

I. The Sufficiency of Faith (1-14)

**1 O foolish Galatians!** Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified.

Acts 13:23; 14:1-10  
I Cor 2:2  
Heb 2:3-4

A series of rhetorical questions (Phil 2:1)

Paul asks them to revisit their conversion  
Did they receive God's Spirit by completing a list of formal statues or by responding to the message with faith?

**2** Let me ask you only this: Did you receive the Spirit by **works of the law** or by **hearing with faith**? <- *Works of the law vs. Hearing with faith* (Rom 3:19-26)

**"foolish"**

-A doctrine of salvation by works foolishly denies the need for grace and declares the death of Jesus unnecessary.

**3** Are you so foolish? Having begun by the **Spirit**, are you now being perfected by the **flesh**? <- *Spirit vs. Flesh* (5:16-26)

-Paul had clearly taught the true gospel to them, and it was attested by mighty works.

**4** Did you suffer so many things in vain—if indeed it was in vain?

**"suffer"**

-Apparently the Galatians had suffered for their faith in Christ

**5** Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—

*Paul revisits the first question from God's perspective*

**6** just as Abraham "**believed God, and it was counted to him as righteousness**"? *Gen 15:1-6 - Why is this significant?*

Abraham was found to be righteous:

- Before the Law
- Before he was circumcised
- Rom 4

**7** Know then that it is those of faith who are the sons of Abraham.

**8** And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." < *Gen 12:1-3*

The Law is utterly insufficient in its ability to bring men to salvation. This limitation is not with the Law, but with man's inability to keep the law perfectly.

This promise was fulfilled in Jesus Christ - Abraham's descendant  
*Gen 22:17,18*

**9** So then, those who are of faith are blessed along with Abraham, the man of faith.

**10** For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them."

In 3:6 to 4:7 Paul employs an alternating argument in comparing Faith with Law:

**Faith**

- 3:6-9 "Abraham"
- 3:15-18 "covenant"
- 3:23-29 "heirs"

**Law**

- 3:10-14 the "curse"
- 3:19-22 "transgressions"
- 4:1-7 "bondage"

**11** Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith." *Habakkuk 2:4*

*Deut 27:26  
Rom 3:23  
James 2:8-13*

**12** But the law is not of faith, rather "The one who does them shall live by them." *Lev 18:5*

**13** Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"—

*Deut 21:23  
Matt 20:28  
I Tim 2:6  
I Cor 6:20; 7:23  
Titus 2:14*

**14** so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

This handout can be downloaded in PDF format from: (teamagee.com/galatians2024)

II. The Purpose of  
the Law (15-29)

-lit. "I speak  
as a man"

-Rom 3:5; 6:19;  
7:1-3  
-1 Cor 9:8

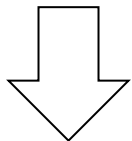
Why was the law  
given?

-To bring knowledge  
of sin (v. 19)

-So the promise of  
salvation by faith  
in Christ might be  
given to those who  
believe (v. 22)

Does this mean that  
those of faith are  
not required to  
obey God?

James 2:14-26  
Rom 6:1-4  
Eph 2:8-10



Gal 5:13-26

<sup>15</sup>To give a human example, brothers: even with a **man-made covenant**, no one annuls it or adds to it once it has been ratified.

God's covenant  
with Abraham  
-Gen 15  
-Heb 6:13-15

<sup>16</sup>Now the promises were made to Abraham and to his **offspring**. It does not say, "And to **offsprings**," referring to many, but referring to one, "And to your **offspring**," who is Christ.

The promises made to  
Abraham cannot be  
considered fulfilled  
solely in the period  
prior to the giving  
of the law on Sinai  
and hence must be in  
effect eternally.

<sup>17</sup>This is what I mean: **the law**, which came **430 years** afterward, does not annul a covenant previously ratified by God, so as to make the promise void. <-Exo 12:40

<sup>18</sup>For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

Paul answers an  
anticipated question

<sup>19</sup>Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.

Acts 7:53  
Heb 2:1-2  
Rom 3:19-20  
Rom 5:20  
Rom 7:9

<sup>20</sup>Now an intermediary implies more than one, but God is one.

<sup>21</sup>Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law.

The law was NEVER  
intended to be a  
means of salvation!  
-Rom 3:19-20

<sup>22</sup>But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

Rom 11:32

<sup>23</sup>Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed.

<sup>24</sup>So then, the law was our **guardian** until Christ came, in order that we might be justified by faith.

παιδαγωγός-paidagōgos  
-lit. a trainer of  
boys, i.e. a tutor  
-KJV - "schoolmaster"  
-NASB - "tutor"

<sup>25</sup>But now that faith has come, we are no longer under a guardian,

<sup>26</sup>for in Christ Jesus you are all sons of God, through faith.

<sup>27</sup>For as many of you as were baptized into Christ have put on Christ.

Rom 6:3,4

<sup>28</sup>There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you **are all one in Christ Jesus**.

Rom 10:10-13  
Eph 2:11-22

<sup>29</sup>And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

Pressure from Judaizers

**Acts 15:1-35 (ESV)**

<sup>1</sup> But some men came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved." <sup>2</sup> And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. <sup>3</sup> So, being sent on their way by the church, they passed through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and brought great joy to all the brothers. <sup>4</sup> When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them. <sup>5</sup> But some believers who belonged to the party of the Pharisees rose up and said, "It is necessary to circumcise them and to order them to keep the law of Moses." <sup>6</sup> The apostles and the elders were gathered together to consider this matter. <sup>7</sup> And after there had been much debate, Peter stood up and said to them, "Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. <sup>8</sup> And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us, <sup>9</sup> and he made no distinction between us and them, having cleansed their hearts by faith. <sup>10</sup> Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear? <sup>11</sup> But we believe that we will be saved through the grace of the Lord Jesus, just as they will." <sup>12</sup> And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles. <sup>13</sup> After they finished speaking, James replied, "Brothers, listen to me. <sup>14</sup> Simeon has related how God first visited the Gentiles, to take from them a people for his name. <sup>15</sup> And with this the words of the prophets agree, just as it is written, <sup>16</sup> "'After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, <sup>17</sup> that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things <sup>18</sup> known from of old.'" <sup>19</sup> Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, <sup>20</sup> but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. <sup>21</sup> For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues." <sup>22</sup> Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers, <sup>23</sup> with the following letter: "The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings. <sup>24</sup> Since we have heard that some persons have gone out from us and troubled you with words, unsettling your minds, although we gave them no instructions, <sup>25</sup> it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul, <sup>26</sup> men who have risked their lives for the sake of our Lord Jesus Christ. <sup>27</sup> We have therefore sent Judas and Silas, who themselves will tell you the same

things by word of mouth. <sup>28</sup> For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements: <sup>29</sup> that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell." <sup>30</sup> So when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter. <sup>31</sup> And when they had read it, they rejoiced because of its encouragement. <sup>32</sup> And Judas and Silas, who were themselves prophets, encouraged and strengthened the brothers with many words. <sup>33</sup> And after they had spent some time, they were sent off in peace by the brothers to those who had sent them. <sup>34</sup><sup>35</sup> But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also.

### **Galatians 1:6-10 (ESV)**

<sup>6</sup> I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel— <sup>7</sup> not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. <sup>8</sup> But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. <sup>9</sup> As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed. <sup>10</sup> For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ.

### **Jesus Publicly Portrayed by Paul**

#### **Acts 13:13-25 (ESV)**

<sup>13</sup> Now Paul and his companions set sail from Paphos and came to Perga in Pamphylia. And John left them and returned to Jerusalem, <sup>14</sup> but they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the synagogue and sat down. <sup>15</sup> After the reading from the Law and the Prophets, the rulers of the synagogue sent a message to them, saying, "Brothers, if you have any word of exhortation for the people, say it." <sup>16</sup> So Paul stood up, and motioning with his hand said: "Men of Israel and you who fear God, listen. <sup>17</sup> The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. <sup>18</sup> And for about forty years he put up with them in the wilderness. <sup>19</sup> And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance. <sup>20</sup> All this took about 450 years. And after that he gave them judges until Samuel the prophet. <sup>21</sup> Then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. <sup>22</sup> And when he had removed him, he raised up David to be their king, of whom he testified and said, 'I have found in David the son of Jesse a man after my heart, who will do all my will.' <sup>23</sup> Of this man's offspring God has brought to Israel a Savior, Jesus, as he promised. <sup>24</sup> Before his coming, John had proclaimed a baptism of repentance to all the people of Israel. <sup>25</sup> And as John was finishing his course, he said, 'What do you suppose that I am? I am not he. No, but behold, after me one is coming, the sandals of whose feet I am not worthy to untie.'

### **Acts 14:1-10 (ESV)**

<sup>1</sup> Now at Iconium they entered together into the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks believed. <sup>2</sup> But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brothers. <sup>3</sup> So they remained for a long time, speaking boldly for the Lord, who bore witness to the word of his grace, granting signs and wonders to be done by their hands. <sup>4</sup> But the people of the city were divided; some sided with the Jews and some with the apostles. <sup>5</sup> When an attempt was made by both Gentiles and Jews, with their rulers, to mistreat them and to stone them, <sup>6</sup> they learned of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding country, <sup>7</sup> and there they continued to preach the gospel. <sup>8</sup> Now at Lystra there was a man sitting who could not use his feet. He was crippled from birth and had never walked. <sup>9</sup> He listened to Paul speaking. And Paul, looking intently at him and seeing that he had faith to be made well, <sup>10</sup> said in a loud voice, "Stand upright on your feet." And he sprang up and began walking.

### **1 Corinthians 2:1-5 (ESV)**

<sup>1</sup> And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. <sup>2</sup> For I decided to know nothing among you except Jesus Christ and him crucified. <sup>3</sup> And I was with you in weakness and in fear and much trembling, <sup>4</sup> and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, <sup>5</sup> that your faith might not rest in the wisdom of men but in the power of God.

### **Hebrews 2:1-4 (ESV)**

<sup>1</sup> Therefore we must pay much closer attention to what we have heard, lest we drift away from it. <sup>2</sup> For since the message declared by angels proved to be reliable and every transgression or disobedience received a just retribution, <sup>3</sup> how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, <sup>4</sup> while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.

### **Faith vs. Works**

#### **Romans 3:19–26 (ESV)**

<sup>19</sup> Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. <sup>20</sup> For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

<sup>21</sup> But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— <sup>22</sup> the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup> whom God put forward as a propitiation by his

blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins.<sup>26</sup> It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

### **Abraham as an Example of Justification by Faith**

#### **Genesis 12:1-3 (ESV)**

<sup>1</sup> Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. <sup>2</sup> And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. <sup>3</sup> I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

#### **Genesis 15:1-6 (ESV)**

<sup>1</sup> After these things the word of the Lord came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great." <sup>2</sup> But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" <sup>3</sup> And Abram said, "Behold, you have given me no offspring, and a member of my household will be my heir." <sup>4</sup> And behold, the word of the Lord came to him: "This man shall not be your heir; your very own son shall be your heir." <sup>5</sup> And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be." <sup>6</sup> And he believed the Lord, and he counted it to him as righteousness.

#### **Genesis 22:15-19 (ESV)**

<sup>15</sup> And the angel of the Lord called to Abraham a second time from heaven <sup>16</sup> and said, "By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son, <sup>17</sup> I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, <sup>18</sup> and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice." <sup>19</sup> So Abraham returned to his young men, and they arose and went together to Beersheba. And Abraham lived at Beersheba.

#### **Romans 4:1-25 (ESV)**

<sup>1</sup> What then shall we say was gained by Abraham, our forefather according to the flesh? <sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup> For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." <sup>4</sup> Now to the one who works, his wages are not counted as a gift but as his due. <sup>5</sup> And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteousness, <sup>6</sup> just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: <sup>7</sup> "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; <sup>8</sup> blessed is the man

against whom the Lord will not count his sin." <sup>9</sup> Is this blessing then only for the circumcised, or also for the uncircumcised? We say that faith was counted to Abraham as righteousness. <sup>10</sup> How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. <sup>11</sup> He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, <sup>12</sup> and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised. <sup>13</sup> For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. <sup>14</sup> For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup> For the law brings wrath, but where there is no law there is no transgression. <sup>16</sup> That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, <sup>17</sup> as it is written, "I have made you the father of many nations"—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. <sup>18</sup> In hope he believed against hope, that he should become the father of many nations, as he had been told, "So shall your offspring be." <sup>19</sup> He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. <sup>20</sup> No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, <sup>21</sup> fully convinced that God was able to do what he had promised. <sup>22</sup> That is why his faith was "counted to him as righteousness." <sup>23</sup> But the words "it was counted to him" were not written for his sake alone, <sup>24</sup> but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, <sup>25</sup> who was delivered up for our trespasses and raised for our justification.

### **The Insufficiency of the Law**

#### **Deuteronomy 27:26 (ESV)**

<sup>26</sup> " 'Cursed be anyone who does not confirm the words of this law by doing them.' And all the people shall say, 'Amen.'

#### **Romans 3:21-26 (ESV)**

<sup>21</sup> But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— <sup>22</sup> the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup> whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. <sup>26</sup> It was to show his righteousness

at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

**James 2:8-13 (ESV)**

<sup>8</sup> If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well. <sup>9</sup> But if you show partiality, you are committing sin and are convicted by the law as transgressors. <sup>10</sup> For whoever keeps the whole law but fails in one point has become accountable for all of it. <sup>11</sup> For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do murder, you have become a transgressor of the law. <sup>12</sup> So speak and so act as those who are to be judged under the law of liberty. <sup>13</sup> For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.

**Habakkuk 2:4 (ESV)**

<sup>4</sup> "Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith.

**Leviticus 18:1-5 (ESV)**

<sup>1</sup> And the Lord spoke to Moses, saying, <sup>2</sup> "Speak to the people of Israel and say to them, I am the Lord your God. <sup>3</sup> You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes. <sup>4</sup> You shall follow my rules and keep my statutes and walk in them. I am the Lord your God. <sup>5</sup> You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the Lord.

**Christ our Redeemer**

**Deuteronomy 21:22-23 (ESV)**

<sup>22</sup> "And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, <sup>23</sup> his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the Lord your God is giving you for an inheritance.

**Matthew 20:20-28 (ESV)**

<sup>20</sup> Then the mother of the sons of Zebedee came up to him with her sons, and kneeling before him she asked him for something. <sup>21</sup> And he said to her, "What do you want?" She said to him, "Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom." <sup>22</sup> Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to him, "We are able." <sup>23</sup> He said to them, "You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father." <sup>24</sup> And when the ten heard it, they were indignant at the two brothers. <sup>25</sup> But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. <sup>26</sup> It shall not be so among you.



But whoever would be great among you must be your servant,<sup>27</sup> and whoever would be first among you must be your slave,<sup>28</sup> even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

**1 Timothy 2:5-7 (ESV)**

<sup>5</sup> For there is one God, and there is one mediator between God and men, the man Christ Jesus,<sup>6</sup> who gave himself as a ransom for all, which is the testimony given at the proper time. <sup>7</sup> For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

**1 Corinthians 6:19-20 (ESV)**

<sup>19</sup> Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own,<sup>20</sup> for you were bought with a price. So glorify God in your body.

**1 Corinthians 7:17-24 (ESV)**

<sup>17</sup> Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches. <sup>18</sup> Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. <sup>19</sup> For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God. <sup>20</sup> Each one should remain in the condition in which he was called. <sup>21</sup> Were you a slave when called? Do not be concerned about it. But if you can gain your freedom, avail yourself of the opportunity. <sup>22</sup> For he who was called in the Lord as a slave is a freedman of the Lord. Likewise he who was free when called is a slave of Christ. <sup>23</sup> You were bought with a price; do not become slaves of men. <sup>24</sup> So, brothers, in whatever condition each was called, there let him remain with God.

**Titus 2:11-14 (ESV)**

<sup>11</sup> For the grace of God has appeared, bringing salvation for all people,<sup>12</sup> training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age,<sup>13</sup> waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ,<sup>14</sup> who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

**A Human Example**

**Romans 3:5 (ESV)**

<sup>5</sup> But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.)

**Romans 6:19 (ESV)**

<sup>19</sup> I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

**Romans 7:1–3 (ESV)**

<sup>1</sup> Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? <sup>2</sup> For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. <sup>3</sup> Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

**1 Corinthians 9:8 (ESV)**

<sup>8</sup> Do I say these things on human authority? Does not the Law say the same?

**God's Covenant with Abraham**

**Genesis 15 (ESV)**

<sup>1</sup> After these things the word of the LORD came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great." <sup>2</sup> But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" <sup>3</sup> And Abram said, "Behold, you have given me no offspring, and a member of my household will be my heir." <sup>4</sup> And behold, the word of the LORD came to him: "This man shall not be your heir; your very own son shall be your heir." <sup>5</sup> And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be." <sup>6</sup> And he believed the LORD, and he counted it to him as righteousness.

<sup>7</sup> And he said to him, "I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess." <sup>8</sup> But he said, "O Lord GOD, how am I to know that I shall possess it?" <sup>9</sup> He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." <sup>10</sup> And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half. <sup>11</sup> And when birds of prey came down on the carcasses, Abram drove them away.

<sup>12</sup> As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. <sup>13</sup> Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. <sup>14</sup> But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. <sup>15</sup> As for you, you shall go to your fathers in peace; you shall be buried in a good old age. <sup>16</sup> And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete."

<sup>17</sup> When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. <sup>18</sup> On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, <sup>19</sup> the land of the Kenites, the Kenizzites, the Kadmonites, <sup>20</sup> the Hittites, the Perizzites, the Rephaim, <sup>21</sup> the Amorites, the Canaanites, the Girgashites and the Jebusites."

### **Hebrews 6:13–15 (ESV)**

<sup>13</sup> For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, <sup>14</sup> saying, "Surely I will bless you and multiply you." <sup>15</sup> And thus Abraham, having patiently waited, obtained the promise.

### **Law given by Angels**

#### **Acts 7:51-53 (ESV)**

<sup>51</sup> "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. <sup>52</sup> Which of the prophets did not your fathers persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, <sup>53</sup> you who received the law as delivered by angels and did not keep it."

#### **Hebrews 2:1-4 (ESV)**

<sup>1</sup> Therefore we must pay much closer attention to what we have heard, lest we drift away from it. <sup>2</sup> For since the message declared by angels proved to be reliable and every transgression or disobedience received a just retribution, <sup>3</sup> how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, <sup>4</sup> while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.

### **Law Brings Knowledge of Sin**

#### **Romans 3:19-20 (ESV)**

<sup>19</sup> Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. <sup>20</sup> For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

#### **Romans 5:20-21 (ESV)**

<sup>20</sup> Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, <sup>21</sup> so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

**Romans 7:9 (ESV)**

<sup>9</sup> I was once alive apart from the law, but when the commandment came, sin came alive and I died.

**The Disobedience of All**

**Romans 11:32 (ESV)**

<sup>32</sup> For God has consigned all to disobedience, that he may have mercy on all.

**“Guardian”** - Greek NASB Number: 3807

**Greek Word:** παιδαγωγός

**Transliterated Word:** *paidagōgos*

**Root:** from [3816](#) and [71](#);

**Definition:** a trainer of boys, i.e. *a tutor*:--

**List of English Words and Number of Times Used**

tutor (2),  
tutors (1).

—NASB Greek-Hebrew Dictionary

**Keeping God’s Commandments**

**James 2:14-26 (ESV)**

<sup>14</sup> What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? <sup>15</sup> If a brother or sister is poorly clothed and lacking in daily food, <sup>16</sup> and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that? <sup>17</sup> So also faith by itself, if it does not have works, is dead. <sup>18</sup> But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works. <sup>19</sup> You believe that God is one; you do well. Even the demons believe—and shudder! <sup>20</sup> Do you want to be shown, you foolish person, that faith apart from works is useless? <sup>21</sup> Was not Abraham our father justified by works when he offered up his son Isaac on the altar? <sup>22</sup> You see that faith was active along with his works, and faith was completed by his works; <sup>23</sup> and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"— and he was called a friend of God. <sup>24</sup> You see that a person is justified by works and not by faith alone. <sup>25</sup> And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? <sup>26</sup> For as the body apart from the spirit is dead, so also faith apart from works is dead.

**Romans 6:1-4 (ESV)**

<sup>1</sup> What shall we say then? Are we to continue in sin that grace may abound? <sup>2</sup> By no means! How can we who died to sin still live in it? <sup>3</sup> Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? <sup>4</sup> We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

**Ephesians 2:8–10 (ESV)**

<sup>8</sup> For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, <sup>9</sup> not a result of works, so that no one may boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

**All are One**

**Romans 10:10-13 (ESV)**

<sup>10</sup> For with the heart one believes and is justified, and with the mouth one confesses and is saved. <sup>11</sup> For the Scripture says, "Everyone who believes in him will not be put to shame." <sup>12</sup> For there is no distinction between Jew and Greek; the same Lord is Lord of all, bestowing his riches on all who call on him. <sup>13</sup> For "everyone who calls on the name of the Lord will be saved."

**Ephesians 2:11-22 (ESV)**

<sup>11</sup> Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands— <sup>12</sup> remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. <sup>14</sup> For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility <sup>15</sup> by abolishing the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, <sup>16</sup> and might reconcile us both to God in one body through the cross, thereby killing the hostility. <sup>17</sup> And he came and preached peace to you who were far off and peace to those who were near. <sup>18</sup> For through him we both have access in one Spirit to the Father. <sup>19</sup> So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, <sup>20</sup> built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, <sup>21</sup> in whom the whole structure, being joined together, grows into a holy temple in the Lord. <sup>22</sup> In him you also are being built together into a dwelling place for God by the Spirit.

**Galatians 5:13–26 (ESV)**

<sup>13</sup> For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. <sup>14</sup> For the whole law is

fulfilled in one word: "You shall love your neighbor as yourself." <sup>15</sup> But if you bite and devour one another, watch out that you are not consumed by one another.

<sup>16</sup> But I say, walk by the Spirit, and you will not gratify the desires of the flesh. <sup>17</sup> For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. <sup>18</sup> But if you are led by the Spirit, you are not under the law. <sup>19</sup> Now the works of the flesh are evident: sexual immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, <sup>21</sup> envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control; against such things there is no law. <sup>24</sup> And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

<sup>25</sup> If we live by the Spirit, let us also keep in step with the Spirit. <sup>26</sup> Let us not become conceited, provoking one another, envying one another.