

Week 29 Psalm 56, I Corinthian's 7-11, Psalm 57

Psalm 56— This psalm is sung to a familiar tune commemorating God's deliverance of David from the Philistines. **What happened to David in Gath (see 1 Samuel 21:10-16; 27:1-7)?**

I Corinthians 7— Living in a city known throughout the world for its gross immorality, Paul discusses the important topic of sex and Christian marriage. After giving general principles on the obligations of marriage, he then addresses the unmarried and widows (vv. 1-9). The topics of separation and divorce are covered, giving the Lord's commands in the case of believing couples, as well as those who are married to an unbelieving spouse (vv. 10-16). Paul then addresses various situations in life including being Jew or Gentile, slave or free, married or single, and encourages them to remain in the situation they were in when God called them to be his children (vv. 17-24). The Apostle then states that there are advantages of remaining single since the single person can fully serve and please the Lord, where the married person is distracted because of the need of pleasing their mate. Finally, Paul declares that married couples are bound to each other until death. At death, the living partner is free to remarry, but only to another believer (vv. 25-40). **What are the Biblical grounds for a divorced Christian to remarry? See Verses 10-16, Matthew 19:9-10.**

I Corinthians 8— This chapter touches the subject of eating meat sacrificed to idols which has no relevance to western culture today. The principle taught here that can be applied to all cultures at all times is that we must always walk in love towards others, and not allow our knowledge and participation of permissible things destroy a weaker brother or cause him to stumble. **What would be a relevant situation in which we can apply this principle today?**

I Corinthians 9— Paul shows in his own life how he was putting into practice what he was teaching in chapter eight. As an apostle, he had many rights, but he did not exercise those rights for the sake of proclaiming the gospel. He had the right of receiving hospitality and financial support, of marrying and taking a wife with him like some of the other apostles, but he chose rather to make himself a slave to everyone in order to win more people. For Paul to do this, it required strict self-control and discipline. He did this in order to win a crown that will never fade away, not like those runners who received a perishable wreath for all their grueling hours of effort. In order to win our race for God, **what areas in our lives do we need to practice self-discipline?**

I Corinthians 10— Continuing the theme of Christian liberty and the surrendering of our rights (chapters 8-10), Paul gives the example of the children of Israel in the wilderness who had great spiritual privileges like the church at Corinth, but still committed the sins of idolatry, immorality, complaining, and testing God. Each believer must understand that the punishment of the dying of the Israelites in the wilderness is a warning to each of us. On the encouraging side, we have the promise of God's faithfulness not to allow us to succumb to temptation, but to provide for us a morally right solution in every situation which provides for us a way of escape (vv. 1-13). Paul is stating that the new believers at Corinth must understand that when they are participating in the pagan idolatrous feasts, they are sacrificing to demons. They are provoking the Lord to jealousy when they drink both the cup of Lord (at Lord's Supper) and the cup of demons (vv. 14-22). Following Paul's example, we must set aside our own personal freedom and rights, and seek the good of other people (vv. 23-33, 11:1). **Reading verses 23 to 33, what are some questions we need to ask ourselves in making choices on sensitive issues that might offend a weaker brother or sister?**

I Corinthians 11— At this point the Apostle gives instructions about head coverings that properly distinguish the women from the men as they pray and prophesy in the church. Although fully equal in worth and value, Paul speaks of the different roles women have in the church and in marriage (vv. 2-16). The next issue that Paul addresses was the disunity in the church because of the gluttony, discrimination, and even the drunkenness of some believers at the Love feast and the Lord's Supper. He calls for the self-examination of each believer as to whether he or she is eating and drinking in an unworthy manner, and thus be guilty of sin against the body and blood of Christ (17-34). ***Although most of today's Evangelical churches do not require a head covering for women, what biblical principles are seen in verses 2 to 16? Extra Question: There are three "looks" a believer should take while participating in the Lord's Supper: the look back (vv. 23-26a), the look up (vv. 26b), and the look within (vv. 27-28, 31-32). After reading the scripture that pertains to each, please explain the meaning of the three "looks."***

Psalm 57— This is another psalm of David celebrating God's protection when Saul was pursuing him. ***List the things that God has done for David in this Psalm.***

Week Psalm 58 | Corinthians 12-16, Psalm 58

Psalm 58— David boldly asks God to destroy the wicked. *Does this Psalm seem harsh to you? Why or why not?*

I Corinthians 12— Paul continues to address problems in the church. In this chapter he speaks about spiritual gifts which the Holy Spirit has given to each member of the body for the building up and unification of the church, but here in Corinth the use of the spiritual gifts had the opposite effect. The Holy Spirit distributes the various gifts as He sees best for the benefit of the whole body. With the different gifts, the Holy Spirit gives unique spheres of ministry to serve the body through the Spirit's various expressions of power. The emphasis in this passage is the unity of the body expressed in a variety of individual parts all working in unison for the building up of the body. Each part of the body is interdependent, and what it contributes is necessary so that no one should feel inferior to the more spectacular parts (gifts). *What is the baptism of the Holy Spirit, and when does it take place in the life of the believer (v. 13)?*

I Corinthians 13— Love is tossed about today in songs and speech, but in verses 4 to 8 Paul reveals a clear definition of what real love is. The most spectacular gifts or actions that are not truly motivated by love are worthless, and sound like a noisy gong or clanging symbol. The object of our faith and hope will be completely realized when we see Christ in heaven, but love is greatest because it will endure for all eternity. Read verses 4 to 8a out loud and insert your name instead of the word "love." *How true is that to the way you live? Now read it again inserting the name "Jesus."*

I Corinthians 14— This chapter begins with the words, "Pursue love and desire spiritual gifts, and above all that you may prophesy (HCSB)." The church body was divided and not functioning correctly because of the improper exercise of the gifts of tongues. Because of its impressive nature, the gift of tongues was sought after by the church instead of the gift of prophecy, which was the one most needed in order to build up and mature the local church body. Paul gives specific guidelines for the church to follow in its gatherings. The guidelines that are included in this passage are that everything must be done for the building up of the body (v. 26), that only tongues that have an interpreter could be uttered (v.27), and that everything must be done decently and in order (v. 40). *After your reading of chapters 12 to 14, discuss Paul's statements about the gift of tongues (or languages), speaking of its participation, purpose, and prohibitions. See 12:30b, 13:1, 13:8b, 14:2, 4, 12, 27, 39, and 40.*

I Corinthians 15— Paul now takes the church back to the two pillars of Christianity, the clear explanation of the gospel, and the declaration of the bodily resurrection of Christ and believers. The widespread belief of the dualistic worldview, that looked at the physical world as evil and the spiritual world as good, had also influenced some of the Corinthian believers. Paul forcefully proves the reality of the physical resurrection of Christ as well as our own physical resurrection in the future. He shows that the resurrection of Jesus was well attested by a multitude of witnesses, including 500 who saw Him in His resurrected body at one time. Christ's resurrection was the first fruits of the harvest and gave us the guarantee that one day all those who believe in Christ will also be resurrected, and death will be the last enemy to be abolished. Paul describes the wonderful transformation of the resurrected body which will be incorruptible, glorious, powerful, and spiritual. What an awesome moment it will be when our mortal bodies will take on immortality, and we will be transformed into the likeness of the Heavenly Man, Jesus Christ, who gives us the victory! *Using verses 1-11 from this chapter and other places, what proofs do we have of the resurrection of Christ?*

I Corinthians 16— Paul finishes his letter with a plea to set aside money each first day of the week for the poor and needy Jewish believers in Jerusalem. Nearly a year later, he and messengers from all the supporting churches will take this gift for the purpose of helping the believers in famine, but will also be used to unite Jew and Gentile Christians. Paul speaks of his desire to stay in Ephesus because of the wide open door of ministry and plans soon to send Timothy to Corinth but also has a desire to come to Corinth later. In a final exhortation, he encourages the believers to be on guard against the enemy, stay firm in holding to the apostolic faith, be courageous and strong, and be motivated by love in all they do. He closes his letter with customary greetings and final personal benediction. ***Who were Aquila and Priscilla mentioned in verse 19?***

Psalm 59 — David cries out to God for protection from Saul's henchmen. ***Why is David so confident that God will deliver him (see vv 4-9-10, 16-17; also 1 Samuel 17:26, 37)?***

Week 30 Psalm 60, II Corinthians 1-5, Psalm 61

Psalm 60— this is a prayer of David recounting Israel’s former sins and asking for victory and reinstatement into God’s favor. ***Who is David’s ally compared to the nations he defeated (see 2 Samuel 8:2-5; 10:6)?***

II Corinthians— this book is the most personal letter of the apostle Paul and was written about 56 A.D. from Macedonia. The city of Corinth was famous for its sexual immorality (1000 temple prostitutes) and debauchery (drunken orgies), which affected the lives of members of the church. II Corinthians was Paul’s fourth letter to this church (two have been lost), and touched on a lot of important themes necessary for the maturity of the church. After receiving good news from Titus that his third letter (severe and painful, 2:4) had resulted in the repentance of the members for their rebellion against him, Paul gave many words of comfort and direction to them. Some of the major themes of this book are; (1) the progressive transformation of the believer by the Spirit (Chapter 3), (2) the treasure of the gospel in jars of clay (chapter 4) , (3) the resurrection and judgment of believers (5:1-15), (4) the ministry of reconciliation given to believers (5:16-21), (5) defense of Paul’s ministry (chapters 6, 10-12), and (6) the collection for saints in Israel and motivation for giving (Chapters 8-9).

II Corinthians 1— Paul begins his letter, after his usual greetings, by speaking of the comfort he had received from the Lord during his extreme trials and suffering. In a very personal and transparent way, his desire was to pass along to them this overflowing comfort that he had experienced at a time when he suffered so much adversity that he expected to die. The lesson learned from this trial was to stop trusting in ourselves, but to trust only in God who raises the dead (vv. 1-11). Paul was accused by some that he didn’t come to Corinth when he said he would because he was afraid to face them or at best was not straight forward with his words or promises. Paul said that the real reason for not coming in person was to spare them of a severe rebuke. He did not want to come as a domineering dictator, but a compassionate partner since ultimately it was their own faith that would cause them to stand firm, not his faith (vv. 12-24). ***This chapter speaks about the suffering and trials we experience as Christians. What are the byproducts of our trials and suffering? 1. Verses 4-7. 2. James 1:2-4 3. Romans 5:3-5.***

II Corinthians 2— Paul made it clear that the reason he delayed his visit was because he did not want another painful encounter. He felt that the severe letter was better than a distressing visit even though the letter’s contents gave great anguish and tears to both he and the church. His purpose was not to hurt them, but he wanted to express his love for them (vv. 1-4). Now Paul urges the one disciplined by the church to be forgiven and comforted. The person disciplined most likely was the person who sinned in I Corinthians 5:1-5 or possibly the one who was leading the opposition against Paul (vv. 5-13). God put Paul on display to the world as he preached the gospel and spread the aroma of the knowledge of Christ in every place (vv.14-17). ***1. Paul said that we must not be ignorant of Satan’s schemes (v. 11). What were the two extremes that Satan would want us to take in the area of church discipline? 2. Explain the meaning behind the imagery Paul gave of the Roman triumphal procession (vv. 14-16).***

II Corinthians 3— Paul said he did not need to give letters of recommendation to them since they themselves are his recommendation letter that was read by everyone. This letter was not written with ink, but by the Spirit of God in their hearts which was evidenced by their changed lives. Paul declares that in himself he is not competent to do any type of spiritual work, but that his competency comes through the Spirit that produces life, not the letter of the law that only produces death (vv. 1-6). Paul then contrasts the Old and New Covenants where the Old was glorious in its inauguration when Moses

brought the written law down from Mount Sinai, and his face shown with the glory of God even though this glory was fading away. The New Covenant that brought life, not condemnation, was more glorious because it remains forever, and produces righteousness and an ever increasing glory (vv. 7-11). Just like Moses had a veil over his face, the Jews who do not believe have a veil over their hearts when they hear the words of Moses read in the synagogue. The veil is only removed when they believe in Christ and receive the freedom that only the Spirit of the Lord gives. As a believer, without a veil covering his face, beholds the glory of the Lord, he is progressively transformed into the very image of Christ by the Spirit of God (vv. 12-18). **1. Explain the phrase, “The level skills, but the Spirit produces life (v. 6b). 2. What activities are necessary in the life of the believer to be progressively transformed into the likeness of Christ?**

II Corinthians 4— The ministry of the Spirit that God had given Paul was not one of deceit or a distortion of the truth, but the preaching of the truth with a clear conscience. The god of this world has veiled the minds of the unbelievers so that they are unable to see and understand the Gospel. Paul did not want to make anything great of himself, but instead he looked at himself as a slave and a clay jar. To him, the real important one was Jesus Christ, who is God’s light that shines into our hearts, and God’s power that transforms our lives (vv. 1-7). Though Paul was pressured, perplexed, and persecuted, he was never abandoned or destroyed. In fact, the more he suffered and was facing the danger of death, the more the spiritual life of Christ was produced in others. He had confidence that just as Jesus was raised from the dead, sometime in the future, the believers in the church of Corinth and Paul would also be resurrected together and would be in the very presence of God. Paul never gave up trying to reach more and more people so that God would receive more and more glory. Though the momentary light affliction may come, we focus by faith on the unseen realities of the eternal. **After reading this chapter, what actions and attitudes did Paul have where he showed himself to be a true servant of Jesus Christ?**

II Corinthians 5— Paul speaks of four great motivations for Christians to live a life that pleases the Lord (v.9). First, the presence of the Spirit in us is a guarantee that even though our temporary earthly tent is destroyed, we will have a new eternal resurrected body (vv. 1-8). Secondly, every believer will stand before the Judgment Seat of Christ to give account of the deeds done in his or her body, whether good or worthless (v. 10). A third motivation is the fear of the Lord. This is a reverential obedience to the Lord, knowing who He is, and the worship and honor that He deserves (v. 11). In the fourth place, it is the love of Christ that compels us. It is what He has done for us in saving us that spurs us on to fully devote ourselves to Him (vv 14-15). Because of all of this, we are new creatures in Christ and ambassadors with a message of reconciliation. Verse 10 says that one day you will stand before Christ to be judged by Him as to how you lived your life after becoming a believer. Do a realistic inventory of your Christian life up to now (from day of your salvation up to today). **What would Christ say about your life and your obedience to Him? This question is personal. 2. Illustrate and explain the great exchange that is described in verse 21.**

Psalm 61— David asks to live in God’s presence forever. **Is this a selfish prayer for his prolonged reign or is David asking about eternity (vv 2-4 & 6)**

WEEK 31 Psalm 62, II Corinthians 6-10, Psalm 63

Psalm 62— we see in this psalm a contrast between trusting in God and trusting in wealth and illgotten gain. **How does this psalm encourage us to trust in God (hint: look for "my" in this Psalm)?**

II Corinthians 6— Paul was concerned that after all the church at Corinth, still many of them were rejecting God's grace and were deceived by the gospel of works preached by the false teachers that had come to them. Paul declared that he was a servant of God and had put no obstacle in their path to keep them from believing and following the truth. In every way he had suffered and endured for their sakes. He had lived a life of purity, patience and love as a true minister of Christ. As a faithful apostle, he expected to be rejected and accepted, hated and loved, and honored and despised (vv. 1-13). Finally, since we are the temple of the living God, we must not be in partnership with the ungodly influences of the world and Satan, but be wholly devoted to Christ. Verses 14 to 18 teaches that believers are to be separated from nonbelievers and ungodly influences. **Explain what does this mean and does not mean.**

II Corinthians 7— Verse 1 refers back to the previous 5 verses (6:14-18) and encourages believers to make a clean break with all kinds of sins of the flesh and of the spirit, with our eyes set on becoming progressively more like Christ. Paul was filled with apprehension after sending Titus with the "severe letter" to the church of Corinth and not knowing the reaction they might have to it. After searching for Titus and finally finding him in Macedonia, Paul felt great relief when he heard of their grieving for the wrong they had done. Their grieving brought them to genuine godly repentance. He rejoiced in the way the Corinthian church showed obedience, love, and loyalty to him. **1. What is required to bring "holiness to completion" in the life of a Christian (v. 1)? 2. Give a comparison between the lives of Peter (who denied Jesus) and Judas (who betrayed Jesus) regarding godly grief and worldly grief. See verse 10.**

II Corinthians 8— Paul speaks of the grace of God that was displayed by the churches of Macedonia who financially gave in their deep poverty beyond their ability, in order to send money to the believers in Jerusalem who were in greater poverty because of famine. He urges the church at Corinth to excel in this grace and to fulfill their promise to prepare a generous gift which will test the genuineness of their love. Paul said that the goal of the church is equality so that members will share material resources with other members in order that the needs of each will be met (vv. 1-15). He then explains that he is sending other brothers with Titus to collect the offering in order to avoid criticism on the way funds are being administered (vv, 16-24). **1. In what way was Christ an example of giving in this chapter? 2. How does the way Paul showed fiscal integrity speak to us today? What safeguards do churches and Christian ministries need to take to show the same integrity?**

II Corinthians 9— Paul bragged on the church of Corinth to the churches of Macedonia on their desire to give of their resources to the impoverished believers of the church of Jerusalem. He sent Titus and other men ahead of him to make sure that the church was prepared to give the generous gifts they had promised, but at the same he didn't want them to feel they were being forced to give (vv. 1-5). Whether we reap sparingly or generously will depend how much we sow. the important thing is that each person decides in his heart how much to give and then do it cheerfully, not feeling under pressure (vv. 6-9). The benefits of giving were that thanksgiving went to God, and that the whole church was unified because of the generosity of the Gentile church (10-15). **Read verses 6 to 9 and Luke 6:38. What words describe how a Christian should give? What is God's promise if we give this way?**

II Corinthians 10— starting with chapter 10, Paul begins to defend his apostolic authority showing that he appeals to the church at Corinth by the gentleness of Christ, and not using forceful and demanding methods like the false teachers that had come into their assembly. Though he lived in the body, he did not use worldly means of manipulation to produce godly results. On the contrary, he used spiritual weapons to destroy the evil strongholds of the mind and cause every thought to be taken captivity to obey Christ (vv. 1-6). The authority God gave to Paul was for the building up of the church. He was not being two-faced by appearing to be a different person when he was writing them than he was when he was present with them (vv. 7-11). We should never get into the comparison game. These false teachers tried to compare themselves with others using external measurements, but God's mark of a successful ministry is the inward transformation that only the Spirit of God can produce in the heart. This is what the power of Christ accomplished in the believers of Corinth through Paul's ministry. Ultimately, our only boast is in the Lord, and only He can give to us true commendation and approval (vv.12-17). ***What are the weapons of our warfare that demolish the strongholds of the enemy? See verse 4.***

Psalm 63— this psalm is a love letter extolling God's virtues and longing to be near Him. ***1. Write a short paragraph showing your love for God by using some of the thoughts from this psalm.***

Week 32 Psalm 64, II Corinthians 11-13, Galatians 1-4, psalm 65

Psalm 64— This psalm is a prayer of deliverance from David's foes. **While Psalm 63 concentrates on God, what is the focus of Psalm 64?**

II Corinthians 11— Paul had a fatherly concern that he would be able to present the church of Corinth as pure virgin to Christ. As the serpent had deceived Eve, he was afraid that these false teachers had seduced these believers from a pure devotion to Christ. Because of his pastoral love and tenderness for this flock, he had to forcefully defend his apostolic calling against the abuse and accusations of the false apostles. First, he indicated that he had nothing but pure motives in planning the church which was manifested by the fact he did it free of charge to them. He labored with his own hands as a tentmaker (Acts 18:1-3) and received gifts from other churches to evangelize them. The false apostles that came into the church were peddlers of God's Word (2:17), deceitful workers, disguising themselves as angels of light just as Satan had done. Paul then indicated that the sign of a true apostle of Christ is suffering. He then began to "talk like a fool" and chronicle his credentials and experiences of suffering including the daily pressure because of his care for all the churches (vv21-28). Another sign of a true apostle was a willingness to show weakness (vv. 29-33). **What were the practices mentioned by Paul in this chapter of these deceitful workers who masqueraded as apostles of Christ?**

II Corinthians 12— Paul continues to give his qualifications as an apostle. First, he speaks of visions and revelations and describes a time when he was caught up into the third heaven and heard things so astounding that no human being can tell them. He then speaks of his "thorn in the flesh" that a messenger of Satan sent to keep him from pride. He also reminds them of the other signs of an apostle he did among them which were wonders and miracles. Paul reminded them that he never burdened them with his financial needs, but only sought what was good for them and their building up. His one concern was that when he arrives he might still find them quarreling, jealous, selfish, arrogant, and unrepentant of their sexual immorality and promiscuity. **What lessons did God teach Paul by allowing him to have this "thorn in the flesh?"**

II Corinthians 13— Paul tells the church that this will be the third time he is coming to them and will deal with the sin in the church if they haven't already dealt with it by the time he arrives. Those in the church that don't believe that Paul had Christ's authority are warned that when he arrives in Corinth, God's power will be with him to discipline them. They must test themselves to see if their faith was genuine, but should recognize that he has not failed the test of his apostolic authority, and will make a show of Christ's power if it is necessary. Paul closes his letter with his final greetings encouraging the church to grow in maturity, comfort one another, and live in unity and peace. 1. Paul said, "Examine ourselves to see if your faith is genuine (NLT)." **What evidences are there that we really are born again and a member of God's family? See Romans 8:9, 16, I John 3:14, I John 2:29, 3:9, and I John 5:4. 2. What major doctrine of scripture is found in verse 14?**

Galatians— This short powerful book proclaims the freedom we have in Christ. The purpose was to refute the Judaizers who were trying to persuade the Gentiles that in order to be saved they must obey all of the Law of Moses including circumcision and the dietary laws. This book was written by the Apostle Paul to the churches of Galatia in about 49 A.D. Paul and Barnabas had planted these churches and then heard later that they were being persuaded to give up their freedom in Christ in order to obey all of the law. This book clearly declares the gospel of justification by faith in Christ alone apart from any works of the law (2:16).

Galatians 1— After a brief introduction, Paul begins by telling the believers at Galatia how surprised he is that they have so quickly allowed the content of the gospel to move from salvation by grace through faith to that of human effort and the keeping of the law. He clearly states that the gospel he preached did not come from a human source but was by direct revelation from Jesus Christ Himself. Paul then gives a short history of his life to authenticate his ministry starting with his zealous persecution of the church, his conversion experience, his immediately going to Arabia after being persecuted in Damascus, and then after three years, going to Jerusalem to be with Peter and James. In verse 10 Paul says, “Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ.” Paul’s first priority was to please God, not men. On a scale of 1 to 10 (10 meaning the strongest), **how bold are you in declaring your faith in Christ to the non-Christian world instead of appeasing them and going along with their agenda? This is a personal question.**

Galatians 2— Paul continues to prove his premise that we are saved by grace through faith alone. He recounts his meeting with James, Peter, and John in Jerusalem that took place fourteen years later. Even though false brothers had infiltrated the church, he and Barnabas did not give in to the Judaizers for a moment but boldly declared the truth of the gospel and the freedom believers have in Christ. Just as Peter was the Apostle to the Jews, the leaders of the church in Jerusalem recognized Paul’s calling to preach the gospel to the Gentiles and didn’t demand that Titus who had accompanied them on the trip be circumcised. Sometime later when Peter came to Antioch, Paul opposed Peter to his face because of his hypocrisy. When the circumcision group came from Jerusalem, Peter would separate himself from the Gentiles for fear of the Judaizers. Paul said that we Jews know we are justified by faith in Christ alone and not by observing the law which no one can ever keep perfectly. Just because Christians sin, it does not mean that we need to go back and reestablish the law as a means of salvation. The gospel of grace now infuses us with power that the law can never give us. Christ lives in us and produces His righteousness through us as we trust Him moment by moment. If man could become righteous through keeping the law then Christ died in vain. **What did Paul mean when he said, “For through the law I died to the law so that I might live for God (v. 19 NIV)?” Extra question: Explain the meaning of Galatians 2:20.**

Galatians 3— Paul begins in verse 2 with a question. Did you receive the Holy Spirit by obeying the Law of Moses or believing the message you heard about Christ? “After starting your new life in the Spirit, why are you now trying to become perfect by your own human effort (v 3 NLT)?” The principle of salvation by faith starts all the way back with Abraham in Genesis 15:6 where he believed God, and it was credited to him for righteousness. So now all who have faith in Christ are Abraham’s children. The law brings a curse not life, but Christ took the curse for us by dying on the cross (Deuteronomy 21:23). Because of his faith, God gave an unconditional promise to Abraham which preceded the law by 430 years. The “promise” declares what God will do for us, and the “law” speaks of what we do for God through our own efforts. The law was given to show people their sins until the coming of the promised seed (Jesus Christ) who would come and take away their sins. The law can’t give life and makes everyone prisoners of sin. We, however, “receive God’s promise of freedom only by believing in Jesus Christ (v. 22 NLT).” Since we are all children of God by faith, the law is no longer our guardian. It doesn’t matter your race, status in life, or gender. If your faith is in Christ, then you are heirs of Abraham and the promise God made to him. **In verses 2 to 3, what proof or evidence did Paul give that salvation is by**

faith and not by obeying the law? Extra Question: If we become sons of God through faith in Christ Jesus alone (v. 26), what is the meaning of baptism in verse 27 which on the surface seems t

Galatians 4— Before the coming of Christ to redeem those under the law, people were like children under a guardian who receive instructions and commands from these guardians even though they are heirs of the father's wealth, and their guardian is a slave. But now through faith in Christ, we have been adopted as sons (and daughters) with the full rights and privileges of adult sonship including the indwelling of the Holy Spirit (vv. 1-7). "But now you Galatians are returning to childhood living by being enslaved again to useless principles and special days and seasons. I am so fearful that my ministry with you has been wasted. You have changed. You once had great love and empathy for my broken physical condition, but now I have become your enemy for telling you the truth. These Judaizer guardians have evil intentions to return you to the bondage of the law, but now I am going through labor pains until Christ is formed in you (vv. 8-20 paraphrased)." Paul then gives an allegory to show the difference between those who are born after the flesh or human effort, and those who are born of the promise. Those who wish to live under the law (Sinai Covenant) are like Abraham's son, Ishmael, who was a child of the slave Hagar. Those who wish to live by faith in God's promise are like Abraham's son, Isaac, who was a child of Sarah, the free woman (New Covenant) (vv. 21-31). 1. A phrase in verse 4 says, "But when the fullness of times had come (ESV, NKJV)." This refers to the coming of the first coming of Christ to earth. ***How were the conditions of the world ripe for Christ's first coming and for the spreading of the gospel to the known world in the first century? 2. What is the main principle being taught in the story of Sarah and Hagar in verses 21-31?***

Psalm 65— this is a song of David about God's sovereignty, majesty, and goodness. ***What would you consider to be the greatest attribute or work of God mentioned in this Psalm?***