

Bible Class
Study Guide
Fall Term

For Gamma Delta
and similar Lutheran
campus groups

YF

Universities + Colleges - Religion



THE CHARTER OF CHRISTIAN LIBERTY

By

RUDOLPH F. NORDEN

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THE CHARTER OF CHRISTIAN LIBERTY

A discussion guide based on the Epistle of Paul,
the Apostle, to the Galatians.

Coordinated with the Silver Anniversary theme of Gamma Delta:
"Where the Spirit of the Lord is, there is liberty." II Corinthians 3:17.

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PRELIMINARY COMMENTS

. . . . Bible scholars have expressed highest regard for the New Testament book you are about to study. Martin Luther said: "The Epistle to the Galatians is my epistle. I have betrothed myself to it." In his *Introduction to the New Testament* Warren A. Quanbeck speaks of this letter as "a reply whose sparks have ignited the torch of spiritual freedom through succeeding centuries."

. . . . You, too, will add your testimonial to this Magna Charta of spiritual liberty once you have sensed the far-reaching issue involved and have thrilled to Saint Paul's bold, unequivocal defense of the pure Christian Gospel. This high appreciation will come to you in the measure that you are willing to conduct an intensive personal and corporate search.

. . . . This aid to the study of Galatians consists of questions based on the text, followed by another set of questions designed to relate the text to Christian faith and life on campus. Background information and ready-made textual comments are kept at a minimum. The intention is to lead the student directly into the text to find the meaning for himself. Scripture interprets Scripture. Parallel passages are therefore indicated for reference purposes.

. . . . To achieve the above-stated aim, we recommend that you follow the *inductive method*. The four steps of inductive learning include the following: 1) *Observation*—you see what the text says, not only in the King James Version but also in more recent translations and paraphrases, 2) *Interpretation*—you seek to arrive at the meaning by asking and answering questions, 3) *Evaluation and application*—you weigh the truth, summarize it, and apply it, 4) *Correlation*—you associate new knowledge with what you already know.

. . . . It will help you in your general overview if you remember that *Galatians* falls into three main sections, namely,

- I. A *personal* section, Chapters 1-2, in which Paul established his authority as an apostle.
- II. A *doctrinal* section, Chapters 3-4, in which Paul teaches that all people, Jews and Gentiles, are made acceptable to God through faith in Jesus Christ. He emphatically rejects total or partial justification through the works of the law.
- III. A *practical* section, Chapters 5-6, in which Paul stresses the defense and right use of Christian liberty in the believer's personal life and as a member of the New Testament church.

. . . . May the Holy Spirit, who goes forth from the Father and Son and calls men to faith in Jesus Christ through the Gospel, bless your search and lead you into all truth.

The Ten Topics

Message to Religious Turncoats

Not Home-Made But Heaven-Made
Religion

Faith-Religion and Works-Religion
do not Blend

Three Appeals to Experience

The Law: Not Liberator but Custodian

From Slavery to Sonship

"Look Out For Legalistic Snares"

Christian Liberty or License?

The Fruits of Flesh and Spirit

Faith Active in Fellowship

I. MESSAGE TO RELIGIOUS TURNCOATS

Read Chapter 1:1-10

QUESTIONS TO HELP EXPLORE THE TEXT

1. How does Paul establish his credentials in the opening verse?
2. Whom does Paul include as senders of this message?
3. For a better understanding of the recipients of this letter ("unto the churches in Galatia") refer to Acts 13:14 and Acts 14:16. Which missionary journey of the Apostle is there described?
4. What words in Paul's salutation are frequently quoted in the pulpit? Why do they constitute an excellent "evangelical approach"? Note the first reference to freedom in verse 4 and see in what connection it is mentioned.
5. What is the reason for writing this epistle, as stated in verse 6? ("removed from Him"; The Greek verb could also be translated as "change one's mind", "defect", "turn away", as do apostates and turncoats).
6. Contrast the keyword in this section ("gospel") with its opposite ("another gospel"). What does the Gospel teach with regard to the way of salvation? How do trouble-makers (v. 7) pervert this Gospel? Let your answer be in keeping with the criterion stated in Chapter 2:16.
7. How does the writer indicate that "*what* is being preached" is more important than "*who* preaches"? (Verse 8).
8. If you were to phrase verses 8-9 in positive terms, state what Christian preacher or witness should be called blessed.
9. Does Paul's hard saying conflict with his evangelical approach in verse 3?
10. Under what circumstances does "pleasing men" prevent a Christian from serving Christ?

CHRISTIAN FAITH AND LIFE ON CAMPUS

A. You hear fellow students say: "Beliefs do not matter; it's how you live that counts". "One religion is as good as another". How should one reply, keeping in mind Paul's statements on the Gospel?

B. To some collegians leading a Christian life means a series of negatives: "Don't cheat"; "Don't get drunk"; "Don't date your fraternity brother's fiancée." Do you get the impression from our study thus far that Christianity deals mostly with rules of conduct?

C. Judaism has been called an "ethical monotheism" (belief in One God, plus the Ten Commandments as guides for right living). What other religions feature work righteousness rather than the Gospel?

D. The statement is often made: "The Bible is so unclear that several kinds of "gospels" can be deduced from it. Do you find this to be the case in the chapter before us?

E. Paul's statement: "I am astonished that you are so quickly deserting Him" (RSV) applies to the freshman who is supposed to have said, "Good-by, God, I am going to college." Did college destroy his faith, or was it destroyed before he came to college?

F. Perhaps on your campus the crowd goes to church where a famous name-parson occupies the pulpit. God often uses good speakers to lead people to Christ. By what standard should one judge the speaker?

G. Are there any backsliders in your group? What causes them to be "removed from God"? What can you do to regain them?

H. What message does Paul have for students who call themselves "dyed-in-the-wool Lutherans"? To what dangers are they exposed?

I. Who establishes the articles of faith? (A church convention? A theological seminary? A campus council on religion? The church fathers?) See Formula of Concord, *Triglotta*, p. 849, 1-13.

J. Gamma Delta is observing its silver anniversary. What should be the continuing emphasis of this organization if it is to be a witnessing body on campus?

For individual report: Have a member of the group show how lodgery gives primary emphasis to "doing good" and "being good" as the way to divine favor.

II. NOT HOME-MADE BUT HEAVEN-MADE RELIGION

Read Chapter 1:11-2:10

QUESTIONS ON THE TEXT

1. How did St. Paul come by the doctrine of the Gospel?
2. Why is it important for Paul to establish his apostleship as God-given?
3. Enumerate the points made in verses 13-17 to show that Paul's Gospel is not of human origin.
4. Why does Paul insist that his contacts with the other apostles and the churches in Judaea were casual and brief?
5. In Chapter 2a Paul describes a later journey to Jerusalem. What was its purpose? How is it related to Paul's insistence that his is not a man's Gospel?
6. Judaizers demanded that Titus be circumcised. Why did Paul not yield to their demands?
7. How does Paul distinguish between his and Peter's ministry?
8. What agreement was reached by the leading participants of the conference in Jerusalem?
9. What bearing has this agreement on Paul's point that his is a divinely-given Gospel?
10. Compare this account of the Jerusalem conference with the account recorded in Acts 15.

CHRISTIAN FAITH AND LIFE ON CAMPUS

A. Paul defended himself against the charge that he was a make-believe apostle preaching a make-believe religion. Why is the question of proper authority an important one?

B. In the Bible study outline on Galatians *By Faith Alone* (Concordia Publishing House) Robert K. Menzel asks: "In what way was Judaism the cradle of Christianity? How did it threaten to become its grave?" In answering that, keep in mind the basic tenet of Christianity according Chapter 2:16.

C. In a Comparative Religions course you may be told that Christianity is but one of many man-made religions, such as Mohammedanism, Confucionism, or Buddhism. What statements of Paul show Christianity to be a unique revelation from God?

D. The academic community has its traditions, as does also the Lutheran Church. Why may we not put church traditions of human origin (Chapter 1:14) on the same level with the revelation of Jesus Christ?

E. Does "our liberty which we have in Christ Jesus" have anything in common with academic freedom? If so, how would you relate the two?

F. According to Chapter 2:5 Paul refused to yield his Christian liberty. According to Romans 14:15 and I Corinthians 8:9 he instructs his readers to yield their liberty. Explain the difference in the situations. Are there instances in campus life when to do or not to do depends on local circumstances? Are loyalty oaths, for example, sometimes called for and sometimes not?

G. In what respect may Paul's stay in Arabia be compared to a student group's spiritual retreat? What is the purpose of a retreat?

H. "God shows no partiality", Chapter 2:6, RSV. Apply this truth to the field of human relations. Do you know of discriminatory practices on your campus because of economic status, race, color, or creed?

I. The World's Student Christian Federation (Geneva), through its "The Life and Mission of the Church" study series, hopes to stimulate interest in world missions. Gamma Delta supports foreign missions with its projects. In what connection does Paul speak of Gentile missions?

J. Note Paul's strong sense of vocation and describe how it applies to you in your life's calling.

For individual report: Assign the topic, "The Authority of the Word of God." The booklet *How Can I Be Sure?* (Manz) may be used as a basis.

III. FAITH-RELIGION AND WORKS-RELIGION DO NOT BLEND

Read Chapter 2:11-21

QUESTIONS ON THE TEXT

1. Summarize in your own words Peter's error in judgment at Antioch.
2. What effect did Peter's inconsistent example have on others?
3. How did Peter's concession to the circumcision party affect the basic doctrine of justification by faith in Christ?
4. Phillips' paraphrase of vv. 17, 18 reads: "Now if, as we grasp the real truth about justification, we find we are as much sinners as the Gentiles, does that mean that Christ makes us sinners? Of course not! But if I attempt to build again the whole structure of justification by the Law, then I do, in earnest, make myself a sinner." Complete these sentences: The high road of justification by faith leads to _____; the low road of seeking justification by the law leads to _____.
5. How was Paul *released* from the demands of the law? Did Christ in His fulfillment of the law leave anything undone?
6. When he came to faith Paul was *released* to the life in Christ. Show what difference it made in his life.
7. Describe the new life on the basis of Paul's wonderful statement in verse 20.
8. When Christ's love for the *world* is seen as Christ's love for *me*, a new motivational power is released. How is this described by Paul in Romans 6:6-11?
9. What opposite effects do the law and the Gospel have on man? See also II Corinthians 3:6.
10. "If justification were through the law, then Christ died to no purpose", v. 21 (RSV). Is it possible to blend faith-religion with works-religion?

CHRISTIAN FAITH AND LIFE ON CAMPUS

A. There are only two religions in the world. What are they? Refer to Romans 3:20,28.

B. A prominent citizen who has twice run for the U. S. presidency announced his membership in two churches, one Unitarian and the other Protestant. Keeping in mind that Unitarianism stands for good ethics and evangelical Protestantism for salvation in Christ, do you think anyone can truly espouse both?

C. Why is it inconsistent for a Christian to endeavor to follow the creed of Masonry?

D. Why, in the light of Paul's teaching, cannot Christians worship with the advocates of "work righteousness" religion? (Unitarian: based on ethics; Hillel Foundation: based on law of Moses; Newman Foundation: based on Roman Catholic doctrine of justification by faith *and works*).

E. "For Schweitzer, missionary endeavor depends neither on dogma nor doctrine, but on the simple Gospel that teaches the liberation of the world through the Spirit of Jesus, as it went out to man in the Sermon on the Mount." Pierre van Paassen. Is Albert Schweitzer's concept of "liberation" in agreement with the liberation St. Paul discusses in Galatians? Do you think Schweitzer is something more than a good humanitarian?

F. According to Colossians 2:16 (Look it up), Christians are freed from the ceremonial law of the Old Testament. Are they also freed from the moral law?

G. Granted that we are justified by faith, why are Christians doing good works? What prompts them to *diakonia*, or service?

H. A well-known national fraternity lists these among its purposes: "To establish and foster the highest ideals of manly character and gentlemanly behavior, to appeal to and develop man's nobler sensibilities, and as far as possible, to instill deeply in the hearts and minds of its members such ideals of thought and behavior as will contribute definitely toward these ends." Is this statement a sound basis for civil righteousness? For the righteousness that avails before God?

I. In many campus chapels Reformation services are held. What was, basically speaking, at issue in the Reformation movement? Was it—

Justification by faith alone _____	The rights of the common man _____
Priesthood of Believers _____	Better schools _____
Free conscience _____	The Bible in the people's language _____

J. Many people are disturbed by differences and tensions in the Church. Is this new? How do they arise? May we hope that they can be settled in conferences?

For individual report: Have a member of the class review the booklet *College Fraternities and Sororities, Yes? No? Perhaps?* (Commission on College and University Work)

IV. THREE APPEALS TO EXPERIENCE

Read Chapter 3:1-14

1. Justification by faith and not by works is the strong emphasis in Paul's letter to the Galatians. What test question is asked in verses 2 and 3?
2. Show from Martin Luther's explanation of the Third Article that a Christian's total sanctification is perfected by the Holy Spirit through the Gospel.
3. Why does Paul twice refer to the Galatian Christians as "foolish"?
4. The second appeal to experience refers to persecutions from Judaizers. Did the Galatians suffer harassment because they were Jews or because they believed in Christ?
5. Show from Acts 14:19-22 that not only Paul but also other Christians in Asia Minor were persecuted by the Jews.
6. Signs and wonders (miracles) were done by Spirit-filled believers among the Galatians. What question is Paul asking in this connection as a third appeal to experience?
7. What is the greatest miracle God still performs among us? See John 3:3-5.
8. What have Abraham and his descendants in common with Christians of pagan extraction with regard to justification?
9. What sentence does the law speak on all who fail to reach perfection?
10. What role did Jesus Christ play as our Substitute? Mark down Verse 13 as one of the key passages in the Epistle to the Galatians.

CHRISTIAN FAITH AND LIFE ON CAMPUS

A. People are sometimes deceived, as also the Galatians were "bewitched," by misrepresentations. What "isms," religious or political, prompt people today to relinquish their faith? Sometimes a substitute is offered for the Christian religion. Communists in East Germany offer a name-giving ceremony for holy baptism and a youth consecration rite for confirmation. Can Christianity continue to exist amid these substitutions?

B. When it comes to certainty, Christian experience is not as effective as the testimony of God's Word. (St. Paul combines the two in Chapter 3:2-5). "True Christian experience is never prior to Holy Scripture, but depends upon, and follows, its acceptance." (J. T. Mueller in *Christian Dogmatics*, p. 41). Do you think Christian experiences are valid? Can you point to feelings of certainty you have experienced in the area of faith and prayer?

C. May we expect that God will confirm faith among us through miracles, such as faith-healing? Have someone review briefly the chapter on faith healing (Breimeier) in the book, *What Then Is Man?*

D. Some people object to law preaching, saying that it is too severe. Does Paul preach it severely (Verse 10)? How is it contrasted with the Gospel of Christ (Verse 13)? A good book to read is Walther's *Proper Distinction Between Law and Gospel*.

E. A former University of Wisconsin student who left Roman Catholicism and became a Lutheran declares: "My former religion was one of fear." Why does a religion, totally or partially based on work righteousness, engender fear?

F. If Jews still vainly hope to be saved through the works of the law, does it follow that we ought to evangelize them? Prof. Reinhold Niebuhr of Union Theological Seminary says we should let them alone. Is the Gospel of Jesus Christ also for the Jews?

G. Paul writes: "The man that doeth them (works of the law) shall live in them." If man were perfect he would need no Christ. But man cannot achieve perfection in his obedience of the law. Describe the error of Perfectionism. (*Christian Dogmatics*, p. 398 ff., Formula of Concord (Epit., II, 12), *Concordia Triglotta*, p. 789.

H. Buddhists in Japan try to imitate Christian missionaries by having their children sing: "Buddha loves me, this I know." Is it possible to blend the love of God with pagan religion based on righteousness by works?

I. During the Reformation session we think of this key text from the Old Testament (Habakkuk) which greatly influenced Martin Luther: "The just shall live by his faith." In what connection does Paul cite this passage here?

J. In forimitory "bull sessions" on religion the claim is sometimes made that the Bible contradicts itself. Among passages said to be in contradiction are Galatians 3:6 and James 2:21. Let someone in the group report on the solution of this difficulty as suggested in *Does The Bible Contradict Itself?* (Arndt), pp. 154-155.

For individual report: A member of the group may summarize the article on Justification in *Lutheran Cyclopedia*, Pages 542-43.

V. THE LAW: NOT LIBERATOR BUT CUSTODIAN

Read Chapter 3:15-29

QUESTIONS ON THE TEXT

1. Look up the Gospel covenant, or contract, God made with Abraham according to Genesis 17:7. We call it a *Gospel* promise because it centered in Abraham's Seed, or Christ.
2. Since already human contracts are honored, Paul reasons that a divine contract is the more firm. What happens to this covenant of grace when salvation is made to depend on the law?
3. A point in priority: Which was established first, the law or the Gospel covenant? How many years intervened (Verse 17)?
4. What purpose does the law serve? See also Romans 3:20 and Romans 4:15.
5. How long was the law to be in effect? See also Galatians 4:5.
6. The law cannot give life to men because all are sinners. What is the only source of life and salvation (Verse 22)?
7. Note the role of the law as custodian in verses 23-25: "kept", "shut up", "schoolmaster". (The Greek word for "schoolmaster" is *paidagogos*, which does not mean a teacher but an enslaved guide who conducted children to and from school). How does the law show us the need for Christ, thus, as it were, bringing us to Him?
8. Show the completeness of our relationship to Christ on the basis of verses 26-27.
9. Show the oneness of our relationship to Christ on the basis of verse 28.
10. What people are the true seed of Abraham (his physical descendants? Adherents of legalistic religion? Believers in Christ?) and what is the fruit of their sonship?

CHRISTIAN FAITH AND LIFE ON CAMPUS

A. Why is verse 15 quoted in the catechism under the sixth chief part? What assurance does it convey with regard to the Lord's Supper?

B. In verse 16 Paul's point is established by a *word* (not "seeds" but "seed") quoted from the Old Testament Scripture. Is it important that we adhere to the doctrine of *verbal* inspiration? If in the Bible we have, in Luther's words, "the language of the Holy Spirit," can we say that only the thoughts of God's Word were inspired?

C. For students in logic: In verses 15-16 Paul reasons from the lesser to the greater. Note the similar pattern of Jesus' logic in Matthew 6:20. Does reason have a role in Christian knowledge? Is reason the source and criterion of Christian truth?

D. An antinomian is one who believes the moral law no longer applies to Christians (See "Antinomian Controversy", *Concordia Cyclopaedia*, p. 28). What purpose does the law serve among us? Do we need the law as a guide to Christian living on campus and elsewhere?

E. For Law students: Wilber G. Katz, professor of Law at the University of Chicago, states in the Faculty Paper (Episcopal Church publication) *Moral Theology and the Criminal Law* that the legal profession is looking with new interest on the relation of law to moral theology. He quotes these words from the Lutheran Formula of Concord:

"It is established that the Law of God was given to men for three causes: first that a certain external discipline might be preserved, and wild and intractable men might be restrained, as it were, by certain barriers; secondly, that by the Law men might be brought to an acknowledgment of their sins; thirdly, that regenerate men, to all of whom, nevertheless, much of the flesh still cleaves, for that reason may have some certain rule after which they may and ought to shape their life."

It is recommended that Law students order a copy of the paper (25 cents) from The National Council, 281 Fourth Avenue, New York 10, N. Y.

F. You hear it said: "At college we have new freedom. We can do as we please. We don't have to go to church, etc." Describe on the basis of this chapter how true Christian freedom is achieved.

G. National, racial, and social differences among people disappear in Christians' relationship to God. If these differences are unimportant to God, should they be important to us? Add verse 28 to your list of important texts in Galatians.

H. "There is neither male nor female": Explain the status of womanhood in Christendom as compared to other religions. Does Christian equality among men and women make the latter eligible for public preaching in the church? (I Corinthians 14:24, I Timothy 2:11ff).

I. What meaning does "the Fatherhood of God" have in the light of verse 26? In what sense is God the Father of all men? (Malachi 2:10). In what sense do we understand and observe Brotherhood Week on campus?

LESSON V—continued

J. There is a difference among denominations on the doctrine of Holy Baptism. In what terms does verse 27 establish Baptism as a means of grace? Does this promise apply also to infants who are baptized?

For individual report: A group member may summarize the main points of Article VI of the Formula of Concord on "The Third Use of God's Law". *Concordia Triglotta*, Pages 963ff.

VI. FROM SLAVERY TO SONSHIP

Read Chapter 4:1-11

QUESTIONS ON THE TEXT

1. To what degree are servants and minors alike in a household?
2. What differences are, however, indicated in the expressions "heirs" and "until the time appointed of the father"?
3. How does Paul apply this illustration from domestic life to the spiritual estate of Israel?
4. Through what great event did God terminate the subservient status of His people? When did it take place? Add verses 4-5 to your list of great texts.
5. What was the consistent purpose of Christ's incarnation, crucifixion, and resurrection? What was the outcome?
6. Show from verse 6 that the three Persons of the Holy Trinity are involved in our sanctification.
7. What promise goes into effect, now that we are elevated from slavery to sonship under God?
8. Compare the present state of Christians in Galatia to their lot under pagan religions.
9. How does Paul express his regret over his readers' return to legalism and ceremonialism?
10. What fear could he not suppress when he observed this trend?

CHRISTIAN FAITH AND LIFE ON CAMPUS

A. It may seem strange that Gentile Christians in Galatia were inclined to adopt Jewish ceremonialism. To be remembered is the fact that the elementary principles of law-religion are deeply ingrained in human nature. Can you think of instances showing how today religious ritualism appeals to people?

B. To some people religion is a "drudgery under man-made religious rules", a routine obedience of do's and don'ts. Worship is like a liturgical treadmill. What can you do to quicken your spiritual life?

C. In analyzing why many freshmen drop out of college a campus observer mentioned this reason: "Many students don't know what to do with their new freedom, now that they are away from home." He indicated that a student shows his maturity in the measure he applies his "freedom from" something to a "freedom for" something. What self-disciplines do you deem necessary in order to be a persevering student?

D. Anent "blue laws": Why can we not insist on fasting, tithing, or making a New Testament sabbath out of the Sunday?

E. Compare the doctrine of the vicarious atonement (verse 5, "redeem") with the tenet of character refinement through the example of Jesus. In what religious groups do you find the latter emphasis?

F. Attention, History majors: History has been called "His Story", or an account of God's deeds. How does Paul express the truth of God's intervention in world history?

G. A *Christian Century* writer recently included himself among those "who make the Virgin Birth no part of our personal confession." Determine for yourself whether the Bible teaches Christ's Virgin Birth. Examine Isaiah 7:14, Luke 1:35, and Galatians 4:4.

H. What is the difference between Christ's active and passive obedience? Which obedience is referred to in "made under the law"?

I. As the academic world observes certain days (Baccalaureate service, Commencement exercises, Cap and Gown day) so the Church observes festivals and holy days according to its systematic church year. Does St. Paul forbid this in verse 10? See articles VII and XV in the Augsburg Confession for the right evangelical Lutheran slant on our church customs.

J. Masonic religion holds that God made Himself known by many names—that people worshipping idols after all address themselves to the one God. How does Paul contradict this claim in verse 8? (Watch for this same tendency in some fraternity and sorority rituals. "Supreme Being" doesn't necessarily mean "Triune God.")

For individual report: A brief book review of Theodore Graebner's *The Borderline of Right and Wrong*. The purpose should be to acquaint the group with this book and the type of guidance it gives.

VII. "LOOK OUT FOR LEGALISTIC SNARES"

Read Chapter 4:12-31

QUESTIONS ON THE TEXT

1. How had the Galatians shown their loyalty to Paul and to the Gospel in the beginning?
2. Compare the attitude of false teachers (verse 17) with the loving attitude of Paul toward the Galatians (verses 19-20).
3. Galatians 4:21-31, which is read as the epistle for the fourth Sunday in Lent (Laetare), is difficult because it contains an allegory, or moral interpretation of an historical event. (A good illustration of an allegory is Bunyan's *Pilgrim's Progress*.) What, according to verse 31, is the point of the lesson? See also 2:16 and 5:1.
4. To carry out the analogy, fill out the following blanks in contrasting columns:

HERITAGE OF BONDAGE

(Name of bondwoman) Gen. 16:15

(Her son's name) Gen. 16:15

(What testament, or covenant?)

(Name of *Law* Mount)

(Name of city in bondage)

(Name of persecutor)

(Terms of rejection, v. 30)

HERITAGE OF FREEDOM

(Name of freewoman)

(Her son's name)

(What testament, or covenant?)

(Name of *Gospel* Mount)

(Name of free city)

(Name of persecuted)

(Terms of acceptance, v. 28)

To summarize, in what column are Christians who are justified by faith and thus free from the law?

5. What similarity is there between Ishmael, the son of the bondwoman, and all who submit to the bondage of the law? Verse 25.
6. What similarity is there between Isaac, the son of the freewoman, and all believers of the Gospel? Verses 26-28.
7. How were the Judaizers in Galatia re-playing the role of Ishmael? Verse 29.
8. What apt name for the church of the New Testament do you find in verse 26? See Isaiah 2:2 and Hebrews 12:22.
9. What special promise is made to the church amid her trials and tribulations?
10. Relate the lesson of the allegory to Paul's strong warning: Beware of the traps of legalism! What choice is clearly indicated in his allegory of the heritage of freedom?

CHRISTIAN FAITH AND LIFE ON CAMPUS

A. Many regard Paul's statement on "infirmities of the flesh" (verse 13) as a reference to sickness, probably malaria. See II Corinthians 12:7 ("thorn in the flesh"). Might an eye illness be indicated in Galatians 4:15b and 6:11? Discuss the accomplishments of people today (also of students on your campus) despite their physical handicaps.

B. Does the Bible, in reporting that Abraham had two wives, put its stamp of approval on plural marriages? What is indicated when the Bible tells about domestic and spiritual difficulties resulting from polygamous marriages? Consider also the case of David and his wives.

LESSON VII—continued

C. Much has been said and written on interpreting the Bible. Some would interpret the Bible allegorically, as though historical events merely typify and symbolize spiritual truth. In this chapter Paul plainly tells us that he is allegorizing. May *we* allegorize at will?

D. The true descendants of Abraham are those who have faith in the redemption of Jesus Christ. Check these statements as either right or wrong:

The true children of God are those born of Christian parents_____

The true children of God are those who were once baptized_____

The true children of God are those who are baptized and believe in Jesus Christ_____

The true children of God are those who yield to circumcision and live a moral life_____

E. In *Beyond All Doubt* Lily M. Gyldenvand distinguishes "Three False Ladders to Heaven" under three captions, as follows:

Intellect	Heart	Will
Speculation	False emotionalism	Will worship
Formalism	Mysticism	Character salvation
Cold intellectualism		Morality worship
Rationalism		Works righteousness.

Check which of these "false ladders" Judaizers had sought to erect for the Galatian Christians.

F. The Council of Trent, 1545-1563, declared in one of its canons and decrees: "If anyone saith that justifying faith is nothing else but confidence in the divine mercy which remits sin for Christ's sake or that this confidence alone is that whereby we are justified, let him be anathema." Compare this declaration with Article IV ("Of Justification") in the Augsburg Confession. Which statement is in keeping with the analogy of faith as stated by Paul in Galatians?

G. Prominent Christian hymn-writers, such as Toplady, John and Charles Wesley, said they were converted on reading Luther's introductions to Paul's epistles. Select several of their hymns (Nos. 345 and 376, for example, in *The Lutheran Hymnal*) and show that they placed their reliance on Christ's saving grace to the exclusion of works righteousness.

H. Ishmael's descendants in the Middle East, nowadays known as the Arabs, are in conflict with the State of Israel. Is this a fulfillment of what Paul writes in verse 29: "He that was born after the flesh persecuted him that was born after the Spirit, even so it is now"? Is the fight in the Middle East over the freedom of the Gospel or over other matters?

I. Expressions in current use are "Free Berlin" and "Free University of Berlin." Is there any connection between Christian freedom (verse 26: "Jerusalem which is above is free") and political freedoms? Is it possible to have one without the other?

J. Billy Graham and Norman Vincent Peale are popular preachers. Do they teach the doctrine of justification by faith?

For individual report: The aims and accomplishments of the Council of Trent, *Lutheran Cyclopedia* under "Roman Catholic Confessions".

VIII. CHRISTIAN LIBERTY OR LICENSE?

Read Chapter 5:1-15

QUESTIONS ON THE TEXT

1. What expression in verse 1 stands in contrast to liberty?
2. Circumcision was the "test case" as to whether the law of Moses or the Gospel of Christ should prevail. How does Paul show that insistence on circumcision would cancel out Christ?
3. Underscore what to Paul was the key word for the attainment of righteousness: Circumcision, uncircumcision, faith.
4. How does Paul describe faith to show that it is not separated from love? Is this the same point James makes in chapter 2, verse 24, of his epistle?
5. Verse 9 appears to be a proverbial saying. How does it apply to the discussion at hand? Is it enough to keep justification by faith 99 and 44/100 percent pure?
6. False teachers must have said: "Why, Paul himself preaches and practices circumcision." In what counter-question does Paul reject this false charge?
7. What caution in the use of Christian liberty is sounded in verse 13? See also I Corinthians 8:9 and I Peter 2:16.
8. Works righteousness engenders fear; faith engenders love to Christ. What is the fruit of the latter, according to verse 14?
9. What conditions are apt to prevail in a congregation (also in a church body, synod, and Synodical Conference) when love is lacking? Verse 15.
10. What is the corrective to conditions issuing in "hot debates"?

CHRISTIAN FAITH AND LIFE ON CAMPUS

A. Christian liberty becomes a license when the individual indulges his natural selfish impulses. Explain how this abuse may occur in the Sunday observance, in dating, dancing, smoking, use of alcoholic beverages, and eating.

B. It is sometimes claimed: "Catholics have to go to church on Sunday, but Protestants don't." Does the Bible put church attendance on an option basis for Protestant Christians?

C. Choosing one's courses cafeteria-style is not recommended by educators. Some students put their church life on a selective basis. One Sunday they attend here, on another there. Is this a right use or an abuse of Christian liberty?

D. According to the constitution of our synodical church body congregations retain their independence. To which of these areas does their freedom apply?

The calling of a pastor _____
Introducing the individual
 communion cup _____
Celebrating Holy Communion
 in one kind _____
Discontinuing the support
 of missions _____

Tolerating a pastor who teaches
 false doctrine _____
Building a new church _____
Conducting an Every Member
 Visitation _____
Introducing clerical vestments _____

E. Is censorship an infringement on liberty? What self-censorship can people exercise with regard to trashy novels, inane television programs, and the like?

F. Luther said: "A Christian man is a free lord over all things and subject to no one. A Christian man is a subservient slave of all things and subject to everyone." Explain how love prompts a Christian under certain circumstances to relinquish his liberty. Romans 14 will help.

G. Does a person have the freedom and strength to "make a decision for Christ"? Who can and who cannot so choose? A good book to read is Luther's *The Bondage of the Will* (Fleming H. Revell Company), translated by Packer and Johnston.

H. Paul mentions in verse 8 that the Galatians had been subjected to "persuasion." What "hidden persuaders" to moralistic religion do you find today? Don't overlook: The convenience (and conformism) of following pat codes and religious rules; The temptation to take Rotarianism as a way to become "right with God"; The hope of building Christian character through fraternal life; The appeal of half-truths; The drawing power of the "faith and . . ." (faith *and* good works, faith *and* science, faith *and* human philosophy) formula of salvation.

I. Cite modern instances that show how the cross of Christ becomes offensive to people (verse 11). Under what circumstances is wearing a gold cross a confession of faith? How is the cross used for superstitious purposes?

J. What is the difference between "speaking the truth in love" (Ephesians 4:15) and to "bite and devour one another"? What is the Christian way of settling disagreements in your group?

For individual report: A member of the class may be asked to give a ten-minute report of Luther's position on Christian liberty and the bondage of the will.

IX. THE FRUITS OF FLESH AND SPIRIT

Read Chapter 5:16-26

QUESTIONS ON THE TEXT

1. What two opposing principles are at work in a Christian? (Romans 7:18ff)
2. Distinguish between "cannot do" (Verse 17) and "would not do." See Philippians 2:13 for the opposite effect wrought by the Holy Spirit.
3. Restate verse 18 in positive terms, substituting "Gospel" for "law."
4. Phillips in *Letters to Young Churches* uses the following words to describe the works of the flesh, verses 19-20: Match them with words in the King James Version:

Sexual immorality	hatred	factions
impurity of mind	quarreling	party-spirit
sensuality	jealousy	envy
worship of false gods	bad temper	drunkenness
witchcraft	rivalry	orgies

Enumerate expressions in popular usage today which reflect the sense of the above. Examples: "Keeping up with the Joneses", "racial prejudice", "free love", your feeling toward the student who "beat your time" in a dating situation, etc.

5. Explain why the sins of the flesh ban a person from the kingdom of God.
6. Again, compare Phillips' terminology for the fruits of the Spirit with the King James rendition:

Love	patience	fidelity
joy	kindness	adaptability
peace	generosity	self-control

Can you think of Americanisms, or of psychology and sociology terms, which convey the same meanings?

7. "Those who belong to Christ have crucified their old nature with all that it loved and lusted for" (Phillips). What means are at the Christian's disposal to achieve conquest over his sinful self?
8. "If our lives are centered in the Spirit, let us be guided by the Spirit" (Phillips). What is the motivation and what is the norm by which the Spirit guides us? Read Hymn No. 409 in *The Lutheran Hymnal*.
9. "Let nothing be done through strife and vainglory", writes Paul in Philippians 2:3. How is this apostolic exhortation stated in this part of Galatians?
10. "Every good tree bringeth forth good fruit" Matthew 7:17. How does Paul substantiate these words of Christ? How does a person become "good" so that he can bring forth fruit in keeping with his nature?

CHRISTIAN FAITH AND LIFE ON CAMPUS

- A. Do you think Paul and Freud agree in their depth analysis of what is in man?
- B. Are the inner conflicts of a Christian, due to the struggle between flesh and Spirit, in any wise connected with emotional conflicts, tensions, anxieties so common today?
- C. Alcoholism has been called an emotional disease. Does Paul oppose this view when he calls drunkenness a sin of the flesh? Is there a difference between a thrill-seeking social drinker and a compulsive drinker?
- D. What is the difference between "virtues" taught by pagan Marcus Aurelius (and other ethical teachers in pagan society) and the "fruits of the Spirit"?
- E. From ancient times skeptics have asked: "If there is a God, and this God is good, why is there so much evil in the world?" From whom does evil come—from God or from man—according to Paul's presentation?
- F. "The fruits of the Spirit are not abstract qualities, but active, living virtues" (Erich H. Heintzen) . . . "The fruits of faith are not like gilded nuts hung on Christmas trees" (Prof. Theodore Hoyer). Select several of the fruits mentioned by Paul and show how they are a dynamic of the Christian faith in campus living.
- G. The "meekness" of the King James Version Phillips renders as "adaptability". Is this the same as "being able to get along with everybody"? Does it convey the same sense as the much-discussed "conformity" of the Organization Man in a gray flannel suit?

LESSON IX—continued

H. Consider the Christian virtue of "patience" in terms of "patience with oneself." What are factors in a student's life that prompt him to impatience with himself? As one swallow does not make a summer, does flunking one test mean failing the course? Are you impatient with yourself because you are not a "straight-A" student? What is the difference between patience and smugness, or indifference?

I. In *Here I Stand* Roland H. Bainton recalls that Martin Luther in the cloister did the following to mortify his flesh: "He fasted, sometimes three days on end without a crumb." Again: "He cast off the blankets permitted him and well-nigh froze himself to death." . . . The flagellants whip themselves, hoping thereby to suppress their bodily desires. . . The church father Origen (185-254 A. D.) was among those who, in Jesus' words, "made themselves eunuchs for the kingdom of heaven." Is this what Paul has in mind when he urges us to crucify the flesh?

J. Discuss how chapel or campus-church services, Holy Communion, Bible study, the Gamma Delta program, Christian fellowship, and other spiritual means available on your campus aid you to walk in the Spirit.

For individual report: Review Article XX ("Of Good Works") of the Augsburg Confession.

X. FAITH ACTIVE IN FELLOWSHIP

Read Chapter 6:1-18

QUESTIONS ON THE TEXT

1. In the fellowship of our faith are brothers and sisters who sometimes succumb to the weaknesses of their flesh. Our action toward them should be: _____
Our attitude should be: _____
2. At first blush there seems to be a contradiction between verses 2 and 5. The Greek text uses two different words for "burdens" (verse 2) and "burden" (verse 5). It is not reasonable to suppose that Paul would actually contradict himself within the compass of four verses. Does this dissolve the seeming difficulty?
"When it comes to other people's need, 'bear ye one another's burdens'."
"When it comes to a sense of personal responsibility, shoulder your own burden. You can't always be guided by what other people think."
3. There is a bond of fellowship between pupil and teacher, between parish and pastor. What obligation does the Lord place on us with respect to the maintenance of our teachers and pastors?
4. Verses 7 and 8 express a unit thought. There is a double principle at work in our giving and well-doing. What is this principle? What are its unfailing results?
5. How does the fellowship of faith express itself toward the needy? Does "doing good" apply to total-person welfare work, that is, to services of body and soul? To whom do we have the greater obligation?
6. What unworthy motive did Judaizers have in urging the Galatians to be circumcised and keep the law? Verse 12.
7. Judaizers desired to glory in their conquest of the Galatians. In what does Paul propose to glory?
8. In what words does Paul establish God's Word as the rule (Greek: canon) of life? Compare Romans 12:6, ". . . according to the proportion (analogy) of faith."
9. In verses 12-16 Paul returns to the theme of his epistle. How did he, in this connection, come to restate his thesis?
10. "I carry in my scarred body the marks of my Owner, the Lord Jesus" (Phillips). Recall some of the persecutions of Paul that left scars. See opening line of his Epistle to the Romans: "Paul, a slave of Jesus Christ."

CHRISTIAN FAITH AND LIFE ON CAMPUS

A. How ought a Lutheran student group deal with members "overtaken in a fault"? (Matthew 18:15 ff). What "faults" call for Christian admonition? Would you include excessive drinking, neglect of the means of grace, cheating in the classroom, persistent adherence to false doctrine, breaking an engagement? What is the aim of church discipline?

B. What temptations to pride prevail on the college campus? Discuss Christian humility in relation to the following: Election as a "campus queen", being a "Greek", athletic prowess, straight-A grades, academic honors, the scientific method, a Ph.D. degree.

C. "The average Protestant minister receives on an average of \$4,000 a year and his residence," writes Hartzell Spence. Do you consider this an adequate salary for a minister? What factors ought to determine a minister's salary? (See verse 6; also Luke 10:7 and I Corinthians 9:14).

D. The laws of nature work with exactitude. Scientists look for the causes of effects and the effects of causes. What spiritual law of causes and effects does Paul state in verses 7-8? Does this law ever fail?

E. What do you know about the social welfare program of your Church? Are we as a church and as individuals fulfilling what Paul ordains in verse 10? Trained social workers are badly needed. Are you interested?

F. This epistle is plainly identified as an *autograph*, Paul having written it with his own hand. Could we still regard it as written by divine inspiration if Paul had dictated it to a secretary?

G. Discuss the disloyalty of compromising Christian doctrines for the sake of pleasing people or escaping ridicule. Why can we not soft-pedal the Atonement through Christ's blood, sin and hell, heaven and eternal life, verbal inspiration, the unionism issue, etc?

H. Since we glory in the cross we are not ashamed to keep it in public evidence. The point of propriety must be raised. Is it in keeping with the sacred dignity of the cross to use it as a decorative symbol on floats entered in Homecoming parades?

I. Verse 15 might read in paraphrase: "The all-important thing is whether you are born again in Christ, not whether you are circumcised or uncircumcised." Apply these terms to fasting, liturgical ceremonies, clerical garb, and other practices neither commanded nor forbidden in the Bible.

J. In conclusion, state again why you regard Galatians a great doctrinal treatise. Why is its freedom theme so important to you?

For individual report: Describe the social welfare program of the Lutheran Church in your city, general area, or District. Include mention of child welfare, care of the aged, institutional ministries, etc.

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RUDOLPH F. NORDEN