eyes away from Christ and fixing them upon themselves and their ability to keep the Law. Paul says, "This thing will ruin men who depend upon their own self-efforts to get to heaven; they will miss the gates of pearl." No matter how earnest they are, if they depend upon their own works they will never be partakers of the inheritance of the saints in light.

So far as these Galatians who were really born again were concerned, this false doctrine could not be the means of their eternal perdition, yet it would rob them of the joy and gladness that the Christian ought to have. How could anyone have peace who believed that salvation depended on his own efforts? How could he be certain that he had paid enough attention to the demands of the Law or ritual? It is the gospel of the grace of God which believed gives men full assurance. So the apostle Paul was very indignant to find people bringing in something else instead of the gospel of the grace of God, and he is surprised that these Galatians who rejoiced in the liberty of Christ should be so ready to go back to the bondage of Law.

\* \* \* \* \*

### **Response**

(21) What did the men from Judea add to the gospel message?

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\* \* \* \* \*

*I marvel*, Paul says, *that ye are so soon removed from him that called you into the grace of Christ unto another gospel*. He marvels that they should be so soon turned aside from the message of grace. What is grace? It is God's free, unmerited favor to those who have merited the very opposite. These Galatians, like ourselves, had merited eternal judgment; they deserved to be shut away from the presence of God forever, as you and I deserve to be, but through the preaching of grace they had been brought to see that God has a righteousness which He offers freely to unrighteous sinners who put their faith in His blessed Son.

But now, occupied with legal ceremonies, law, rules, and regulations, the Galatians had lost the joy of grace and had become taken up with self-effort. Paul says, "I cannot understand it," yet after all, it is very natural for these poor hearts of ours. How often you see people who seem to be wonderfully converted, then they lose it all as they become occupied with all kinds of questions, rules, ceremonies, and ritual. God would have each heart occupied with His blessed Son, *in whom are hid all the treasures of wisdom and knowledge* (see Colossians 2:3).

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### **Response**

(22) What is grace? \_\_\_\_\_

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*I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel.* In our Authorized Version we read, *another gospel*, and then Galatians 1:7 continues, *which is not another*. That sounds like a contradiction, but there are two different Greek words used here. The first is the word *heteron*, meaning something contrary to sound teaching, something different. The Apostle says, *I marvel that ye are so soon removed from him that called you into the grace of Christ to a "different gospel."* This mixture of law and grace is not God's gospel, not something to be added to what you have already received, not something to complete the gospel message; it is opposed to that, a heterodox message, one opposed to sound teaching. There is only one gospel.

Go through the Book from Genesis to Revelation and there is only one gospel--that first preached in the Garden of Eden when the message went forth that the Seed of the woman should bruise Satan's head. That was the gospel--salvation through the coming Christ, the Son of God born of a woman. It is the same gospel preached to Abraham. We read in this Epistle that the gospel was before preached to Abraham (3:8). God had given the word, *In thy seed (which is Christ) shall all the nations of the earth be blessed* (Genesis 22:18). That was the gospel--all nations to be blessed through Christ, the Seed of Abraham. And *Abraham believed God, and it was counted unto him for righteousness* (Romans 4:3). He was justified by faith because he believed the gospel. It is the same gospel that we find running through the Book of Psalms. David, stained with sin--the twin sins of adultery and murder--cries, *Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow* (Psalm 51:7). There is only one way a poor sinner can be purged, and that is by the precious blood of the Lord Jesus Christ. David looked on in faith to the Christ, the Son of God, and his hope was in this one gospel.

\* \* \* \* \*

### Response

(23) Another or "different" gospel is \_\_\_\_\_  
\_\_\_\_\_.

(24) The gospel is taught throughout the Book from \_\_\_\_\_  
\_\_\_\_\_.

\* \* \* \* \*

It is the gospel that Isaiah proclaimed when he looked down through the ages and cried, *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* (Isaiah 53:5). It was the gospel Jeremiah preached when he said, *this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS* (Jeremiah 23:6). It was the gospel of Zechariah, *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered* (Zechariah 13:7).

This was the gospel that John the Baptist preached: *Behold the Lamb of God, which taketh away the sin of the world!* (John 1:29). This was the gospel that Jesus Himself proclaimed when He said, *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (John 3:16). This is the gospel the Apostles preached and will celebrate throughout all the ages to come as millions of redeemed sing their praise: *Unto him that loved us, and washed (literally,loosed)us from our sins in his own blood* (Revelation 1:5). Peter declared, *To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins* (Acts 10:43). There is only one gospel!

If any one comes preaching any other gospel, telling you there is any other way of salvation save through the atoning work of the Lord Jesus, it is a heterodox gospel. Some such individuals had come to Galatia and perverted the gospel of Christ, and it is this that led Paul in the intensity of his zeal for that gospel to exclaim, as guided by the Holy Spirit who inspired him, *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* [or anathema, which means "let him be devoted to judgment"] if he is substituting anything for the precious gospel of the grace of God. Notice, if an angel preaches any other gospel than that of salvation through faith in Christ alone, that angel comes under the curse, for Paul says, *Though . . . an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*

\* \* \* \* \*

## Response

(25) What does "anathema" mean? \_\_\_\_\_

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Out West I often met disciples of Joseph Smith, and they would say, "Well, we have what you do not have. An angel came to Joseph Smith and gave him the Book of Mormon." They reasoned the Bible is not enough, because an angel had revealed something different. I do not believe in the prophet Joseph Smith, and I do not believe an angel ever appeared to him, unless it was in a nightmare. But if he did, then that angel was from the pit and he is under the curse.

People may say, "Paul, you are all worked up; you are losing your temper." Men will use very fervent language about politics and other things, and no one questions their loss of temper; but they think we should be very calm when people tear the Bible to pieces! If anything calls for fervent and intense feelings, it is the defense of the gospel against false teaching.

Lest any one should say, "Well, Paul, you would not have written that if you had been calmer; you would not have used such strong language," Paul repeats himself in verse 9, and says, *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*

[anathema]. That is cool enough. He is not speaking now as one wrought up. He has had time to think it over, and has weighed his words carefully. Yes, on sober, second thought, he again insists on what he declared before, that the Divine judgment hangs over any man who seeks to mislead lost humanity by telling them of any other way of salvation save through the precious atoning blood of the Lord Jesus Christ.

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### Response

(26) What does Paul doubly insist on? \_\_\_\_\_

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### C. Paul's Conversion and Apostleship (1:10-24)

Paul is obliged to defend his apostleship. There is something pitiable about that. He had come to these Galatians when they were heathen, when they were idolaters, and had been God's messenger to them. Through him they had been brought to the Lord Jesus Christ. But they had fallen under the influence of false teachers, and now they looked down upon the man who had led them to Christ; they despised his ministry and felt they were far better informed than he.

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### Response

(27) Why did Paul have to defend his apostleship to his converts? \_\_\_\_\_

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Paul undertakes to show how he became the Apostle to the Gentiles. In verse 10 he says, *For do I now persuade men, or God?* What does he mean by that? Do I seek the approval of men or of God? Manifestly, of God. The apostle Paul was not a time-server; he was not seeking simply to please men who in a little while would have to stand before God in judgment if they died in their sins. His express purpose was to do the will of the One who had saved him and commissioned him to preach the gospel of His grace.

Paul therefore says, "I am not attempting to seek the approval of men, but of God. I do not seek to please men," that is, I am not trying to get their approbation. The preacher who speaks with man's approval as his object is untrue to the commission given to him. *If I yet pleased men, I should not be the servant of Christ.* He would simply be making himself the servant of men.

\* \* \* \* \*

## Response

(28) What was Paul's one purpose? \_\_\_\_\_

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\* \* \* \* \*

*But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.* The gospel differs from every human religious system. In some of our universities they study what is called "The Science of Comparative Religions." The study of comparative religions is both very interesting and informative, if you consider, for instance, the great religions of the pagan world, such as Buddhism, Brahmanism, Muhammadanism. They have much in common and much in which they stand in contrast to one another. But when you take Christianity and put it in with these religions, you make a mistake; Christianity is not simply a religion, it is a Divine revelation.

Paul says, "I did not get my gospel from men. No man communicated it to me. I received it directly from heaven." Of course, we do not all get it in this way, as a direct revelation as Paul did; yet, in every instance, if a man is brought to understand the truth of the gospel, it is because the Holy Spirit, who is the Spirit of wisdom and revelation in the knowledge of Christ, opens that man's heart and mind and understanding to comprehend the truth. Otherwise, he would not receive it. *The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned* (1 Corinthians 2:14).

\* \* \* \* \*

## Response

(29) How is Christianity more than mere religion? \_\_\_\_\_

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(30) How does Paul say he received it? \_\_\_\_\_

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\* \* \* \* \*

There was a time when the Apostle hated Christianity, when he did all in his power to destroy the infant Church, and now he says to these Galatians, *Ye have heard of my conversation* (that is, my behavior) *in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it.* Twice here (Galatians 1:13-14) he uses the expression, "The Jews' religion." The original word simply means Judaism. Paul hoped through that to save his soul and gain favor with God, until through a Divine revelation he had an altogether different conception of things. As long as he believed in Judaism, he *persecuted the church of God, and wasted it.*

Paul tried to root up Christianity from the earth and says that he *profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.* He could say, *after the most straitest sect of our religion I lived a Pharisee* (Acts 26:5). Judaism was dearer than life to him. He thought it was the only truth--that all men, if they would know God at all, must find Him through Judaism. He was exceedingly zealous of the traditions of the fathers, not only of what was written in the Bible--in the Law of Moses and what the prophets had declared--but added to that the great body of such traditions as have come down to the Jews in the present day in the Talmud. He would have lived and died an advocate of Judaism if it had not been for the miracle of grace.

How did this Jew who could see nothing good in Christianity turn about and become its greatest exponent? There is no way of accounting for it except through the matchless sovereign grace of God. Something took place in that man's heart and life that changed his entire viewpoint, that made him the protagonist who devoted over thirty years of his life to making Christ known to Jews and Gentiles. He tells us what brought about the change: *But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood* (Galatians 1:15-16). When the appointed time came, when God in sovereign grace said, as it were, "Arrest that man," and stopped him on the Damascus turnpike, and when Christ in glory appeared to him, Saul of Tarsus was brought to see that he had been fighting against Israel's Messiah and God's blessed Son. Then Christ was not only revealed to him, but Christ was revealed in him.

\* \* \* \* \*

### **Response**

(31) How did Paul demonstrate his hatred of Christianity? \_\_\_\_\_

---

(32) What does Paul say made the great change in him? \_\_\_\_\_

---

\* \* \* \* \*

It was no longer for Paul a matter of one religion against another. Now he had a Divine commission to go forth and make known to other men the Christ who had become so real to him. So when this glorious event took place, he says, "I realized that this glorious understanding was not for me alone but that I might make him known to others; it pleased God *to reveal his Son in me, that I might preach him among the heathen!*"

When the Lord saved Paul He told him He had that in view: *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; delivering thee from the people, and from the Gentiles, unto whom now I send thee*

(Acts 26:16-17). Preeminently he was the Apostle to the Gentiles, but he also had a wonderful ministry for his own people, and all through his life his motto was, *To the Jew first, and also to the Greek* (Romans 1:16).

\* \* \* \* \*

### Response

(33) What did God call Paul to be? \_\_\_\_\_

\_\_\_\_\_

(34) Was he this exclusively? \_\_\_\_\_

\_\_\_\_\_

\* \* \* \* \*

Some of the Galatians questioned whether Paul really was an apostle, for he never saw the Lord when He was here on earth; he did not get his commission from the Twelve. He says, "No, I did not, and I glory in that I am an apostle, *not of men, neither by man, but by Jesus Christ*. I received my commission from heaven when I saw the risen Christ in glory and he came to make his abode in my heart. He commissioned me to go out and preach his message."

*Immediately I conferred not with flesh and blood.* The Galatians thought Paul should have gone to Jerusalem to sit down and talk the matter over with the other Apostles, and find out whether they endorsed him and were prepared to ordain him to the Christian ministry. But he says, "No, I did not seek anyone out, nor confer with anyone. My commission was from heaven, to carry it out in dependence upon the living God." So he adds, *neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus* (Galatians 1:17).

\* \* \* \* \*

### Response

(35) How do we know Paul did not seek his authority from the Apos-

tles? \_\_\_\_\_

\_\_\_\_\_

(36) Where did he go? \_\_\_\_\_

\* \* \* \* \*

In reading Acts we would not know it, but here Paul Indicates that he went into Arabia Petra, and there in some quiet place, perhaps living in a cave, he spent some time waiting on God that he might have things cleared up in his own mind. He wanted time to think things out, time for God to speak to him, and in which he could speak to God. There the truth in all its fullness, its beauty, its glory, opened

up to him. Then, he says, he *returned again unto Damascus*, and *he preached Christ in the synagogues, that he is the Son of God*. For this he was persecuted bitterly by those who once admired him as the leader in their religious practices.

\* \* \* \* \*

**Response**

(37) After Arabia, where did Paul go? \_\_\_\_\_

(38) How did he begin his work there? \_\_\_\_\_

\* \* \* \* \*

Three years went by before this man went to Jerusalem. He went from place to place and finally did go there, but not in order to be ordained or recognized as an apostle. In verse 18, he tells us why he went up, *Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days*. The word *see* in the original is very interesting. It is the Greek word from which we get our English word, "history," indicating the telling of a story, talking things over. So Paul says that after three years he went up to Jerusalem to relate his history to Peter, to talk things over with him, to tell him what the Lord had done. Peter told his story and Paul told his. Fifteen days of wonderful fellowship!

As to the rest of the Apostles, Paul says, *But other of the apostles saw I none, save James the Lord's brother*. From neither Peter or James did he get any special endorsement or authorization. He met them on common ground. They were apostles of the Lord Jesus Christ; so was he, by Divine appointment.

\* \* \* \* \*

**Response**

(39) How long did Paul wait to go to Jerusalem? \_\_\_\_\_

(40) Why did he go? (a) \_\_\_\_\_

How long did he stay? (b) \_\_\_\_\_.

(41) Who else did he see? \_\_\_\_\_

\* \* \* \* \*

*Now the things which I write unto you, behold, before God, I lie not.* Strange that Paul should have to say this! Strange that these Galatians, his own converts, should think for a moment that he might be untruthful! But when one gets under the power of false teaching, as a rule he is ready to make all kinds of charges as to the integrity and the honesty of other people. And so it is here: the Apostle has to say, "The things I am telling you are true. I am not lying."

After returning from Jerusalem Paul launched out on his great missionary program. *Afterward I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea which were in Christ.* Paul had been known among other assemblies in Judaism. Jewish assemblies knew him well, but Christians in Judea--believers who had separated from Judaism --had never seen him. *But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.*

And what power was there in that! Here was the man who had gone to all lengths to turn a man away from Christ, even attempted to compel him to blaspheme, threatened him with death if he would not repudiate the gospel of the Lord Jesus Christ. Now this great change has come, and word is going through the churches, "The great persecutor has become an evangelist; he is no longer our enemy, but is preaching to others the same faith that means so much to us." *And they glorified God in me.*

Truly, Paul's conversion was a Divine, sovereign work of grace, and praise and glory redounded to the One who had chosen, commissioned, and sent him forth. The abundant resultant fruit was to His glory. Nothing gives such power to the ministry of Christ as genuine conversion. I do not understand how any man can presume to be a minister who does not know the reality of a personal conversion and the truth of the gospel.

\* \* \* \* \*

### Response

(42) Where did Paul go to begin his missionary work? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(43) What great news circulated in the churches of Judea? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(44) What does Dr. Ironside consider a minister's prime prerequisite? \_\_\_\_\_

\_\_\_\_\_

\* \* \* \* \*

# Review!

The review questions should be answered with care. They are supplied for the purpose of testing your understanding of the section just studied. Restudy the section if your score is under 90%. If your score is 90% or above, restudy all that you did not understand.

**Each answer is worth 3.4 points.**

Multiple choice:

- (1) Paul wrote Galatians to defend the gospel against those who were \_\_\_\_\_.
  - a. persecuting Christians
  - b. seeking to substitute legality for grace
  - c. teaching lawlessness as the proof of Christian liberty
- (2) Among the cities of Galatia were \_\_\_\_\_.
  - a. Lystra and Derbe
  - b. Antioch and Corinth
  - c. Ephesus and Lycaonia
- (3) Paul's ministry there is recounted in Acts \_\_\_\_\_.
  - a. 13 and 14
  - b. 19 and 20
  - c. 25 and 26
- (4) The Galatians were being confused by false teachers from \_\_\_\_\_.
  - a. Antioch
  - b. Corinth
  - c. Judea
- (5) These teachers told the Galatians they could not be saved unless they \_\_\_\_\_.
  - a. repudiated Paul
  - b. kept the Law of Moses
  - c. abstained from meat offered to idols
- (6) Paul had received his commission as an apostle \_\_\_\_\_.
  - a. by the laying on of hands at Antioch
  - b. when he visited Peter
  - c. directly from God

(7) Paul most liked to be known by the title \_\_\_\_\_.

- a. apostle
- b. brother
- c. servant

(8) Christianity is more than a mere religion because it is \_\_\_\_\_.

- a. a Divine revelation
- b. the oldest faith
- c. the strongest faith

Fill in the blanks:

(9) The text of Galatians is \_\_\_\_\_.

(10) It is originally found in \_\_\_\_\_.

(11) Two other New Testament books which also expound it are (a) \_\_\_\_\_  
and (b) \_\_\_\_\_.

(12) The two words of the text that Galatians expounds are \_\_\_\_\_.

(13) The outline of Galatians is: (a) \_\_\_\_\_  
(b) \_\_\_\_\_ (c) \_\_\_\_\_.

(14) Christ is both (a) \_\_\_\_\_ and (b) \_\_\_\_\_ in one  
Person.

(15) There is only \_\_\_\_\_ gospel.

(16) To pervert the gospel is to bring down on oneself \_\_\_\_\_.

(17) Paul's special call was to be \_\_\_\_\_.

(18) But his motto was \_\_\_\_\_.

True or False:

(19) The Judaizers accused Paul of not being a true apostle. \_\_\_\_\_

(20) He emphasized his apostleship because great truths were at stake. \_\_\_\_\_

(21) Only an angel from Heaven has the right to add anything to the gospel. \_\_\_\_\_

(22) The same gospel is preached from Genesis to Revelation. \_\_\_\_\_

- (23) Immediately after his conversion Paul went to Jerusalem. \_\_\_\_\_
- (24) He gave his testimony before all the Apostles. \_\_\_\_\_
- (25) A prime prerequisite for a minister is the reality of a personal conversion. \_\_\_\_\_

**Possible score 100%**

**My score \_\_\_\_\_ %**

**Have your supervisor initial here \_\_\_\_\_ before advancing to the next section.**



## II. ONE GOSPEL FOR ALL (GALATIANS 2)

In the second chapter Paul tells of another visit to Jerusalem, a very important one, referred to in Acts 15. This was after certain persons came from the apostle James at Jerusalem to Antioch, where the apostle Paul was laboring. They insisted upon things that are mentioned in this letter--that the Gentile believers must be subjected to Jewish rites and ceremonies, must be circumcised, must keep the Law of Moses, or they could not be saved. When Paul came in contact with them, he waited until he had a definite revelation commanding him to go to Jerusalem. He says, *I went up by revelation*. He did not go alone; he went with Barnabas and took Titus also.

### A. The Gospel as Ministered to Jew and Gentile (2:1-10)

Why did Paul mention Titus? Because this was a test case. The false brethren who had come to Galatia had insisted that in Jerusalem and Judea no one would condone the idea that a Gentile could be saved if he did not accept the sign of the Abrahamic Covenant and was not circumcised. But Paul says, *I took Titus with me also*, and he was a Gentile. He had never submitted to this rite, and Paul had never suggested that he should; so Paul took him to Jerusalem, to the headquarters of the legalists, as it were.

\* \* \* \* \*

#### Response

- (1) Who did Paul specifically single out for mention among those who went to Jerusalem with him? (a) \_\_\_\_\_  
Why did he do so? (b) \_\_\_\_\_

- 
- (2) For fuller understanding of Paul's comments here on the conference in Jerusalem read Acts 15: 1-29. I have read this Scripture. (date) \_\_\_\_\_

\* \* \* \* \*

#### 1. The Jerusalem conference (2:1-5)

*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.* Paul gave them an outline of the glad tidings he preached among the Gentiles, but he did this *privately* to

*them that were of reputation.* When we go back to Acts 15, we find that Paul called together the Apostles who happened to be in Jerusalem--James, Cephas, and John, together with the elders of the Church there, and to them he told the story of his ministry and his activities. He outlined for them the contents of the gospel message which he carried to the Gentiles.

As they listened, they accepted Paul as one with themselves in the proclamation of the same gospel that they preached, even though that gospel was fuller and richer than that to which they had attained, for there were certain things made known to Paul that had not been revealed to them.

\* \* \* \* \*

### **Response**

(3) With whom did Paul confer in Jerusalem? \_\_\_\_\_

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\* \* \* \* \*

A few years before, God had been obliged to give Peter a special revelation in order that he might enter into that wondrous mystery, namely, that Jew and Gentile when saved were now to be recognized as one Body in Christ. Peter never uses the term "the Body," but he does convey the same thought. Blessing for Jew and Gentile was on the ground of grace, and the Lord revealed that to Peter on the housetop in Joppa, when he had a vision of a sheet descending wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And a voice from Heaven said, *Rise, Peter; kill, and eat.* But Peter, like a good Jew, said, *Not so, Lord; for I have never eaten any thing that is common or unclean.* And the Lord said to him, *What God hath cleansed, that call not thou common* (Acts 10:12-15), thus indicating the sanctification of the Gentiles. That prepared Peter for the mission to the house of Cornelius, where he preached Christ and opened the door of the Kingdom to the Gentiles, as some time before he had been used to open it to the Jews in Jerusalem.

Paul and Barnabas talked with the brethren freely, declaring what God had done, and after much discussion, Peter related God's dealings in grace, and James appealed to Scripture to decide the matter as to the Gentiles. The Apostles were in happy agreement. In order to show there was no such thought in their minds as to subjecting Gentiles to legal ceremonies, Paul says, *But neither Titus, who was with me, being a Greek, was compelled to be circumcised.*

What a tremendous answer that was to these Judaizers who were perverting these Galatians and turning them away from the simplicity of the grace of God! They said, "A man uncircumcised cannot be recognized as in the family of God." Paul says, "I took Titus with me and talked the matter over with the elders at Jerusalem, and they did not say one word about making Titus submit to

circumcision. He was accepted as a fellow-Christian just as I was." What an answer to those who were criticizing him and misleading Paul's converts!

\* \* \* \* \*

### Response

- (4) What had prepared Peter to understand the importance of recognizing saved Jews and Gentiles as one? \_\_\_\_\_

\_\_\_\_\_

- (5) How does Paul show that the case of Titus adequately answered the Judaizers? \_\_\_\_\_

\_\_\_\_\_

\* \* \* \* \*

In verse 4, the *false brethren* are these Judaizers who had wormed their way privately into the assembly of the Christians in Galatia. Paul says, "Not even for peace' sake did we submit to them, because we would have been robbing you of your blood-bought heritage in Christ. So because of our love for you and our realization of the value of the grace of God, we refused even on the ground of Christian love to submit to these men. We never subjected ourselves to them."

\* \* \* \* \*

### Response

- (6) What were these Judaizers doing by their teachings? \_\_\_\_\_

\_\_\_\_\_

\* \* \* \* \*

## 2. Division of labor (2:6-10)

In the next few verses (6-10) Paul tells us an interesting little story about an arrangement made while in Jerusalem as to a division of spheres of labor, an arrangement made in perfect Christian fellowship and happy harmony. *But of those who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me.* He could speak that way, you see, because he had received his revelation directly from Heaven.

Therefore, even though Paul mingled with the Apostles and elders who had been saved years before he knew Christ, he did not stand in awe of them.

They might be recognized leaders, but God does not accept any man's person, and they were simply brothers in Christ. They had to be taught of God, and so did he. He does not ask them to confer any authority on him nor to give him any special opening-up of the truth that he was to proclaim to the Gentiles, though he was glad to sit down on common ground and talk things over in a brotherly way. And they said, "Why, certainly, we recognize the fact that God has raised you up for a special mission, and we have fellowship with you in that."

\* \* \* \* \*

### **Response**

- (7) What did Paul not expect or need from the leaders in Jerusalem? \_\_\_\_\_

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Galatians 2:7 states: *But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter.* Notice the preposition here rendered "of." The Greek word may be rendered "for." The point was this--they saw that God had given Paul a special revelation, a special understanding of the gospel for the Gentiles. God had fitted him by early training and then by enlightenment after conversion to do a work among the Gentiles which the Apostles at Jerusalem did not feel they were fitted for. On the other hand, God had fitted Peter to do a special work among the Jews and had used him in a remarkable way on the day of Pentecost; and through the years since, God had set His seal on Peter's ministry to Israel. So they talked things over, and they said, "It is very evident, Paul, that God has marked you out to carry the message to the Gentiles, as Peter is carrying it to the Jews."

\* \* \* \* \*

### **Response**

- (8) How had God fitted Paul for his special ministry? \_\_\_\_\_

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\* \* \* \* \*

*And when James, Cephas, and John, who seemed to be pillars [apparently they were the leaders], 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.* Is it not a remarkable thing that some men have read into these words the amazing idea that what the apostle Paul

is saying here is that as they talked together they found out that there were two gospels? Some say that Peter and the other Apostles chosen by the Lord had one gospel--the gospel of the circumcision, and that Paul and Barnabas had another--the gospel of the Gentiles. So the other Apostles were to go on preaching one gospel to the Jews, and Paul and Barnabas were to preach a different gospel altogether to the Gentiles!

What amazing ignorance of the Divine plan that would lead anyone to draw such conclusion! The Apostle has already told us, *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* (Galatians 1:8). There is only one gospel, though it takes on different forms at different times. Peter's gospel was that of a full, free, and eternal salvation through the death, resurrection, and unchanging life of our Lord Jesus Christ; and Paul's gospel was exactly the same.

\* \* \* \* \*

## **Response**

(9) What false teaching is Dr. Ironside intending to refute?

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\* \* \* \* \*

Let us go back and see something as to Peter's gospel and then compare it with Paul's.

On the day of Pentecost, we listen to Peter preaching: *This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ* (Acts 2:32-33,36). Does this sound as if there was any difference from the gospel the apostle Paul preached? Surely not! It is the same message of the crucified, risen, and exalted Savior.

What was the effect of this preaching? Remember, this was the gospel that Peter preached. The people cried out, *Men and brethren, what shall we do?* It was as though they said, "Peter, whatever are we to do? Are we hopeless? Are we helpless? We have rejected our Messiah; what shall we do?" And Peter said, *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. 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* (Acts 2:38-39).

Peter is saying, "If you believe the message that I have preached to you that there is remission of sins, there is salvation for you; you do not need to go into judgment when the nation goes into judgment. But you must repent." And what is it to repent? It is a complete change of attitude. In other words, change your mind, change your attitude, and be baptized, acknowledging that you receive

the Savior that the nation has rejected, and when you do, you stand on new ground altogether. What a fitting message for those Jewish believers! On that day three thousand of them took the step, and by their baptism cut themselves off from the nation that rejected Christ, and went over to the side of Christ and were known as among the children of God.

\* \* \* \* \*

## Response

(10) What is repentance? \_\_\_\_\_

\* \* \* \* \*

Let us listen to Peter again. *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began* (Acts 3:19-21). What is Peter preaching here? The same gospel that Paul preached afterwards. He is telling them that the Jewish nation has rejected Christ and is therefore under judgment. But, he says, if you would be delivered, repent, change your attitude, turn again, accept the Christ that the nation is rejecting, and you will be ready to welcome Him when He comes back.

Peter is not yet giving them the revelation of the Rapture, but he is telling the Jews that when Christ appears, they as individuals will be ready to welcome Him, even though the nation has to know the power of His judgment. *This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved* (Acts 4:11-12). Is this different from Paul's gospel? It is exactly the same, but Peter is presenting it in a way that the Jewish people, who had all the centuries of instruction behind them, would thoroughly understand.

Now hear the same man preaching in the house of Cornelius (Acts 10). He says, *To him [Jesus] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins* (vs. 43). Is this a different gospel from that which we should preach today? Is this a different gospel from that proclaimed by the apostle Paul? Surely not! It is the same gospel, the gospel of the grace of God, salvation only through the finished work of our Lord Jesus.

\* \* \* \* \*

**Response**

(11) How could individual Jews escape the judgment awaiting their nation? \_\_\_\_\_  
\_\_\_\_\_

(12) What is the gospel Peter and Paul both preached? \_\_\_\_\_  
\_\_\_\_\_

\* \* \* \* \*

Turn to the First Epistle of Peter, which is addressed to Jewish converts, the gospel for the circumcision. *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you* (1:18-20). This is the gospel that Peter preached to the circumcision.

Compare it with that gospel preached by Paul to Jew and Gentile: *We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; . . . Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses* (Acts 13:32-33,38-39). Is there anything different here from that which Peter preached? Nothing different, but a fuller unfolding.

Peter is never said to have preached justification, but forgiveness and remission. Paul added justification. When God forgives through the risen, glorified Jesus, He not only forgives, but He also justifies. It is impossible for an earthly judge to both forgive and to justify a man. If a man is justified, he does not need to be forgiven. Imagine a man charged with a crime going into court, and after the evidence is all in, he is pronounced not guilty, and the judge sets him free. Someone says as he leaves the building, "I want to congratulate you; it was very nice of the judge to forgive you." The man replies, "Forgive nothing! He did not forgive me; I am justified. There is nothing to forgive."

You cannot justify a man if he does a wicked thing, but you can forgive. God not only forgives but justifies the ungodly, because He links the believer with Christ, and we are made *accepted in the beloved* (Ephesians 1:6). We stand before God as clear of every charge as if we had never sinned.

\* \* \* \* \*

**Response**

(13) Did Peter and Paul preach two different gospels? \_\_\_\_\_

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(14) What was Paul's fuller emphasis? \_\_\_\_\_

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(15) What two things can God do together that man cannot? (a) \_\_\_\_\_

(b) \_\_\_\_\_.

\* \* \* \* \*

The two messages are one; but Paul's is a little fuller than that of Peter. One had the message peculiarly adapted to the Jews and the other to the Gentiles, and so they decided on distinct spheres of labor. It is very simple to understand unless one is trying to read into it things of which the Apostles never dreamed. Paul and Peter never had the privilege of studying the modern systems of some ultradispensationalists, and so did not have the ideas that some people try to foist upon Christians today.

Galatians 2:10 is interesting: *Only they would that we should remember the poor; the same which I also was forward to do.* I wonder whether Paul did not smile as he heard that. The Jerusalem Apostles said, "You go to the Gentiles, Paul, but don't forget there are many poor saints here in Judea, and although you do not preach among us, send us a collection from time to time." He did, and thus showed that it was one Body and one Spirit, even as they are called in one hope of their calling.

\* \* \* \* \*

**Response**

(16) What one request did the Jerusalem Apostles make of Paul?

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\* \* \* \* \*

**B. Peter's Defection at Antioch (2:11-21)**

This passage suggests a number of interesting considerations. First of all, we are rather astonished perhaps to find Peter and Paul--both inspired men, both commissioned by the Lord Jesus Christ to go out into the world proclaiming His gospel, both Apostles--now sharply differing one from the other. It would suggest certainly that the apostle Peter, who is the one at fault, is not the rock upon which the Church is built. What a wobbly kind of rock it would be if he were! Here is the very man to whom the Father gave that wonderful revelation that Christ was the Son of

the living God, actually behaving in such a way at Antioch as to bring discredit upon the gospel of the grace of God.

If Peter was the first pope, he was a very fallible one. But he himself knew nothing of any such position, for he tells us in the fifth chapter of his first Epistle that he was a fellow-elder with the rest of the elders in the Church of God, not one set in a position of authority over the presbytery, the elders, in God's Church. Then, too, the reading of this Scripture suggests to us the tremendous importance of ever being on the alert lest in some way or another we compromise in regard to God's precious truth.

\* \* \* \* \*

**Response**

(17) What widely held doctrine involving Peter does this incident show to be false? \_\_\_\_\_  
\_\_\_\_\_

(18) What personal lesson should it teach each of us? \_\_\_\_\_  
\_\_\_\_\_

\* \* \* \* \*

We have already seen what an important thing that truth was in the eyes of the apostle Paul when he could call down deserved judgment on the man, or even the angel, who preaches any other gospel than that Divine revelation communicated to him. We know it was not simply because of ill temper that he wrote in this way, but because he realized how important it is to hold *the faith which was once [for all] delivered unto the saints* (Jude 1:3). That explains his attitude here in regard to Peter, a brother Apostle. It had been agreed, as we have seen, at the great council in Jerusalem, that Peter was to go to the Jews and Paul to the Gentiles. As they compared their messages, they found that one did not contradict the other, that both taught and believed salvation was through faith alone in the Lord Jesus Christ, and that both recognized the futility of works of law as providing a righteousness for sinful men.

\* \* \* \* \*

**Response**

(19) On what did Paul and Peter agree concerning the provision of righteousness? \_\_\_\_\_  
\_\_\_\_\_

\* \* \* \* \*

To Antioch, a Gentile city in which there was a large church composed mainly of Gentile believers, where Paul and Barnabas had been laboring for a long time, Peter came for a visit. I suppose he was welcomed with open arms. It must have been a very joyous thing for the apostle Paul to welcome Peter, and to be his fellow-laborer in ministering the Word of God to these people of Antioch. At first they had a wonderfully happy time. Together they went in and out of the homes of the believers and sat down at the same tables with Gentile Christians.

Peter was once so rigid a Jew that he could not even think of going into the house of a Gentile to have any fellowship whatsoever. What a happy thing it was to see these different believers, some at one time Jews, and others once Gentiles, now members of one Body, the Body of Christ, enjoying fellowship together, not only at the Lord's table, but also in their homes. When Paul speaks of eating with Gentiles, I take it that it was at their own tables where they could have the sweetest Christian fellowship talking together of the things of God while enjoying the good things that the Lord provides. But unhappily there came in something that hindered, that spoiled that hallowed communion.

\* \* \* \* \*

### **Response**

(20) What kind of relationship did the Apostles have with the believers at the beginning of Peter's visit? \_\_\_\_\_

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\* \* \* \* \*

Some brethren came from Jerusalem who were of the rigid Pharisaic type, and although they called themselves (and possibly were) Christians, they had never been delivered from legalism. Peter realized that his reputation was at stake. If they should find him eating with Gentile believers and go back to Jerusalem and report this, it might shut the door on him there; so, prudently (as he might have thought) he withdrew from them; he no longer ate with them. If he chose not to eat with the Gentiles, could anyone find fault with him for that? If he regarded the prejudices of these brethren, might he not be showing a certain amount of Christian courtesy? He felt free to do these things, but not if they distressed these others. But Paul saw deeper than that; he saw that our liberty in Christ actually hung upon the question of whether or not one would sit down at the dinner table with those who had come out from the Gentiles unto the name of our Lord Jesus. So this controversy.

\* \* \* \* \*

**Response**

- (21) What did Paul see was at stake on Peter's decision to eat or not to eat with Gentile believers? \_\_\_\_\_  
\_\_\_\_\_

\* \* \* \* \*

*When Peter was come to Antioch, Paul says, I withheld him to the face, because he was to be blamed.* There is no subserviency on Paul's part here, no recognition of Peter as the head of the Church. Paul realized that a Divine authority was vested in him, and that he was free to call in question the behavior of Peter himself, though he was one of the original Twelve. *For before that certain came from James--James was the leader at Jerusalem--he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.*

We read in the Old Testament, *The fear of man bringeth a snare* (Proverbs 29:25), and here we are rather surprised to find the apostle Peter, some years after Pentecost, afraid of the face of man. It has often been said that Peter before Pentecost was a coward, but when he received the Pentecostal baptism everything was changed. The inference has been drawn by some that if one receives the Pentecostal baptism he will never be a coward again, and also that all inbred sin has been burned out by the refining fire of God. But we do not find anything like that in the Word of God. It is true that under the influence of that Pentecostal baptism, Peter did not fear the face of man, but now he had begun to slip. The fact that one has received great spiritual blessing at any particular time gives no guarantee that he will never fear again.

\* \* \* \* \*

**Response**

- (22) What false teaching about Pentecostal baptism does Peter's behavior refute? \_\_\_\_\_  
\_\_\_\_\_

- (23) What may Peter's slip teach us? \_\_\_\_\_  
\_\_\_\_\_

\* \* \* \* \*

We now find Peter troubled by that same old besetment that had brought him into difficulty before, afraid of what others will say of him. When he saw these legalists,

he forgot all about Pentecost, all about the blessing that had come, all about the marvelous revelation that he had when the sheet was let down from Heaven and the Lord said, *What God hath cleansed, that call not thou common* (Acts 10:15). He forgot how he himself had stood in Cornelius' household and said, *It is an unlawful thing for a man that is a Jew to . . . come unto one of another nation; but God hath showed me that I should not call any man common or unclean* (vs. 28). He forgot that, at the council in Jerusalem, it was he who stood before them all and after relating the incidents in connection with his visit to Cornelius, exclaimed, *We [we who are Jews by nature] believe that through the grace of the Lord Jesus Christ we shall be saved, even as they* (Acts 15:11).

What made Peter forget all this? The scowling looks of these men from Jerusalem. They had heard that he had been exercising a liberty in which they did not believe, and they had come to watch him. He thought, It will never do for me to go into the houses of the Gentiles to eat while these men are around. So, without thinking how he would offend these simple Gentile Christians who had known the Lord only a short time and in order to please these Jerusalem legalists, he withdrew from the Gentiles as far as intimate fellowship was concerned. He was not alone in this, for he was a man of influence, and others followed him. *And the other Jews dissembled likewise with him.* It looked as though there might be two churches in Antioch very soon, one for the Jews and another for the Gentiles, as though the middle wall of partition had not been broken down.

\* \* \* \* \*

### Response

(24) Peter's lapse came because he was \_\_\_\_\_

\_\_\_\_\_

(25) What happened to some other Jews because of his influence? \_\_\_\_\_

\* \* \* \* \*

*The other Jews dissembled likewise with him.* And what must have cut Paul to the quick, his own intimate companion, his fellow-worker, the man who had understood so well from the beginning the work that he should do, Barnabas--*Barnabas also was carried away with their dissimulation.* How much Paul puts into those words! Barnabas who knew so much better, Barnabas who had seen how mighty God had wrought among the Gentiles and who knew that all this old legalistic system had fallen never to be raised again--even Barnabas was carried away with their dissimulation.

*Dissimulation* is a rather fine-sounding word. I wonder why the translators did not translate the Greek word the same as they generally did in other places in the Bible. It might have been that they did not like to use the other word in connection with a man like Barnabas. It is just the ordinary word for hypocrisy. The verse could be translated: "The other Jews became hypocrites likewise with him; insomuch

that Barnabas also was carried away with their hypocrisy." Peter might have said, "We are doing this to glorify God," but it was nothing of the kind; it was downright hypocrisy in the sight of God. Paul recognized it as what it was, and said, *But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all. . . .* This was not a clandestine meeting; there was no backbiting. What Paul had to say he said openly, and he did not seem to spare Peter's feelings.

\* \* \* \* \*

**Response**

(26) What does "dissimulation" mean? \_\_\_\_\_

\_\_\_\_\_

(27) What leading person was included in the hypocrisy? \_\_\_\_\_

\* \* \* \* \*

We must ever remember the Word, *Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him* (Leviticus 19:17). Some years afterwards Paul wrote to Timothy, *Them that sin rebuke before all, that others also may fear* (1 Timothy 5:20). There was too much at stake to pass over this lightly. It was too serious a matter to settle quietly with Peter in a corner, for it had been a public scandal, and it called in question the liberty of Gentiles in Christ and so must be settled in a public way.

One can imagine the feelings of Peter, noble man of God that he was, and yet he had been carried away with this snare. At first he was startled as he looked at Paul, and then (I fancy) with bowed head, the blood mantling his face in shame, he realized how guilty he was of seeking to please these legalists who would rob the Church of the marvelous gospel of grace. *If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?*

Paul has let the cat out of the bag. I think I see those Jewish men look up and say, "What is this? He has been living after the manner of Gentiles?" Yes, they should have known it, for he had a right to do it. God had given all men this liberty and Peter had been exercising it, but now he was bringing himself into bondage. Peter had said, "We Jews know that a man is not justified by the works of the Law, but we have to be saved by grace even as the Gentiles, so why insist upon bringing these Gentiles under bondage to Jewish forms and ceremonies?" (see Acts 15:7-11).

\* \* \* \* \*

**Response**(28) Why was Peter's behavior a public scandal? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\* \* \* \* \*

Paul went on: *We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.* We gave up all confidence in Law-keeping as a means of salvation when we turned to Christ, and now, Peter, would you by your behavior say to the Gentile brethren, "You should come under the bondage of Law-keeping, from which we have been delivered, in order to be truly justified?" It was a solemn occasion, for there was an important question at stake, and Paul handled it like the courageous man that he was.

\* \* \* \* \*

**Response**

(29) What did the Jews have to give up when they turned to Christ? \_\_\_\_\_

\* \* \* \* \*

*If*, says Paul, *while we seek to be justified by Christ, we ourselves also are found sinners--if we who have trusted in Jesus are still sinners seeking a way of salvation--is therefore Christ the minister of sin?* Moses was the mediator of the Law, and it was to be used by God to make sin become exceeding sinful. Is that all Christ is for? Is it simply that His glorious example is to show me how deep is my sin, how lost my condition, and then am I to save myself by my own efforts? Surely not. That would be but to make Christ a minister of sin, but Christ is a minister of righteousness to all who believe. I think Galatians 2:17 (and possibly 18) conclude what Paul says to Peter. *If I build again the things which I destroyed, I make myself a transgressor.* We do not have quotation marks in the ancient Greek text, so we have no way of knowing exactly where Paul's words to Peter end, but probably he concluded his admonition to Peter with this word.

*For I through the law am dead to the law, that I might live unto God.* What does he mean by that? He means that the Law condemned me to death, but Christ took my place and became my Substitute. I died in Him. I through the Law died to the Law, that I might live unto God. Now I belong to a new creation altogether. The old creation fell in its head, Adam, and the new one stands eternally in its Head, the Lord Jesus Christ.

We are not trying to work for our salvation, we are saved through the work that He Himself accomplished. We can say in faith, *I am crucified with Christ.* It is as

though my life had been taken, He took my place; *I am crucified with Christ: nevertheless I live*. As I was identified with Him in His death on the cross now I am linked with Him in resurrection life, for He has given me to be a partaker of His own glorious eternal life. *Nevertheless I live; yet not I*. It is not the old "I" come back to life again, *but Christ liveth in me*. He, the glorious One, is my real life, *and the life which I now live in the flesh*, my experience down here as a Christian man in the body, *I live*--not by putting myself under rules and regulations and trying to keep the Law of the Ten Commandments, but--*by the faith of the Son of God, who loved me, and gave himself for me*. As I am occupied with Him, my life will be the kind of life which He approves.

\* \* \* \* \*

**Response**

(30) How are we saved? \_\_\_\_\_

\_\_\_\_\_

(31) In what two ways are we identified with Christ? (a) \_\_\_\_\_

\_\_\_\_\_ (b) \_\_\_\_\_

\* \* \* \* \*

# Review!

The review questions should be answered with care. They are supplied for the purpose of testing your understanding of the section just studied. Restudy the section if your score is under 90%. If your score is 90% or above, restudy all that you did not understand.

**Each answer is worth 5 points.**

Multiple choice:

- (1) In Galatians 2, Paul discusses a visit to Jerusalem that is described in \_\_\_\_\_.
  - a. Acts 9
  - b. Acts 15
  - c. Galatians 1
  
- (2) Among those who went with him was a young man named \_\_\_\_\_.
  - a. Silas
  - b. Timothy
  - c. Titus
  
- (3) This young man's inclusion was significant because he was a \_\_\_\_\_.
  - a. prophet
  - b. Judaizer
  - c. believing but uncircumcised Gentile
  
- (4) The question to be discussed in Jerusalem was \_\_\_\_\_.
  - a. "must Gentiles keep the Law?"
  - b. "how many gospels were there?"
  - c. Peter's behavior
  
- (5) To dissemble means to \_\_\_\_\_.
  - a. compromise
  - b. play the hypocrite
  - c. exercise caution
  
- (6) One who dissembled with Peter was \_\_\_\_\_.
  - a. Barnabas
  - b. Titus
  - c. Paul

(7) When they turned to Christ, Jews had to give up \_\_\_\_\_.

- a. their family heritage
- b. all confidence in Law-keeping
- c. their Old Testament

(8) Peter's behavior in Antioch was caused by \_\_\_\_\_.

- a. consideration for the sensibilities of others
- b. the fear of man
- c. conviction that he had been mistaken in his intimacy with Gentiles

True or False:

(9) Repentance is a complete change of attitude. \_\_\_\_\_

(10) The elders at Jerusalem decided there were two gospels--one preached by Peter for the Jews and another preached by Paul for the Gentiles. \_\_\_\_\_

(11) Peter is the infallible rock on which the Church is built. \_\_\_\_\_

(12) Peter's defection at Antioch called into question the liberty of Gentiles in Christ.

\_\_\_\_\_

(13) When one has received great spiritual blessings he can be sure he will never again fail the Lord. \_\_\_\_\_

Fill in the blank:

(14) The problem about which Paul was writing to the Galatians had already caused trouble in \_\_\_\_\_.

(15) Compared to Peter's preaching, Paul's had a fuller emphasis on \_\_\_\_\_.

\_\_\_\_\_.

(16) Peter had learned that Jew and Gentile are saved alike in the house of

\_\_\_\_\_.

(17) The question of Law-keeping came to a further head when Peter visited

\_\_\_\_\_.

(18) The only work that saves is that which \_\_\_\_\_  
\_\_\_\_\_.

(19) We are identified with Christ in His \_\_\_\_\_.

(20) And also in His \_\_\_\_\_.

**Possible score 100%**

**My score \_\_\_\_\_ %**

**Have your supervisor initial here \_\_\_\_\_ before advancing to the next section.**



### III. THE GALATIAN PROBLEM (GALATIANS 3)

We now enter upon the strictly doctrinal part of this Epistle. In verse 1, the apostle Paul uses very unusual language. What he really means is this: "How is it that you seem to have come under a sort of spell, so that you have lost your grasp of the truth, and your hearts and minds have become clouded?" Error affects people in that way. So often when people come under such influence you find it almost impossible to deliver them. They seem to be under a spell.

Of course the Apostle is not saying that one person has the power of bewitching another, but he is using that as an illustration. He says, "These men who have come down from Jerusalem, teaching that you cannot be saved unless you are circumcised and keep the Law of Moses, have gotten such an influence over you that you are like people bewitched, and under a spell; you are not able to reason things out." In all likelihood these people were real Christians, but real Christians acting like men under a spell.

#### A. *Who Hath Bewitched You? (3:1-9)*

When once one has laid hold of the blessed truth that the Lord Jesus has been crucified on our behalf, that in itself ought to be the means of delivering us forever from such error as that into which these people had fallen. If Christ has actually given Himself for me, it is because it was impossible for me to do one thing to save myself. How then can I think of turning back to the ground of human merit as a means of securing salvation before God? I deserved to die, but Jesus Christ took my place, and He has settled for me. He has met all the claims of Divine righteousness, and through Him I am eternally saved. Shall I go back to law to complete the work He has done? Surely not.

\* \* \* \* \*

#### **Response**

(1) Why did Christ actually come and die for me? (a) \_\_\_\_\_

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Why should I not try to complete His work? (b) \_\_\_\_\_

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\* \* \* \* \*

The Apostle now refers to the beginning of their Christian lives and says, *This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?* In the previous chapter Paul has shown how a man is justified before God by faith alone, and he has declared that the Law is honored more in the recognition of the fact that its penalty has been met in the cross of our Lord Jesus than by any poor effort of man to keep it as a means of salvation.

Now Paul adds to justification by faith the truth of the reception of the Holy Spirit. He says, as it were, "Go back in your own Christian experience. You received the Holy Spirit when you believed in the Lord Jesus, when you accepted the gospel message as I brought it to you. God gave you the Holy Spirit, not on the grounds of any merit of your own, not because of any good thing you were able to do, certainly not because of Law-keeping or ritualistic observances, for you were uncircumcised Gentiles. Yet when you believed in the Lord Jesus, God gave you the Holy Spirit." Now he says, "Think it out. Did you receive the Spirit by works of the law? Surely not. How then? *By the hearing of faith.*"

*Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?* In other words, if the Holy Spirit came to dwell in you in the condition you were when you came to Christ, do you think you need to complete the work by your own self-effort and by putting yourself under legal rules and regulations? You who know the love of the Lord Jesus Christ have received the Holy Spirit.

Some of you may say, "I wish I were sure of that." But Scripture says definitely, *After that ye believed* [literal translation: Upon your believing], *ye were sealed with that Holy Spirit of promise* (Ephesians 1:13). You ask, "Do you mean that when I was born again that was the reception of the Holy Spirit?" There is a difference between being born of God and being indwelt by the Spirit of God. In past dispensations, men were born of God and yet not indwelt by His Spirit; but with the coming in of the dispensation of the grace of God, when people are born again, the Holy Spirit Himself comes to dwell in them.

In the case of these Galatians, if the Holy Spirit did not approve of the stand they had taken in receiving the Lord Jesus, He would never have come to dwell in them as they were. If it were necessary to be subject to the Mosaic ritual, He would have made that clear and said, "I cannot come and dwell in you until these things are settled, until you submit yourselves to these regulations and rules," but He did nothing of the kind. They believed, they took their places before God as lost sinners, they turned to Him in repentance, they accepted Christ by faith as their Savior; and the Holy Spirit says, as it were, "Now I can dwell in them. They are washed from their sins in the precious blood of Christ, and I will make their bodies my temples." Do you not see what a clear argument Paul presented in meeting the teaching of these people?

\* \* \* \* \*

**Response**

(2) What doctrine does Paul now add to His teaching of justification by faith? \_\_\_\_\_  
\_\_\_\_\_

(3) When do you receive the Holy Spirit? (a) \_\_\_\_\_

How do you receive Him?

(b) \_\_\_\_\_

(4) What happens when people are born again? \_\_\_\_\_  
\_\_\_\_\_

\* \* \* \* \*

*Having begun in the Spirit, are ye now made perfect by the flesh?* Paul asked. He reminded the Galatians of what they went through in those early days. It meant much for people in their circumstances to step out from heathenism and take a stand for the Lord Jesus as their Savior, declaring that the idols they had once worshiped were dumb images and powerless to save. It exposed them to suffering, bitter persecution, and grave misunderstanding on the part of their fellow-men. Yet for Jesus' sake they gladly took the step, they bore reproach, they suffered, and still counted it all joy to have part with Christ in His rejection. Now they were being brought under the power of an evil system, teaching that they were not really saved until they submitted themselves to what these Jewish legalists had put before them.

*Have ye suffered so many things in vain?* All that they had gone through for Christ's sake--was it in vain? Was it simply a profession? If not, how is it that they seem to have lost their assurance? Then Paul adds, *If it be yet in vain.* He cannot believe that it is in vain, for he looks back and remembers the experiences they went through, the joy that came to them when they professed to receive Christ, and the love that welled up in their hearts one for another and for him as a servant of God and for the Savior Himself. He says, "I remember the afflictions you were ready to endure on behalf of the gospel; I cannot believe you were not converted, that it was not real. You have been misled, you have gotten into a fog, and if I can, I want by the grace of God to deliver you."

Paul had no ill will against the Galatian believers and none against the men who came down from Jerusalem, but he detested the doctrine they brought. Some people find it difficult to distinguish between a hatred of false doctrine and a love for the people themselves who have come under the influence of it. When we stand up for the truth of God and warn people against false teaching, that does not imply for one moment that we have any unkind feeling toward those taken up with that false teaching. We love such a person as one for whom Christ died, and pray that he may be delivered from his error and brought into the light of the truth.

**Response**

\* \* \* \* \*

- (5) Why was Paul convinced they were really converted but now only misled? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- (6) How did he feel toward the Judaizers and their work? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- (7) How should we behave toward one caught in false teaching? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\* \* \* \* \*

Then the Apostle reminds the Galatians that when he came among them to preach the gospel of the grace of God, there were marvelous signs and manifestations that followed. They had seen him and Barnabas work wondrous miracles, and some among their number had similar gifts granted to them. These miraculous evidences accompanied the testimony. *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?* I think Paul intended them now to contrast the ministry of these false teachers who had come among them with that of his own and of Barnabas when they came in the simplicity and fullness of the gospel of Christ. Are there any miraculous attestations of these false teachers? Is their testimony accredited by miraculous power? Not at all. But when Paul went preaching Christ and Him crucified, God Himself put His seal of approval upon that testimony by giving them the power to work miracles.

People say, "Why not the same today?" Even today miraculous signs accompany the preaching of the truth which are not found when error is presented. When the gospel of the grace of God is preached, men and women believing it are delivered from their sins, and the Holy Spirit works, creating a new life, a new nature, and sets them free. The drunkard finds the chains of appetite are broken. The licentious man becomes pure. The liar learns to speak true words. The bad-tempered man who was a terror to his family becomes a lamb. These are miracles which have been wrought wherever the gospel of grace was preached.

Error does not produce these things. It gives men certain intellectual conceptions in which they glory, but it does not make unclean lives clean, nor deliver from

impurity and iniquity. It is the glory of the gospel that when men truly believe they actually become new creatures in Christ Jesus. There were no such signs and wonders accompanying this Law-preaching.

\* \* \* \* \*

### Response

(8) How did the Spirit authenticate the message of Paul? \_\_\_\_\_

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(9) How do people still attest the glory of the true gospel? \_\_\_\_\_

\* \* \* \* \*

The Apostle then comes back to Abraham. These false teachers had said, "God called Abraham out from among the Gentiles and gave him the covenant of circumcision, and therefore unless these Gentiles follow him in this, they cannot be saved."

*Abraham believed God, and it was accounted to him for righteousness.* Abraham was a Gentile, just as these Galatians were, and God revealed His truth to him. In Galatians 3:8 we read, *God . . . preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.* Abraham believed it, and God justified him by faith. When did God preach the gospel to him? One night He said, *Look now toward heaven, and tell the stars* (Genesis 15:5). And Abraham said, "I cannot count them, they are in number utterly beyond me." Then He told him to count the sand and the dust under his feet, and Abraham said, "I cannot do that." (See Genesis 11:16; 22:17-18.) And God said, *So shall thy seed be. In thy seed shall all the nations of the earth be blessed* (Genesis 15:5; 22:18).

God gave Abraham the promise of a collective seed, as numberless as the stars of the Heaven, as the sand of the sea, as the dust of the ground, and also the individual Seed, the Lord Jesus Christ Himself, the Son of Abraham, for in Him all the nations of the earth shall be blessed. Abraham was a childless old man, but *he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform* (Romans 4:20-21). When God saw this faith, He justified Abraham. The covenant of circumcision had not yet been given to him, but he was justified by faith. What is the inference? If God can justify one Gentile by faith, can He not justify ten million by faith? If Abraham is the father of all the faithful in a spiritual sense, then we Gentiles need not fear to follow in his steps.

\* \* \* \* \*

### Response

(10) How was Abraham saved? \_\_\_\_\_

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(11) How was the gospel preached to him? \_\_\_\_\_

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(12) Of whom is Abraham the father? \_\_\_\_\_

\* \* \* \* \*

Galatians 3:7 goes on, *Know ye therefore that they which are of faith, the same are the children of Abraham.* You see, Abraham has a spiritual seed as well as a natural seed. Those born of Abraham's lineage after the flesh are not really Abraham's sons unless born again; they must have the faith of Abraham to be his sons. But all over the world, wherever the message comes, wherever people, whether Jews or Gentiles, put their trust in that Seed of Abraham, our Lord Jesus Christ, and receive Him as Savior and Lord, God says, "Write him down a son of Abraham." Abraham has a vast spiritual seed. Throughout all the centuries the millions and millions of people who have believed God as he did, and trusted in the Savior in whom he trusted will share his blessings, and will be with Abraham for all eternity.

*And the Scripture, foreseeing that God would justify the heathen through faith [not through faith and works, not through faith and ordinances, not through faith and sacramental observances], preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.* The gospel is God's good news concerning His Son. Abraham received that good news and believed it, and if you and I have received and believed it, we are linked with him, we are children of Abraham.

\* \* \* \* \*

### Response

(13) How do Abraham's physical children become his true sons?

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(14) What is the gospel? \_\_\_\_\_

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\* \* \* \* \*

*So then they which be of faith are blessed with faithful Abraham.* How can anyone profess to believe this Book and yet insist upon salvation by human effort? In Romans we read, *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* (11:6).

Can you not see how the Holy Spirit of God shuts us up to this, that salvation is either altogether by grace, or it is altogether by works? It cannot be a combination of the two. *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast* (Ephesians 2:8-9). If I

had to do as much as lift my little finger to save my soul, I could strut up the golden streets saying, "Glory be to the Lord and to me, for by our combined efforts I am saved." No; it is no works of mine, no effort of mine, and so Jesus shall get all the glory.

Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow!

\* \* \* \* \*

## **Response**

(15) Why can there be no works involved in salvation? \_\_\_\_\_

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\* \* \* \* \*

### **B. Redeemed from the Curse of the Law (3:10-18)**

One might ask, "What do we mean when we speak of the curse of the Law?" Is it a curse to have good laws? Surely not. It was a great blessing to Israel to have such instruction, showing them how to live and how to behave themselves, and it kept them from a great many of the sins to which the Gentile nations round about them were given. When God gave that Law, He pronounced a blessing on all who kept it, and declared that they would receive life thereby. *The man which doeth those things shall live by them* (Romans 10:5); but on the other hand, He said, as quoted here in Galatians 3:10, *Cursed is every one that continueth not in all things which are written in the book of the law to do them*. Every one who recognizes in that Law the Divine will as to the life of man here on earth and yet fails to measure up to it comes under its curse. And who is there today who has ever kept this Law? I know people say, "If we do the best we can, will that not be enough?" Scripture says, *Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all* (James 2:10). Even in human law if we break only one, we become lawbreakers and are subject to penalty.

When we speak of people being under the *curse of the law*, we mean that they are subject to the penalty of the broken Law; and the penalty is death, spiritual and eternal. *The soul that sinneth, it shall die* (Ezekiel 18:20). Therefore the Law is well called *the ministration of death* and *the ministration of condemnation* (2 Corinthians 3:7, 9), for all who are under the Law, but have failed to keep it, are under condemnation; they are condemned to death, and therefore under the curse. But our Lord Jesus Christ has died to deliver us from the curse of the Law.

\* \* \* \* \*

**Response**(16) Who comes under the curse of the Law? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_(17) What is the penalty of the broken Law? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\* \* \* \* \*

Can we not deliver ourselves? Though we have broken it in the past can we not make up our minds from this moment on to "turn over a new leaf" and be very careful to observe every precept of the moral Law of God? In the first place, we could not do that. It is impossible for men with fallen natures to fully keep the holy Law of God. Take that particular commandment, *Thou shalt not covet* (Exodus 20:17); you cannot keep yourself from coveting, though you know it is wrong to do so. You look at something your neighbor has and involuntarily your heart says, "I wish that were mine." On second thought, you say, "That is very unworthy; I should really rejoice for my neighbor;" but still, have you not coveted? The apostle Paul says that as far as the other commandments were concerned, his life was outwardly blameless. He was alive without the Law until the commandment came, *Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence* (Romans 7:7-8). But suppose you were able to keep it from this very day until the last day of your life, would not that undo and make up for all the wrongdoing of the past? Not at all. The past failure still stands on God's record. *God requireth that which is past* (Ecclesiastes 3:15).

\* \* \* \* \*

**Response**(18) Give two reasons why we cannot deliver ourselves by  
Law-keeping. (a) \_\_\_\_\_  
\_\_\_\_\_(b) \_\_\_\_\_  
\_\_\_\_\_

\* \* \* \* \*

*But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.* Notice, no man is justified by the Law of God, no man ever has been justified by the Law of God, no man ever will be justified by the Law of God. In Romans 3 we read, *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no*

*flesh be justified in his sight: for by the law is the knowledge of sin* (Romans 3:19-20). In other words, God did not give the Law to save man, He gave the Law to test him, to make manifest man's true condition.

That explains a passage that puzzles some, *The law . . . was added because of transgressions* (Galatians 3:19). It was really given in order to give to sin the specific character of transgression. Until the Law, sin was in the world, and men were doing wrong in taking their own way, but *where no law is, there is no transgression* (Romans 4:15). Now if men disobey God, they transgress. The sinfulness of man's heart is shown up by the fact that men do deliberately and willfully disobey. It is impossible to be justified by the Law, for to be justified is to be cleared from every charge of guilt. The Law brings the charge home, the Law convicts me of my guilt, and the Law condemns me because of that guilt.

\* \* \* \* \*

### **Response**

(19) Why did God give the Law to man? \_\_\_\_\_

\_\_\_\_\_

(20) How was it to drive home the magnitude of sin? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(21) How may one be justified by the Law? \_\_\_\_\_

\* \* \* \* \*

It was written in the prophets, *The just shall live by his faith* (Habakkuk 2:4), so it was made known even in Old Testament times that men were to be justified, not by human effort, but by faith. But if *the just shall live by faith*, then men never can be justified by efforts of their own, for Galatians 3:12 tells us, *And the law is not of faith: but, The man that doeth them shall live in them*. The Law did not say, "The man who believes shall live," but "The man who does shall live." The latter might seem to us to be the right thing; if a man does right he ought to live. The trouble is, man does not do right. We read, *All have sinned, and come short of the glory of God* (Romans 3:23). If one commandment out of ten has been violated, that man has forfeited all claim to life. The Law says, *The man that doeth them shall live in them* (see Leviticus 18:5), but men have failed to do, and therefore are condemned to die.

\* \* \* \* \*

### **Response**

(22) How many sins must one commit before his claim to life is forfeited? \_\_\_\_\_

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Now see the glorious message of reconciliation! *Christ hath redeemed us from the curse of the law!* How did He do it? *Being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.* Here was One who had never violated God's Law. Here was the holy, eternal Son of God, the delight of the Father's heart from all eternity, who came into the world, who became man, for the express purpose of redeeming those who were under the curse of the Law. He Himself said, *The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many* (Matthew 20:28).

If Christ Himself has violated that Law, He is subject to its penalty and never can redeem us. How careful the Word of God is to show us that He never came under that penalty! He was holy in nature from the moment He came into the world. He magnified the Law and made it honorable by a life of devotion to the will of God. He was in all points tempted like as we are, yet without sin (Hebrews 4:15). Sinless, though tempted; and at last God made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him (2 Corinthians 5:21). He against whom God had nothing voluntarily took our place, went to the cross, and there paid the penalty that we should have paid. He, the Eternal One, hung on the cross, settled to the utmost farthing every claim that the offended Law had against me, and now I receive Him, trust Him as my Savior, and what is the result? I am delivered from the curse of the Law.

Free from the law, O happy condition!  
Jesus hath bled, and there is remission,  
Cursed by the law and bruised by the fall,  
Christ hath redeemed us once for all.

Who would want to work out a righteousness of his own when he can have one so much better through faith in the Lord Jesus Christ? *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree* (see Deuteronomy 21:23).

\* \* \* \* \*

### **Response**

(23) How could Christ's death satisfy the penalty we deserve?

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Because Christ redeemed us from the curse of the Law, the blessing of Abraham may come to the Gentiles in Christ Jesus; we may receive the promise of the Spirit through faith. *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

What is *the blessing of Abraham*? Long ago God had said, In thee *and in thy seed shall all the nations of the earth be blessed* (see Genesis 22:17-18). But centuries rolled by, and the nations of the Gentiles were left outside; they were outsiders, strangers to the covenant of promise. They knew nothing of the blessing of Abraham, nor what God had promised through his seed.

But now Christ has died, not for Jews only, but for the Gentiles also. Because of His work, the message goes out to the whole world that God can save everyone who believes on the Lord Jesus, and all believers become in faith the children of Abraham and are sealed by the Holy Spirit of God.

The blessing of Abraham is justification by faith for every believer, even as *Abraham believed God, and it was counted unto him for righteousness* (Romans 4:3). The Apostle draws attention to the fact that when God said to Abraham, *In thy seed shall all the nations of the earth be blessed* (Genesis 22:18), He was not referring merely to the nation that should spring from him, but to one individual Person, for it had been settled in the purpose of God from eternity that the Christ was to be born of Abraham's lineage.

\* \* \* \* \*

## Response

(24) What is the blessing of Abraham? \_\_\_\_\_

\_\_\_\_\_

*Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.* When men make covenants we expect them to live up to them. God made a covenant of unconditional grace to Abraham centuries before. Later the Law came in, but did that invalidate the covenant of pure grace made to Abraham? *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.* Through the Lord Jesus, then, the blessing of the covenant goes out to every poor sinner who will believe in Him.

*And 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.* God was not playing fast and loose with Abraham when He gave him this unconditional covenant of grace. He did not say, "If you do thus and so and if you do not do certain things, all the world will be blessed through your seed." But He said, unconditionally, *In thee and in thy seed shall all the nations of the earth be blessed.* It is not a question at all of human effort; it is not a question of something we earn.

\* \* \* \* \*

**Response**

(25) What kind of covenant did God make with Abraham? \_\_\_\_\_

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(26) How does Christ mediate this covenant to us? \_\_\_\_\_

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\* \* \* \* \*

When the apostle Paul discusses this subject in Romans 4, he says, *For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt* (vss. 2-4). What does that mean? It means that if you had to do something to earn your salvation you would not be saved by grace. Your employer does not call your wages a little gift or a token of grace. He owes them to you; you earned that money.

If I could do anything to save my soul, I would put God in debt to save me; but all God does for me, He does in pure grace. So we read, *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness* (Romans 4:5). Though the Law came 430 years after this promise of grace for all nations through Abraham's seed, it did not alter God's purpose; it was given only in order to increase man's sense of his need, to make him realize his sinfulness and helplessness, and to lead him to cast himself on the infinite grace of God.

*For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.* If it comes through self-effort, it is not a question of promise at all. But God gave it to Abraham by promise; and, *The promise, Peter says, is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call* (Acts 2:39). You cannot become a Christian by trying any more than you could become Prince of Wales by trying. The blessing of Abraham is yours when you receive it by faith.

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**Response**

(27) What should the knowledge of the Law lead one to do? \_\_\_\_\_

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### C. The Law as Child-leader until Christ (3:19-29)

We have been considering the relationship that the Law, as given at Sinai, had to the unconditional promise of grace which God gave to Abraham 430 years before, and we have seen that the Law coming in afterwards could not add to or take away from the covenant already made. That naturally leads to the question of verse 19, *Wherefore then serveth the law?* Why did God give it at all? The Apostle answers, *It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.* I think perhaps we may understand it better if we read it, "It was added with a view to transgressions," in order that it might make men see the specific character of transgression, and thus deepen in each soul a sense of his sinfulness and his need.

We are all so ready to excuse ourselves, to say if we had known better we would not have done the wrong thing. How often you hear people say, "I do the best I know, and endeavor to do the best I can." But where has a man or woman ever been found who could honestly utter those sentences? If you are absolutely honest before God, you know that you cannot. Again and again we have all sinned against light and knowledge, we have known far better than we have done. Thus we have failed to glorify God, and by going contrary to His revealed will we have proven ourselves not only sinners but transgressors.

In the Greek and Hebrew "to sin" literally means "to miss the mark." That is what is involved in the expression, *All have sinned, and come short of the glory of God* (Romans 3:23). But in the Law we have something more than that. God has set up a standard of righteousness. The Law with its ten definite ordinances, "thou shalts and thou shalt nots," makes known to man exactly what God demands of him. Now if man sins knowing the revealed will of God, if he fails to obey that Law, it is evident that he is not only a sinner but a transgressor. He has definitely violated a specific command of God; he has crossed over the line, as it were, *that sin by the commandment might become exceeding sinful* (see Romans 7:13).

That was one reason for which God gave the Law--that men might have a deeper sense of the seriousness of self-will, which is the very essence of sin, of rebellion against God. When God gave the Law, He gave it in the hands of a mediator. Moses sprinkled the Book of the Covenant (Exodus 24:7), testifying to the fact that if man fails to keep his side of the covenant he must die, but also signifying that God would provide a Savior, a Redeemer.

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#### **Response**

(28) Is it true that if we know right we will do right? \_\_\_\_\_

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(29) What does "to sin" literally mean? \_\_\_\_\_

(30) When does one's sin become transgression? \_\_\_\_\_

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(31) What is the real essence of sin? \_\_\_\_\_

\* \* \* \* \*

*Now a mediator is not a mediator of one, but God is one.* Two contracting parties suggests the thought of the need of a mediator, but when God gave His promise to Abraham there was only one. God gave the Word, and there was nothing to do on Abraham's part but to receive it. He did not covenant with God that he would do thus and so in order that God's promise might be fulfilled, but God spoke directly to him and committed Himself when He said, *In thee shall all nations be blessed* (Galatians 3:8).

The question arises, Is the Law against the promises of God by bringing in certain terms which were not in the original promise? Does the Law set the promises to one side? God forbid. But a certain principle was laid down in the Law which declared that *the man that doeth them shall live in them* (Galatians 3:12), and if any man had been found to do these things perfectly he could have obtained life on the ground of the Law. But the Law said to man, *The soul that sinneth, it shall die* (Ezekiel 18:20), and no man was ever found who could keep it. *If there had been a law given which could have given life, verily righteousness should have been by the law.*

\* \* \* \* \*

### Response

(32) What principle did the Law lay down? \_\_\_\_\_

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(33) Who has thus attained life by the Law? \_\_\_\_\_

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*But the Scripture hath concluded all under sin.* If God has concluded that all are under sin, must all men be lost? No; all have been concluded under sin *that the promise by faith of Jesus Christ might be given to them that believe.* God would have all men recognize their sinfulness in order that all might realize their need and come to Him, proving His grace. He puts all men on one common level. *There is no difference: for all have sinned* (Romans 3:22-23).

Men imagine there are a great many differences. One says, "Do you mean to tell me there is no difference between a moral man and a poor reprobate in the gutter?" Of course, there is a great deal of difference, not only as far as the standard of society is concerned, but also as to their own happiness and the

estimate of their neighbors; but when it comes to a question of righteousness, *There is no difference: for all have sinned*. All may not have sinned in the same way, they may not have committed exactly the same transgressions, but *all have sinned*, all have violated God's Law.

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## Response

(34) Why does God want all men to recognize their sinfulness?

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(35) How does He grade men as to their righteousness? \_\_\_\_\_

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God demands absolute righteousness of sinners before they enter Heaven. *There shall in no wise enter into it any thing that defileth* (Revelation 21:27). You may have your ninety-five cents' worth of righteousness while I do not have a nickel's worth of it, but neither of us can get in unless we have our hundred cents, and there is no difference. *There is none righteous, no, not one* (Romans 3:10). Remember that God has said that, not some zealous, earnest preacher or evangelist, but God Himself by the Holy Spirit. The Law was given to demonstrate that fact.

If men take the place of unrighteousness before God, the place of being lost sinners, and acknowledge their sin and guilt, what then? *The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe*. In other words, when men come to the place where they realize that they cannot earn eternal life by any effort of their own and are ready to receive it as a free gift, that moment it is theirs. *He that believeth on the Son hath everlasting life* (John 3:36). *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life* (John 5:24).

\* \* \* \* \*

## Response

(36) What must men realize before they can be saved? \_\_\_\_\_

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Now the Apostle shows another use for the Law. Paul says in Galatians 3:23, *But before faith came--that is, "before the faith," because it was made known clearly and definitely that God was justifying men by faith alone in His blessed Son--we*

*were kept under the law.* Paul speaks now as a Jew: *we were kept under the law, shut up unto the faith which should afterward be revealed.* The Gentiles at that time did not have the Law, but the Jews did. God gave the Jew that Law, and he was looked upon as a minor child under rules and regulations.

*Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.* That word rendered *schoolmaster* is exactly the word that we have anglicized by the term "pedagogue," a schoolteacher. But the original word was not exactly a schoolteacher; it really meant a child-leader, a child-director, and was the name applied in ancient Greek households to a slave who had the care of the minor children. He was to watch over the morals of the child, protect him from association with others who were not fit for his companionship, and take him day by day from the house to the schoolroom. He there turned him over to the schoolmaster, but at the end of the day he would get him and bring him back home again.

The Apostle says here (and very beautifully, I think), "the law was our child-leader, our child-director, until Christ." That is, God did not leave His people without a code of morals until Jesus came to set before us the most wonderful moral code the world has ever known, and the Law served in a very real way to protect and keep His people from much of the immorality, iniquity, vileness, and corruption found in the heathen life round about them. As long as the people lived in obedience, in any measure, to that Law, they were saved from a great deal of wickedness and evil.

\* \* \* \* \*

### **Response**

(37) Give a more accurate rendering for "schoolmaster." \_\_\_\_\_

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"The law was our child-leader," perhaps not exactly to *bring us to Christ*, but, "The law was our child-leader *until Christ*." *The law was given by Moses, but grace and truth came by Jesus Christ* (John 1:17). Now Christ has come. We have come to the door of the schoolroom of grace, and we have learned the blessed truth of justification by faith alone in Him whom God has set forth to be the propitiation (satisfaction) for our sins (1 John 2:2). We are no longer under a child-director.

We are here told that we are not only freed from the Law as a means of attempting to secure justification, but are also freed from that Law as a means of sanctification, for we have so much higher a standard in Christ risen from the dead and are to be occupied with Him. As we are taken up with Him, the grace of God teaches us that, *denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world* (Titus 2:12).

For instance, suppose that I as a Christian by some strange mishap had never even heard of the Ten Commandments. But on the other hand, I had been taught the wonderful story of the gospel and had been entrusted with some of the books

of the New Testament showing how a Christian ought to live. If I walk in obedience to this revelation, I live on a higher, holier plane than he who only had the Ten Commandments.

Anyone having the wonderful teaching that came from the lips of the Lord Jesus and the marvelous unfolding of the epistles showing what a Christian ought to be has this new standard of holiness, which is not the Law given at Sinai, but the risen Christ at God's right hand. As I am walking in obedience to Him, my life will be a righteous life; so, *after that faith is come, we are no longer under the schoolmaster*.

\* \* \* \* \*

### **Response**

(38) How does a Christian's life show righteousness? \_\_\_\_\_

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\* \* \* \* \*

Paul then adds, *Ye are all the children [sons] of God by faith in Christ Jesus*. From Him we receive life. God communicates eternal life to all who put their trust in His blessed Son. So our Lord Jesus stresses, *Except a man be born again, he cannot see the kingdom of God* (John 3:3). There must be the impartation of the Divine life. This makes us members of God's family--a new and wonderful relation.

\* \* \* \* \*

### **Response**

(39) What is needed in order to become sons of God? \_\_\_\_\_

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*For as many of you as have been baptized into Christ have put on Christ*. Paul probably has two thoughts in mind here. Outwardly we put on Christ in our baptism. That ordinance indicates that we professedly have received the Lord Jesus Christ. But I think also he has in view the baptism of the Holy Spirit, and by that we are actually made members of Christ and, in the fullest and deepest sense, we put on Christ.

Now as members of that new creation, national distinctions no longer come in. In this connection there is *neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus*. He does not ignore natural distinctions. Of course, we still retain our natural place in society; we remain servants or masters, we remain male or female. But as to our place in the new creation, God takes none of these distinctions into account. All who believe in the Lord Jesus Christ are made one in Him, *members of his body, of his flesh, and of his bones* (Ephesians 5:30). How we need to remember this!

\* \* \* \* \*

**Response**

- (40) Should Galatians 3:28 be used as an argument to abolish all human distinctions? \_\_\_\_\_  
\_\_\_\_\_

\* \* \* \* \*

*Ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.* To be in Christ and to be Christ's, comes to exactly the same thing: *all one in Christ Jesus. And if ye be Christ's [if you belong to Him], then are ye Abraham's seed, and heirs according to the promise.* Because you, too, have believed God as Abraham did, it is counted to you for righteousness. So every believer forms part of Abraham's spiritual seed. There is both the spiritual and the natural seed of Abraham. *They which be of faith are blessed with faithful Abraham* (Galatians 3:9). I hope we are clear as to this distinction between law and grace.

\* \* \* \* \*

**Response**

- (41) Name two things that describe us if we belong to Christ.

(a) \_\_\_\_\_

(b) \_\_\_\_\_

\* \* \* \* \*

# Review!

The review questions should be answered with care. They are supplied for the purpose of testing your understanding of the section just studied. Restudy the section if your score is under 90%. If your score is 90% or above, restudy all that you did not understand.

**Each answer is worth 5 points.**

True or False:

- (1) The Galatian church was spared suffering and persecution when they accepted the gospel. \_\_\_\_\_
- (2) Paul's doctrine was attested among the Galatians by miraculous signs. \_\_\_\_\_
- (3) Transgression is the breaking of a specific known command. \_\_\_\_\_
- (4) Christ's death can satisfy the penalty we deserve because He never violated God's Law. \_\_\_\_\_
- (5) God grades our righteousness in relation to the heinousness of our sins.  
\_\_\_\_\_
- (6) The principle laid down in the Law is, *The man that doeth them shall live in them.* \_\_\_\_\_

Quote a Scripture that answers each of these questions:

- (7) How was Abraham saved? \_\_\_\_\_  
\_\_\_\_\_
- (8) How was the gospel preached to him? \_\_\_\_\_  
\_\_\_\_\_
- (9) Who are the true children of Abraham? \_\_\_\_\_  
\_\_\_\_\_
- (10) Why must salvation be completely without works? \_\_\_\_\_  
\_\_\_\_\_

Multiple choice:

- (11) To complete our salvation it is up to us to \_\_\_\_\_.  
a. be baptized  
b. become holy  
c. do nothing
- (12) The Holy Spirit comes to dwell in people when they \_\_\_\_\_.  
a. are born again  
b. have conquered the flesh  
c. live above the world
- (13) In addition to the teaching of justification by faith alone, Paul taught the Galatians the doctrine of \_\_\_\_\_.  
a. sanctification by works  
b. reception of the Holy Spirit  
c. the sacraments
- (14) Paul explained that the Law was intended to \_\_\_\_\_.  
a. curse us  
b. save us  
c. make us aware of our sinfulness
- (15) We receive the Spirit by \_\_\_\_\_.  
a. the hearing of faith  
b. the embracing of the Law  
c. seeking His blessing
- (16) When people embrace false doctrine we are to \_\_\_\_\_.  
a. detest them and their doctrine  
b. detest the doctrine and pray for them  
c. ignore the doctrine in Christian love
- (17) "To sin" means literally to \_\_\_\_\_.  
a. fall down  
b. miss the mark  
c. break the Law

(18) The real essence of sin is \_\_\_\_\_.

- a. self-will
- b. ignorance
- c. Law-breaking

(19) God's covenant with Abraham was one of \_\_\_\_\_.

- a. temporary validity
- b. works
- c. unconditional grace

(20) The more accurate translation of "schoolmaster" is \_\_\_\_\_.

- a. teacher
- b. child-leader
- c. counselor

**Possible score 100%**

**My score \_\_\_\_\_ %**



**PREPARE YOURSELF!** Turn to page 1, and carefully review the objectives. Then review each section of the STEP, and give special attention to those areas of study that you do not completely understand. It is a good practice to rewrite every incorrect exercise in this STEP. With this done, study the reviews again.

**When you are ready, ask your supervisor to initial here \_\_\_\_\_, then take the following pre-test.**

**Each answer is worth 4 points.**

Multiple choice:

- (1) The Old Testament text that Galatians expounds is \_\_\_\_\_.
  - a. the just shall live by faith
  - b. Abraham believed God
  - c. cursed be everyone that hangeth on a tree
  
- (2) It is found in \_\_\_\_\_.
  - a. Genesis 12:3
  - b. Psalm 89:14
  - c. Habakkuk 2:4
  
- (3) The false teachers who went to the Galatians were seeking to \_\_\_\_\_.
  - a. persecute Christians
  - b. substitute legality for grace
  - c. teach antinomianism
  
- (4) A different gospel is one that \_\_\_\_\_.
  - a. is preached by an angel
  - b. is opposed to sound doctrine
  - c. was preached in Old Testament times
  
- (5) One purpose of the Law is to \_\_\_\_\_.
  - a. provide a works salvation
  - b. show clearly our sinfulness and helplessness to be righteous
  - c. supersede the Abrahamic Covenant
  
- (6) Titus was a \_\_\_\_\_.
  - a. believing but uncircumcised Gentile
  - b. Judaizer
  - c. Galatian heretic

(7) Titus accompanied Paul to \_\_\_\_\_ as mentioned in Galatians 2.

- a. Tarsus
- b. Galatia
- c. Jerusalem

(8) We receive the Holy Spirit when we \_\_\_\_\_.

- a. are born again
- b. are baptized
- c. have conquered the flesh

Fill in the blanks:

(9) The Judaizers taught that to be saved one must be\_\_\_\_\_.

(10) Paul called this \_\_\_\_\_ gospel.

(11) Paul said of any such teachers, let them be\_\_\_\_\_.

(12) Paul had to defend his \_\_\_\_\_ because the Judaizers called it into question.

(13) Paul received the gospel directly from \_\_\_\_\_.

(14) Christ commissioned him Apostle to the \_\_\_\_\_.

(15) The Galatian heresy had also caused trouble in \_\_\_\_\_.

(16) Because of it, Paul had to rebuke even \_\_\_\_\_.

(17) Two doctrines which Paul taught the Galatians were (a) \_\_\_\_\_

\_\_\_\_\_ and (b) \_\_\_\_\_

\_\_\_\_\_.

True or False:

(18) The Judaizers tried to win the confidence of the Galatians by undermining their faith in Paul. \_\_\_\_\_

(19) Paul had received his apostolic commission from the church at Antioch. \_\_\_\_\_

(20) Not even an angel from Heaven can change the gospel. \_\_\_\_\_

(21) The purpose of the Jerusalem council was to authorize Paul's apostleship. \_\_\_\_\_

\_\_\_\_\_

(22) To pervert the gospel is to put in jeopardy the souls of those who listen. \_\_\_\_\_

(23) Christiantiy is more than a religion; it is a Divine revelation. \_\_\_\_\_

(24) All who have the faith of Abraham are children of Abraham. \_\_\_\_\_

**Possible score 100%**

**My score \_\_\_\_\_ %**

## **YOUR IN-SERVICE PROJECT**

Read up on some sect or cult that interests you--perhaps one that is active in your community. Especially notice the doctrinal statement. Then analyze their teaching on salvation, pointing out where they deviate from Biblical teaching and especially the extent to which they depend on works. Seventh Day Adventism is good for such a study. Other possibilities are Catholicism, Jehovah's Witnesses, Mormons, Armstrongism. (This does not exhaust the list.)

**When you have completed your in-service project, have your supervisor initial here \_\_\_\_\_ before advancing to the STEP-test.**

Supervisor's comments: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

### **PREPARE FOR THE STEP-TEST**

Turn to page 1 again, and carefully review the objectives. Then review each section of the STEP, and give special attention to those areas of study that you do not completely understand. With this done, study the pre-test. When you are prepared, turn in your STEP and request permission to take the STEP-Test.



# CONFIRMATION KEY





**CONFIRMATION KEY**  
**THE EPISTLE OF GALATIANS STEP 1 GALATIANS 1-3**

**I. THE BACKGROUND (Galatians 1)**

- (1) in it the gospel message was defended against those who were seeking to substitute legality for grace
- (2) *the just shall live by faith*; Habakkuk 2:4
- (3) shall live
- (4) Acts 13-14
- (5) Pisidia and Lycaonia were united to Galatia at this time
- (6) supervisor check date
- (7) unless they kept the Law of Moses, observed the covenant of circumcision and the different holy days, they could not be saved
- (8) substituting law for grace
- (9) by undermining their faith in the man who had led them to Christ
- (10) *I have written unto you with mine own hand*
- (11) (a) Chapters 1 and 2 - Personal  
(b) Chapters 3 and 4 - Doctrinal  
(c) Chapters 5 and 6 - Practical
- (12) because great truths were in question
- (13) messenger or minister
- (14) he had received his commission directly from God
- (15) supervisor check date
- (16) to answer the question that he was an apostle because he had seen the risen Christ
- (17) (a) Greek  
(b) Hebrew
- (18) He was God and man in one glorious Person (or) He gave Himself
- (19) to die for our sins that we might be delivered from the power of sin and be altogether for Himself
- (20) the gospel is God's only message to lost man, and to pervert that gospel is to put in jeopardy the souls of those who listen
- (21) the teaching of the Law of Moses
- (22) God's free unmerited favor to those who have merited the very opposite
- (23) one opposed to sound teaching
- (24) Genesis to Revelation
- (25) let him be devoted to judgment
- (26) that the Divine judgment hangs over any man who seeks to mislead lost humanity by telling them of any other way of salvation
- (27) they had fallen under the influence of false teachers
- (28) to do the will of the One who had saved him and commissioned him to preach the gospel
- (29) it is a Divine revelation
- (30) directly from Heaven
- (31) he tried to uproot Christianity from the earth
- (32) *God called me by His grace, to reveal His Son in me*
- (33) the Apostle to the Gentiles
- (34) he also had a wonderful ministry for his own people

- (35) *I conferred not with flesh and blood*
- (36) into Arabia
- (37) Damascus
- (38) preached Christ in the synagogues that He is the Son of God
- (39) three years
- (40) (a) to see Peter  
(b) fifteen days
- (41) James, the Lord's brother
- (42) into the regions of Syria and Cilicia
- (43) *he which persecuted us in times past now preacheth the faith which once he destroyed*
- (44) the reality of a personal conversion

## **REVIEW**

- (1) b
- (2) a
- (3) a
- (4) c
- (5) b
- (6) c
- (7) c
- (8) a
- (9) *the just shall live by faith*
- (10) Habakkuk 2:4
- (11) (a) Romans  
(b) Hebrews
- (12) shall live
- (13) (a) Chapters 1 and 2 - Personal  
(b) Chapters 3 and 4 - Doctrinal  
(c) Chapters 5 and 6 - Practical
- (14) (a) God  
(b) man
- (15) one
- (16) God's curse
- (17) an Apostle to the Gentiles
- (18) to the Jew first
- (19) true
- (20) true
- (21) false
- (22) true
- (23) false
- (24) false
- (25) true

## **II. ONE GOSPEL FOR ALL (Galatians 2)**

- (1) (a) Titus  
(b) this was a test case

- (2) supervisor check date
- (3) James, Cephas, and John, together with the elders
- (4) his mission to the house of Cornelius
- (5) *neither Titus, who was with me, being a Greek, was compelled to be circumcised*
- (6) robbing believers of their blood-bought heritage in Christ
- (7) to confer any authority on him nor give him any special opening up of the truth
- (8) by early training and then by enlightenment after conversion
- (9) that there were two gospels
- (10) a complete change of attitude
- (11) accept the Christ that the nation is rejecting
- (12) salvation only through the finished work of our Lord Jesus
- (13) not different, but Paul gave a fuller unfolding
- (14) Paul added justification
- (15)
  - (a) forgive
  - (b) justify
- (16) remember the poor
- (17) Peter is not the rock on which the Church is built
- (18) the importance of ever being on the alert lest in some way or another we compromise
- (19) both recognized the futility of works of law
- (20) they sat down at the same tables with Gentile Christians
- (21) he saw that our liberty in Christ actually hung upon the question
- (22) that all inbred sin has been burned out by the refining fire of God
- (23) the fact that one has received great spiritual blessing at any particular time gives no guarantee that he will never slip again
- (24) afraid of what others would say of him
- (25) the other Jews dissembled likewise with him
- (26) it is just the ordinary word for hypocrisy
- (27) Barnabas
- (28) it called in question the liberty of the Gentiles in Christ
- (29) all confidence in Law-keeping
- (30) through the work that Christ Himself accomplished
- (31)
  - (a) with Him in His death on the cross
  - (b) with Him in resurrection life

## **REVIEW**

- (1) b
- (2) c
- (3) c
- (4) a
- (5) b
- (6) a
- (7) b
- (8) b
- (9) true
- (10) false
- (11) false
- (12) true

- (13) false
- (14) Antioch
- (15) justification
- (16) Cornelius
- (17) Antioch
- (18) Christ accomplished for us on the cross
- (19) death on the cross
- (20) resurrection life

### **III. THE GALATIAN PROBLEM (Galatians 3)**

- (1) (a) it was impossible for me to do one thing to save myself  
 (b) through Him I am eternally saved
- (2) the reception of the Holy Spirit
- (3) (a) when you believed in the Lord Jesus  
 (b) by the hearing of faith
- (4) the Holy Spirit Himself comes to dwell in them
- (5) he remembered the afflictions they were ready to endure on behalf of the gospel
- (6) he detested the doctrine they brought but had no ill will toward them
- (7) pray that he may be delivered from his error and brought into the light of truth
- (8) miraculous evidences accompanied the testimony
- (9) they actually become new creatures in Christ Jesus
- (10) *Abraham believed God and it was counted to him for righteousness*
- (11) *In thy seed shall all the nations of the earth be blessed*
- (12) all the faithful
- (13) they must have the faith of Abraham
- (14) God's good news concerning His Son
- (15) *lest any man should boast*
- (16) *everyone that continueth not in all things which are written in the book of the law*
- (17) death, spiritual, and eternal
- (18) (a) it is impossible for men with fallen natures to fully keep the holy Law of God  
 (b) the past failure still stands on God's record
- (19) to test him, to make manifest man's true condition
- (20) to give to sin the specific character of transgression
- (21) it is impossible
- (22) if one commandment out of ten has been violated
- (23) He was One who had never violated God's law
- (24) justification by faith for every believer
- (25) a covenant of unconditional grace
- (26) the blessing of the covenant goes out to every poor sinner who will believe in Him
- (27) cast himself on the infinite grace of God
- (28) no (we have all sinned against light and knowledge)
- (29) to miss the mark
- (30) when he has definitely violated a specific command of God
- (31) self-will
- (32) *the man that doeth them shall live in them*
- (33) no man was ever found who could keep it

- (34) that all might realize their need and come to Him proving His grace
- (35) He puts all men on one common level
- (36) they cannot earn eternal life by any effort of their own
- (37) child-leader or child-director
- (38) walking in obedience to Him
- (39) there must be impartation of Divine life
- (40) no (of course we still retain our natural place in society)
- (41) (a) Abraham's seed  
 (b) heirs according to the promise

## **REVIEW**

- (1) false
- (2) true
- (3) true
- (4) true
- (5) false
- (6) true
- (7) *Abraham believed God, and it was counted to him for righteousness*
- (8) *In thee shall all nations be blessed*
- (9) *They that are of faith, the same are the children of Abraham*
- (10) *not of works, lest any man should boast*
- (11) c
- (12) a
- (13) b
- (14) c
- (15) a
- (16) b
- (17) b
- (18) a
- (19) c
- (20) b

## **PRE-TEST**

- (1) a
- (2) c
- (3) b
- (4) b
- (5) b
- (6) a
- (7) c
- (8) a
- (9) circumcised
- (10) another
- (11) anathema (or) accursed
- (12) apostleship
- (13) God
- (14) Gentiles

- (15) Antioch
- (16) Peter
- (17) (a) justification by faith  
(b) the reception of the Holy Spirit
- (18) true
- (19) false
- (20) true
- (21) false
- (22) true
- (23) true
- (24) true



### **STUDENT GOALS**

STEP-test date \_\_\_\_\_

Pages in STEP \_\_\_\_\_

Pages per day necessary  
to meet goal \_\_\_\_\_

### **GOAL CONTROL**

Date begun \_\_\_\_\_

Date finished \_\_\_\_\_

STEP-test score \_\_\_\_\_