

**One Year Through the Bible**

**Week 46: November 10<sup>th</sup> through 16<sup>th</sup>**

Daily Scripture Reading:	
Sunday:	Acts 1-3
Monday:	Acts 4-6
Tuesday:	Acts 7-9
Wednesday:	Acts 10-14
Thursday:	Jms. 1,2
Friday:	Jms. 3-5
Saturday:	Gal. 1-3

**(The Acts of the Apostles)**

**Acts**  
**Πράξεις**  
**Ἀπόστολων**

Focus	Witness in Jerusalem		Witness in Judea & Samaria	Witness to the Ends of the Earth					
	1:1	8:4	8:5	12:25	13:1	28:31			
Divisions	Power of the Church	Progress of the Church	Expansion of the Church	Paul's Three Journeys	Paul's Three Trials				
						1:1	2:47	3:1	8:4
Topics	Jews		Samaritans	Gentiles					
	Peter		Philip	Paul					
Place	Jerusalem		Judea & Samaria	Uttermost Part					
Time	2 Years (AD33-35)		13 Years (AD35-48)	14 Years (AD48-62)					

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*Acts is the Book of Apostolic History. The sequel to the Gospel of Luke, Acts records primarily Peter and Paul's Apostolic ministries.*

*Set in the Dispensation of the Church, Age of the Apostles, Acts presents the foundation of our present age during the charismatic period of New Testament revelation.*

**Title:** The title "Praxeis" was commonly used in Greek literature to summarize the accomplishments of outstanding men. Praxeis Apostolōn records the work of the Apostles in building the foundation of the Church.

**Author:** Luke the Evangelist is the author of Acts. (Cf. Luke 1:1-4 with Acts 1:1,2). A traveling companion of the Apostle Paul (Col. 4:14; 2<sup>nd</sup> Tim. 4:11; Philem. 24), long stretches of Acts are marked by a "we" narrative (Acts 16:10-40; 20:5-28:31).

Bible Chapter Titles	
<b>Acts</b>	
1.	Commission and Ascension
2.	Pentecost
3.	Lame Man Healed
4.	The First Persecution
5.	Ananias and Sapphira
6.	The First Deacons
7.	Stephen and Martyrdom
8.	Philip and the Eunuch
9.	Saul's Conversion on the Damascus Road
10.	Peter and Cornelius
11.	Peter Vindicates Ministry to the Gentiles
12.	Peter in Prison
13-14.	1 <sup>st</sup> Missionary Journey
<b>James</b>	
1.	Ask For Wisdom Chapter
2.	Relationship of Faith and Works
3.	Tongue Chapter
4.	The Rebuke of Worldliness
5.	Practical Pointers on Riches, Patience, & Prayer
<b>Galatians</b>	
1.	Gospel Perversion by False Teachers
2.	Legalism vs. Grace
3.	Abrahamic Covenant

Week 46: November 10<sup>th</sup> through 16<sup>th</sup>

**Acts 1**

1. The Gospel of Luke closed with the Lord instructing His disciples to remain in Jerusalem until they were clothed with power (Lk. 24:41-49), and His ascension to heaven (Lk. 24:50-53).
2. The Book of Acts begins with the Lord's ascension and the events which followed (Acts 1:1-11).
  - a. The Dispensation of the Church is not a stewardship that is tied to prophecy (times or epochs) (Acts 1:7).
  - b. The Dispensation of the Church is a stewardship that is tasked with world evangelism (Acts 1:8).
  - c. Every believer in the Dispensation of the Church is a martyr. *μάρτυς* #3144: *witness*.
  - d. Every believer in the Dispensation of the Church is admonished not to stand around uselessly, but to be found faithfully serving when the Lord does return (Acts 1:11).
3. The Eleven returned to Jerusalem, and began a daily prayer ministry there with the women who financially supported Jesus' ministry, as well as His earthly family (Acts 1:12-14). This exemplified the first priority for the Church: prayer.
4. Peter led a group of approximately 120 of the Lord's disciples in a prayer meeting to appoint a replacement for Judas Iscariot in The Twelve Apostles of the Lamb (Acts 1:15-26 cf. 2:14; 6:2; Matt. 19:28).

**Acts 3**

1. The Dispensation of the Church began on the first Day of Pentecost following the crucifixion and resurrection (Acts 2:1-4).
  - a. The Apostles and other believers in the upper room in Jerusalem received the filling of the Holy Spirit.
  - b. The Spirit manifested Himself through them with miraculous linguistic ability for Jewish evangelism.
2. The blessing of Tongues on Pentecost provided for the Gospel of Jesus Christ to be proclaimed to the believing Jews who were saved under the Dispensation of Israel (Acts 2:5-41).
  - a. They are "devout men" (*εὐλαβῆς* #2126 v.5) a term only used of believers.
  - b. Peter explains that the outpouring of the Holy Spirit is a prophesied feature of the coming Kingdom (vv.14-21; Joel 2:28-32).
    - 1) Peter does not claim that Joel 2 is entirely fulfilled by this Acts 2 event.

- 2) Joel 2 highlights Prophecy, but Acts 2 featured Tongues.
  - 3) Joel 2 indicates a world-wide outpouring of the Holy Spirit, but Acts 2 records a limited outpouring of the Holy Spirit to the Apostles in the upper room, followed by an outpouring upon 3000 additional souls. Subsequent passages in Acts record the progressive outpourings of the Holy Spirit upon believers ignorant of the Gospel of Jesus Christ.
    - c. The Jewish believers were pierced to the heart, and ushered into the Church as the Gospel of Jesus Christ was made clear (Acts 2:37-41).
3. Following Pentecost, Jerusalem Bible Church<sup>†</sup> established a four-fold pattern of activity (Acts 2:42-47).
  - a. Devotion to Apostolic teaching, fellowship, partaking communion, and corporate prayer.
  - b. Observation of Apostolic miracles, establishing the authority for New Testament Scriptures.
  - c. Mutual financial support for one another in the face of immediate national persecution.
  - d. Daily ministering to one another and witnessing to the lost.

**Acts 3**

1. Chapter three details the first recorded Apostolic miracle (Acts 3:1-11), and Peter's subsequent sermon (Acts 3:12-26).
2. Peter & John performed a miracle similar to that which the Lord had done (Jn. 5:1-9).
3. Peter & John denied that the power was theirs, but belonged to the glorified Jesus Christ (Acts 3:13,16).
4. Peter & John proclaimed the Gospel to the astonished crowd, making it crystal clear that faith in Christ was the only means for obtaining salvation (Acts 3:16,19; for repent and turn cf. 1<sup>st</sup> Thess. 1:9).

**Acts 4**

1. Peter & John came under Sanhedrin attack, even as Jesus Christ had done (Acts 4:1ff.).
2. The Lord had fed 5,000 on one occasion, but Peter & John led 5,000 to the Lord on this occasion (Acts 4:2).
3. The Sadducees were the most alarmed at the Apostles' message because it was a resurrection message.

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<sup>†</sup> Pastor Bob's nick-name for the local church of believers at Jerusalem.

## One Year Through the Bible

### Week 46: November 10<sup>th</sup> through 16<sup>th</sup>

- a. Peter used the opportunity to preach the Gospel of Jesus Christ to the Sanhedrin itself (Acts 4:8-12).
- b. The council was at a loss for what to do with Peter & John. They ended up issuing a gag-order that the Apostles rejected (Acts 4:13-22).
4. Following their release, Peter & John led Jerusalem Bible Church<sup>†</sup> in a corporate prayer meeting that shook the walls (Acts 4:23-31a).
5. As a result of their specific prayer request, the ministry of the Holy Spirit through them became a bold & confident speaking ministry (Acts 4:31b).
6. The communal survival of Jerusalem Bible Church<sup>†</sup> is once again outlined (Acts 4:32-35), introducing Barnabas to the narrative of Acts (Acts 4:36,37).

P= It is important to understand that the communal living of the infant church in Jerusalem was not commanded by Scripture, the Lord, or His Apostles. It was the temporal-life application of the spiritual-life fruit of the Spirit (unconditional love).

#### Acts 5

1. Ananias and Sapphira were caught up in the charity fervor and sinfully attempted to deceive the Church with an untrue endowment (Acts 5:1-11).
2. The Apostles' popularity soared as their healing ministry was publicized, once again in imitation of the Lord's earthly ministry (Acts 5:12-16).
3. The Twelve are jailed by the Sadducees, released by an angel (whom the Sadducees do not believe in), and continued their daily teaching in the temple (Acts 5:17-25).
  - a. The Jewish Council then re-arrested the Twelve, and tried them for violating the previous gag-order (Acts 5:26-28).
  - b. When the Twelve confessed their "guilt," the council intended to execute them (Acts 5:29-32).
  - c. The Pharisee Rabbi Gamaliel takes a stand and delivers a message of wisdom (Acts 5:33-39).
4. The Apostles considered it a privilege to suffer shame for the name of Jesus Christ, and were emboldened to teach & preach all the more (Acts 5:40-42).

#### Acts 6

1. A problem arose in Jerusalem Bible Church<sup>†</sup> which required the Apostles to appoint servant-helpers (Acts 6:1-6).

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<sup>†</sup> Pastor Bob's nick-name for the local church of believers at Jerusalem.

- a. The servant-helpers were tasked with day-to-day practical duties within the Church.
- b. Their ministry freed the Apostles to devote themselves to prayer, and the ministry of the Word (in that order).
- c. Seven such men were established, according to the Apostle's estimate of the work-load. This event introduces Stephen to the Acts narrative.
- d. These servant-helpers were also empowered to perform miracles with delegated authority from the Apostles.
2. Of all the servant-helpers, Stephen came under fire from a particular "Synagogue of Freedmen." This synagogue arrested Stephen, and filed malicious charges against him with the Sanhedrin (Acts 6:9-15).

#### Acts 7

1. Chapter 7 details Stephen's trial, where he delivers an entire "Walk Thru the Bible" evangelistic Bible class, covering Abraham to Solomon (Acts 7:1-50).
2. Stephen closes his message with a rebuke for the stiff-necked Sanhedrin (Acts 7:51-53), who promptly executed him under mob-justice (Acts 7:54-60).
3. This event introduces Saul of Tarsus to the Acts narrative.
  - a. Saul was a young man entrusted giving his ascent to the mob justice (Acts 7:58).
  - b. Saul cast his vote for Stephen's execution as a voting member of the Pharisee party within the Sanhedrin (Acts 8:1; 22:20; 26:10).

#### Acts 8

1. The death of Stephen marked the beginning of the Church's first great persecution—headed up by the crusader Saul of Tarsus (Acts 8:1-3).
2. The Lord directed for the persecution to spread the Gospel message in accordance with the Great Commission (Acts 8:4; 11:19).
3. After having been scattered, the servant-helper Philip (the Evangelist, Acts 21:8) bore tremendous fruit in Samaria (Acts 8:5-13).
4. The Apostles in Jerusalem dispatched Peter & John to Samaria to bestow the Holy Spirit upon the new believers (Acts 8:14-25).
5. Philip's next work assignment was to an Ethiopian court official (Acts 8:26-40).

**Week 46: November 10<sup>th</sup> through 16<sup>th</sup>**

**Acts 9**

1. Chapter 9 describes the Lord's first personal appearance to Saul of Tarsus, on the Damascus Road.
2. Saul received permission from the High Priest in Jerusalem to travel to various foreign lands and persecute the Church (in violation of Roman Law) (Acts 9:1,2; 26:11).
3. On the road to Damascus, the Lord appeared to Paul in the blinding light of His glory (Acts 9:3-9; 22:3-11; 26:9-18).
  - a. His companions were blinded and heard the voice, but not the message (Acts 9:7; 22:9).
  - b. Saul's one question for the Lord (Gr: κύριος, Heb: יהוה): identify Yourself by name.
  - c. The Lord's message was more of a commission than an invitation (Acts 22:10; 26:16-18).
  - d. Paul was the last-call for the Lord in commissioning His Apostles (1<sup>st</sup> Cor. 15:8).
4. Saul was led into Damascus where he fasted and prayed, and received prophetic visions for three days (Acts 9:8,9,12).
5. Ananias of Damascus is the disciple on hand to minister to Saul and bring him into the fellowship of believers at Damascus Bible Church<sup>†</sup> (Acts 9:10-19).
6. Saul began an evangelistic preaching ministry in Damascus "for several days" proclaiming Jesus in the synagogues (Acts 9:20).
  - a. This was quite the shock to his fellow Jews.
  - b. At some point, Saul sojourned in Arabia (Gal. 1:17) to receive the mystery revelation of the Church Age from the Lord Jesus Christ (Gal. 1:12; 2:2; 1<sup>st</sup> Cor. 11:23a; Acts 20:35).
7. Saul came to Damascus in order to persecute the Way, but had to flee Damascus because of Jewish persecution against the Way (Acts 9:22-25).
8. Saul's first visit to Jerusalem as an Apostle demonstrated a reluctance on the part of Jerusalem Bible Church to accept him.
  - a. Barnabas, however, was a testimony to grace (Acts 9:26-28).
  - b. After a short stay, Saul was forced to flee Jerusalem because of a murder plot against him by his fellow Hellenistic Jews (Acts 9:29,30).
  - c. A Divine result of Saul's acceptance of Jesus as the Christ was a blessing to all Judea, Galilee, & Samaria (Acts 9:31).

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<sup>†</sup> Pastor Bob's nick-name for the local church of believers at Damascus.

9. Chapter 9 concludes with the ministry of Peter through Lydda, Sharon, and Joppa (Acts 9:32-43). Peter's ministry was remarkably imitative of Jesus Christ.
  - a. While teaching in Lydda Bible Church, Peter healed a paralytic named Aeneas (vv.32-35).
  - b. While teaching in Joppa Bible Church, Peter restored physical life to a girl named Tabitha (vv.36-43).

**Acts 10**

1. A Centurion named Cornelius was a God-fearing believer, with a believing household (Acts 10:1,2; cf. 11:17).
  - a. He and his household will be ushered into the Church through the Baptism of the Holy Spirit.
  - b. Peter will learn and teach how the new Dispensation includes both Jews and Gentiles as stewards of God's plan and program.
2. The Lord sovereignly directed Cornelius to seek Peter (Acts 10:3-8), and directed Peter to accept Cornelius' invitation (Acts 10:9-23a).
3. Cornelius expected to meet the Christ, but instead met His representative Apostle—Peter (Acts 10:23b-26).
4. Peter taught a Bible class to the assembled Gentile believers (Acts 10:27-43).
  - a. When these Gentile believers accepted the message of the crucified Christ, they were Baptized by the Holy Spirit and ushered into the Dispensation of the Church (Acts 10:44-48).
  - b. Thus, Caesarea Bible Church was established.

**Acts 11**

1. When Peter returned to Jerusalem, the Jewish believers in Jerusalem Bible Church there were disapproving of his fellowship with the uncircumcised (Acts 11:1-3).
  - a. Persecution was the infant Church's greatest external threat in Jerusalem.
  - b. Legalism was the infant Church's greatest internal threat in Jerusalem.
2. Peter reviewed his ministry in Caesarea and encouraged the Jewish believers to rejoice in the grace of this new dispensation (Acts 11:4-18).
3. Saul's Jerusalem persecution resulted in believers scattering out from Jerusalem (Acts 11:19). An amazing local church was planted at that time in the Syrian city of Antioch (Acts 11:20-30).
  - a. Evangelists were leading great numbers to Christ in Antioch, and Jerusalem Bible Church

## One Year Through the Bible

### Week 46: November 10<sup>th</sup> through 16<sup>th</sup>

- realized that Antioch Bible Church needed proper leadership (Acts 11:20,21).
- b. The Apostle Barnabas (Acts 14:14; Gal. 2:9; 1<sup>st</sup> Cor. 9:6) was designated to continue the evangelism, and build them up with solid Apostolic teaching (Acts 11:22-24).
  - c. Barnabas needed an assistant for the growing work of service in Antioch. He sent to Tarsus and brought Saul to help in the work (Acts 11:25,26).
    - 1) Saul had been called to Apostolic ministry in Syria, and now worked under Barnabas in a Syrian setting.
    - 2) The partnership of Barnabas & Saul built up a powerful local church which became the first body of believers to be known as "Christians" (Acts 11:26).
  - d. When prophets from Jerusalem Bible Church announced a coming famine, the grace-oriented believers of Antioch Bible Church sent a love offering (Acts 11:27-30). This event introduces the Prophet Agabus to the Acts narrative.

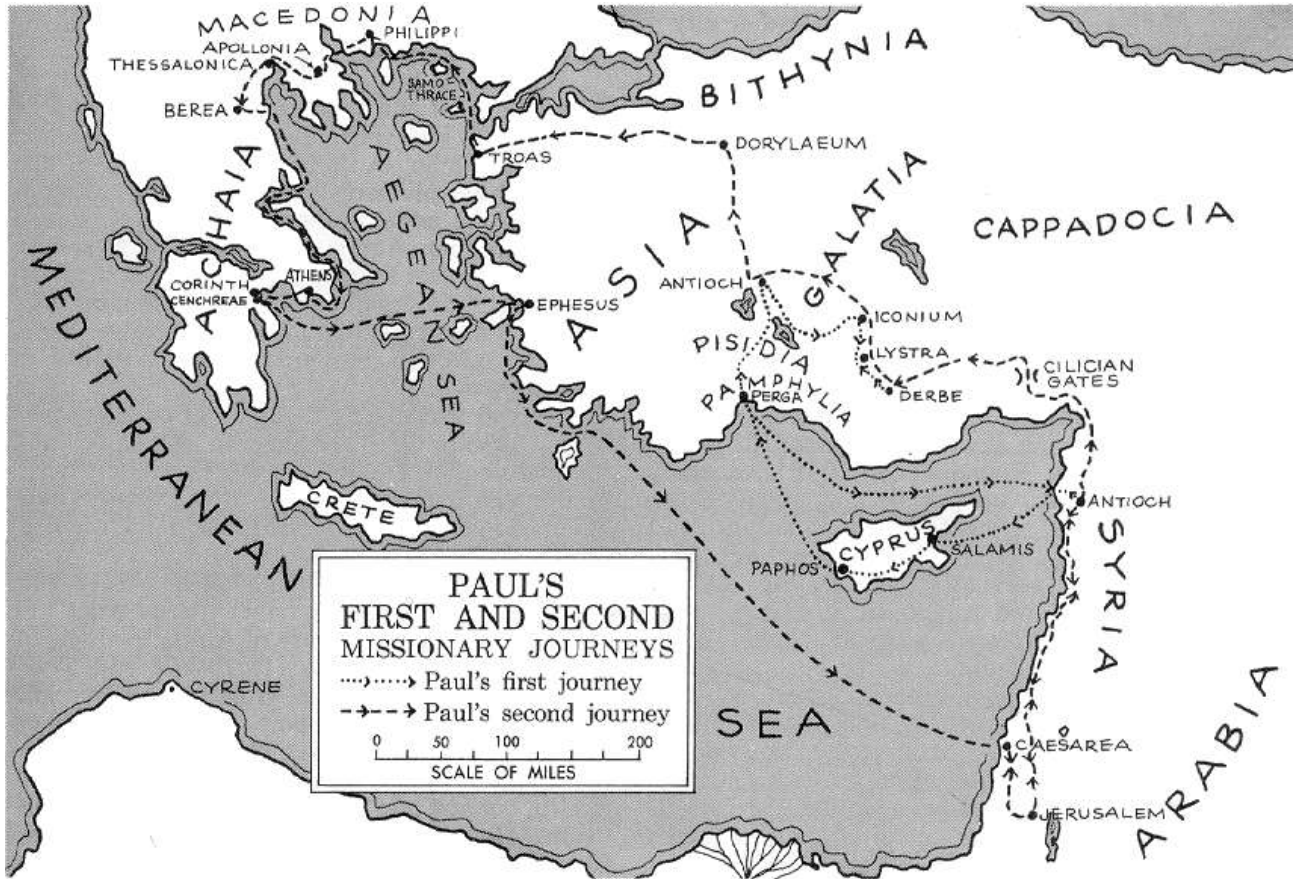
#### Acts 12

1. James, the son of Zebedee, became the first Apostle of the Church to be martyred when Herod put him to the sword (Acts 12:1,2).
2. Herod found that his popularity increased among the Jews when he increased his persecution of the Christians, so he jailed Peter (Acts 12:3).
  - a. The believers in Jerusalem assembled in a private home (owned by Mary, the mother of John-Mark) and held a corporate prayer meeting for Peter's protection (Acts 12:5).

- b. It was easier for Peter to get out of jail than to get into the prayer meeting!
3. Herod met with a terrible end (Acts 12:20-23), but the Christians he persecuted thrived (Acts 12:24).
4. John-Mark is introduced to the Acts narrative when he joins Barnabas and Saul for their return to Antioch (Acts 12:25).

#### Acts 13

1. Barnabas and Saul built up the believers of Antioch Bible Church, and equipped teachers to lead that church once they departed (Acts 12:1-3).
2. The Holy Spirit instructed Barnabas and Saul to undertake a missionary journey of evangelism, local church planting, and the appointing of elders (Acts 12:4ff.).
3. "The First Missionary Journey" was a tour of Cyprus and south-central Turkey.
  - a. Barnabas, Saul, and John-Mark arrived on Cyprus at the east coast city of Salamis. Their evangelism began in the Jewish synagogues.
  - b. They traveled throughout the island.
  - c. In the west coast city of Paphos, their conflict with a false-prophet/magician produced fruit in the Roman proconsul's soul.
4. The conflict with Elymas Bar-Jesus marks the point where Saul becomes known as Paul. It also marks the point when Paul's name appears before Barnabas' in the Acts narrative.
5. John-Mark departed from the Paul & Barnabas party for unstated reasons (Acts 13:13) that will become a source of division later on (Acts 15:36-41).



6. Paul's sermon in Pisidian Antioch illustrates his approach to the Gospel when preaching to Jews: an Old Testament Walk-Through, followed by a summary of the ministries of John the Baptist and Jesus of Nazareth, and concluding with an appeal to faith in Christ (Acts 13:16-41).
7. The message was so powerful that the people begged them to stay through the following week, and many became saved (Acts 13:42,43).
8. The extra week also gave the enemies of the Gospel time to prepare their attack (Acts 13:44-52).
9. "As many as had been appointed to eternal life believed" illustrates the relationship of Sovereignty in Divine election to faith in human reception of salvation (Acts 13:48).
10. Paul & Barnabas moved on, but Pisidian-Antioch Bible Church had been founded (Acts 13:52).

#### Acts 14

1. Paul & Barnabas enjoyed another successful mission in Iconium—leading many to Christ, but sparking violent opposition (Acts 14:1-7).
2. In Lystra, they were considered to be the Greek gods Zeus and Hermes, because of the mighty power they demonstrated (Acts 14:8-18).
3. The Jewish enemies from Pisidian Antioch and Iconium pursued the Apostles to Lystra and influenced the mob there to stone Paul (Acts 14:19; 2<sup>nd</sup> Cor. 12:1-7).
4. Not even being stoned to death kept Paul from completing the missionary journey (Acts 14:20ff.).
5. Paul & Barnabas founded local churches in each city, appointing elders to continue the teaching ministry (Acts 14:21-23).
6. Returning to Antioch Bible Church, the Apostle-missionaries blessed the saints with their good report (Acts 14:24-28).

# James Ἰάκωβος

James is the Book of New Testament wisdom literature. Another title could be: "Proverbs for the Church" as a practical exposition of faith-works.

The first Scripture to be written since Malachi takes the Truth of the Old Testament and applies it through the perspective of grace.

James makes reference to Abraham, Rahab, Job, Elijah. He makes reference to the Law and to the Ten Commandments. James includes allusions to passages in 21 OT books: (Genesis through Deuteronomy, Joshua, 1<sup>st</sup> Kings, Psalms, Proverbs, Ecclesiastes, Isaiah, Jeremiah, Ezekiel, Daniel, and 7 out of 12 Minor Prophets).

**Title:** The Greek title, Yakōbos comes from the first word of James 1:1. Hebrew "Jacob" becomes Greek and English James, with the Book named for the author who delivered the message.

**Author:** James, the ½ brother of Jesus Christ was an unbeliever during the Lord's earthly ministry (Jn. 7:5), becoming saved after

Focus	Test of Faith		Characteristics of Faith		Triumph of Faith						
	1:1	1:18	1:19	5:6	5:7		5:20				
Divisions	Purpose of Tests	Source of Temptation	The Outward Demonstration of the Inner Faith		Endures Awaiting Christ's Return	Prays for the Afflicted	Confronts the Erring Brother				
								1:1	1:12	1:13	1:18
Topics	Development of Faith		Works of Faith		Power of Faith						
	Response of Faith		Reality of Faith		Reassurance of Faith						
Place	Probably Jerusalem										
Time	AD46-49										

His resurrection (Acts 1:14). Called as an Apostle through a personal Resurrection appearance of Christ (1<sup>st</sup> Cor. 15:7a; Gal. 1:19), James became the leader of the Jerusalem church (Acts 15:13ff.; Gal. 2:9).

## James 1

- James did not introduce himself as the brother of the Lord Jesus Christ, but as a bond-servant of God and of the Lord Jesus Christ (Jms. 1:1).
- The Book of James consists of a general sermon, developing wisdom principles for believers in the Dispensation of the Church.
  - He addressed a general Jewish audience (v.1).
  - He addressed every believer who encounters various trials (v.2).
- "Consider it all joy, my brethren, when you encounter various trials" (Jms. 1:2-4). This is the theme for the Book, and establishes the context for the material which follows.
  - Tested faith produces steadfast endurance (v.3).
  - Steadfast endurance works to produce a complete believer (v.4).
- The tested and steadfast believer understands the privilege and power of prayer (Jms. 1:5-8).

- He is perfect and complete because he is intimate with the Father.
  - He lacks nothing because he is intimate with the Father.
- This believer considers financial trials to be a joy (Jms. 1:9-11).
  - This believer utilizes grace provision from the Father, and perseveres under trial (Jms. 1:12-21).
  - The tested and steadfast believer lives the Word that he hears (Jms. 1:22-25).
  - The tested and steadfast believer bears fruit through Godly deeds, words, and thoughts (Jms. 1:26).
  - The tested and steadfast believer expresses unconditional love while maintaining personal holiness (Jms. 1:27).

## James 2

- The tested and steadfast believer demonstrates the Royal Law of Liberty (Jms. 2:1-13).

Week 46: November 10<sup>th</sup> through 16<sup>th</sup>

- a. The Law of Liberty does not show favoritism (vv.1-7,9).
- b. The Law of Liberty exercises love to one another with mercy (vv.8,10-13).
- 2. The tested and steadfast believer demonstrates his faith through the works that he does—resulting in his experiential justification (Jms. 2:14-26).
  - a. Without external deeds of faith, a believer has no observable witness.
  - b. External deeds of faith are the only means by which faith becomes perfected.

**James 3**

1. The tongue is a difficult thing to master, and therefore not many should become teachers (Jms. 3:1-12).
2. The mental-attitude must also be mastered, manifesting the wisdom from above while rejecting the wisdom from below (Jms. 3:13-18).

(The Epistle to the)

# Galatians

## Πρὸς Γαλάτας

*Galatians is the Book of Law versus Grace. The Apostle Paul's first epistle characterizes his entire ministry in revealing the grace of God to the Church.*

*Galatians was written to believers who had been saved by grace, but returned to legalism for their subsequent walk. As a result, it is a practical book for believers in every generation.*

**Title:** Pros Galatas “to the Galatians” is named for the recipients of the epistle (Gal. 1:2).

**Author:** The Apostle Paul, formerly known as Saul of Tarsus.

**Galatians 1**

1. Paul's letter to the Galatians was addressed to the local churches in

**James 4**

1. The wisdom from above teaches the grace perspective of prayer (Jms. 4:1-3).
2. God's wisdom warns against friendship with the κόσμος and promotes humility and intimacy with God (Jms. 4:4-10).
3. God's wisdom promotes grace over condemnation in our thinking towards one another (Jms. 4:11,12).
4. God's wisdom establishes a proper perspective on time (Jms. 4:13-16).
5. God's wisdom convicts us on sins of omission (Jms. 4:17).

**James 5**

1. God's wisdom demonstrates the valuation of spiritual and temporal riches (Jms. 5:1-6).
2. It teaches the value of patience (Jms. 5:7-12).
3. It urges believers to engage in an effective prayer ministry (Jms. 5:13-20).
4. It motivates believers to turn one another back from the perils of sin (Jms. 5:19,20).

Saved by grace, called by grace, serving through grace, Paul teaches the infinite value of grace.

Focus	Gospel of Grace Defended		Gospel of Grace Explained			Gospel of Grace Applied		
	1:1	2:21	3:1	4:31	5:1	6:18		
Divisions	Paul's Apostleship	Paul's Authority	Justification by Faith not Works	Justification by Faith not the Law	Law and Grace Cannot Coexist	Position and Practice of Liberty	Power for Liberty	Performance in Liberty: Fruits of the Spirit
	1:1	1:24 2:1 2:21	3:1 3:9 3:10 4:20	4:21 4:31	5:1 5:15 5:16 5:26	6:1 6:18		
Topics	Biographical Explanation		Doctrinal Exposition			Practical Exhortation		
	Authentication of Liberty		Augmentation for Liberty			Application of Liberty		
Place	South Galatian Theory: Syrian Antioch North Galatian Theory: Ephesus or Macedonia							
Time	South Galatian Theory: AD49 North Galatian Theory: AD53-56							



## One Year Through the Bible

### Week 46: November 10<sup>th</sup> through 16<sup>th</sup>

- the Galatian region of modern Turkey (Gal. 1:2).
- a. These were the local churches established by Paul & Barnabas on their First Missionary Journey (Acts 13&14).
  - b. This letter was a rebuke for the Galatians' departure from grace and return to Judaistic legalism (Gal. 1:6).
2. Those who proclaim a Gospel message other than the Biblical Gospel message are ἀνάθεμα #331; anathema; *delivered up to God for immediate destruction*.
    - a. False gospel messages can be preached to unbelievers, obscuring the true issue and hindering salvation (Matt. 23:13).
    - b. False gospel messages can be preached to baby believers, confusing the true issues and hindering edification (Gal. 1:7; 3:1).
  3. Paul admonished the Galatians that the Truth he delivered to them was not of human origin, but personally given by the Lord Jesus Christ (Gal. 1:11,12).
  4. In order to make this point clear, Paul composed a bit of an autobiography.
    - a. He detailed how his former manner of life was transformed (Gal. 1:13-16a).
    - b. He detailed his training in Arabia (Gal. 1:16b,17).
    - c. He detailed his cursory association with other true Apostles, noting how his Syrian and Cilician ministries were independent of any other Apostolic contributions (Gal. 1:18-24).

#### Galatians 2

1. Paul's autobiography comes about to the very issue he is addressing with the Galatians—the problem of a believer falling away from grace and returning to legalism.
2. Paul described a journey to Jerusalem in the company of Barnabas and Titus (Gal. 2:1-5).
  - a. Some associate this trip with the Grace & Law conference of Acts 15.
  - b. It is better to associate this trip with the famine relief mission of Acts 11:27-30.
  - c. On this journey, false brethren (Jews) infiltrated Jerusalem Bible Church intending to subject the believers there to legalism (Gal. 2:4).
3. The Apostles Paul and Barnabas departed from the Apostles James and Peter and John (Gal. 2:6-10).
  - a. They parted in fellowship with one another.
  - b. They understood that each Apostle had been given a different burden.

- 1) Peter's was a burden to the Jews, and he used his Aramaic nickname Cephas to minister to the Aramaic-speaking Jews.
  - 2) Paul's was a burden to the Gentiles (despite personal patriotism for his fellow Jews).
  - c. They agreed to the principles of grace and the unity of the Church.
4. Paul saw how the dangerous threat of legalism in Jerusalem affected Peter on a subsequent visit of Peter's in Antioch (Gal. 2:11-21).
    - a. The influence of false brethren in Jerusalem developed into a distinctive "party of the circumcision" (NAS) or "circumcision group" (NIV) (v.12b).
    - b. The Apostle James got caught up in the Judaistic legalism (v.12a).
    - c. When the Apostle Peter compromised on the grace issue, Paul rebuked him privately (vv.11,12).
    - d. Peter continued in the hypocrisy and influenced many others in the same manner—even Barnabas was carried away (v.13)—so Paul launched into a public rebuke and exhortation to grace (vv.14-21).

#### Galatians 3

1. Having established that the message of Jesus Christ is a message of grace (Gal. 1), and that even Apostles like Peter, James, & Barnabas can be side-tracked into legalism (Gal. 2), Paul returns his focus to the Galatian local churches (Gal. 3:1).
2. Paul's logical argument was phrased as a question: Was your salvation achieved by the Law, or by faith? (Gal. 3:2)
3. This logic showed how spiritual maturity must likewise be achieved through faith rather than through the Law (Gal. 3:3).
4. The Galatians were encouraged by the reality that their faith in Christ justified them in the pattern of Abraham's faith as "sons of Abraham" (Gal. 3:6-9).
5. The Law was a "curse," but salvation by grace through faith is a blessing (Gal. 3:10-14).
6. The Mosaic Law, coming 430 years after the Abrahamic Covenant could not and did not invalidate or nullify the promise of blessing through the Seed (Christ) (Gal. 3:15-18).