

New Testament Survey NTS.4

"Follow Me, and I will make you fishers of men."

The First Missionary Journey (Acts 13-15) & *Galatians*



Logistics & Learning Objectives:

1. Learning Objectives. Participants will gain a high level understanding of the:
 - a. 13th through 15th chapters of Acts
 - b. Importance of Paul's First Missionary Journey
 - c. Missiology
 - d. Book of Galatians
 - e. Doctrine of salvation by grace through faith
 - f. Purpose of the law
 - g. Fruit of the Spirit
2. For more information please visit

→ www.studioscriptura.com

The New Testament Survey

seeks to present Christianity's core tenets and doctrines for all that are interested in learning about Christianity. We seek to provide tools for believers to build a strong foundation and thereby help them bolster their faith in Christ. We seek to be purposeful and diligent in teaching the foundations of our beliefs, so we can earnestly contend for our faith.



How did the first Christians respond to challenges to the Church?

1. Presence of the Holy - "But you shall receive power when the Holy Spirit has come upon you" Acts 1:8
2. Power of Jesus name - "No other name under heaven" Acts 4:12
3. Prayer - "But constant prayer" Acts 12:5
4. Proselytizing - "Everywhere preaching the Word" Acts 8:4
5. Pointed Speech - "You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you." Acts 7:51
6. Plurality of leadership - "Seek out from among you seven men of good reputation" Acts 6:3
7. Perseverance in midst of persecution - "Then Saul, still breathing threats and murder against the disciples of the Lord." Acts 9:1
8. Piety - "But he (Stephen), being full of the Holy Spirit, gazed into heaven." Acts 7:55
9. Parted ways from the world - "You have neither part nor portion in this matter," Acts 8:21
10. Pricked up their ears and listened to God - "So he (Saul), trembling and astonished, said, "Lord, what do You want me to do?" Acts 9:6



Missions

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. Matthew 28:19-20

Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to **send** out laborers into His harvest." Matthew 9:35-38

I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by Your truth. Your word is truth. As You **sent Me** into the world, I also have **sent them** into the world. And for their sakes I sanctify Myself, that they also may be sanctified by the truth. "I do not pray for these alone, but also for those who will believe in Me through their word. John 17:15-20



Bosch speaks of Paul's motivations for missionary service (which should be ours as well) as:

- **Concern** for those living under paganism. "Knowing, therefore, the terror of the Lord, we persuade men" 2 Corinthians 5:11a
- **Responsibility** to the Gentiles to whom he was called. "For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!" 1 Corinthians 9:16
- **Gratitude.** "For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again. 2 Corinthians 5:14-15

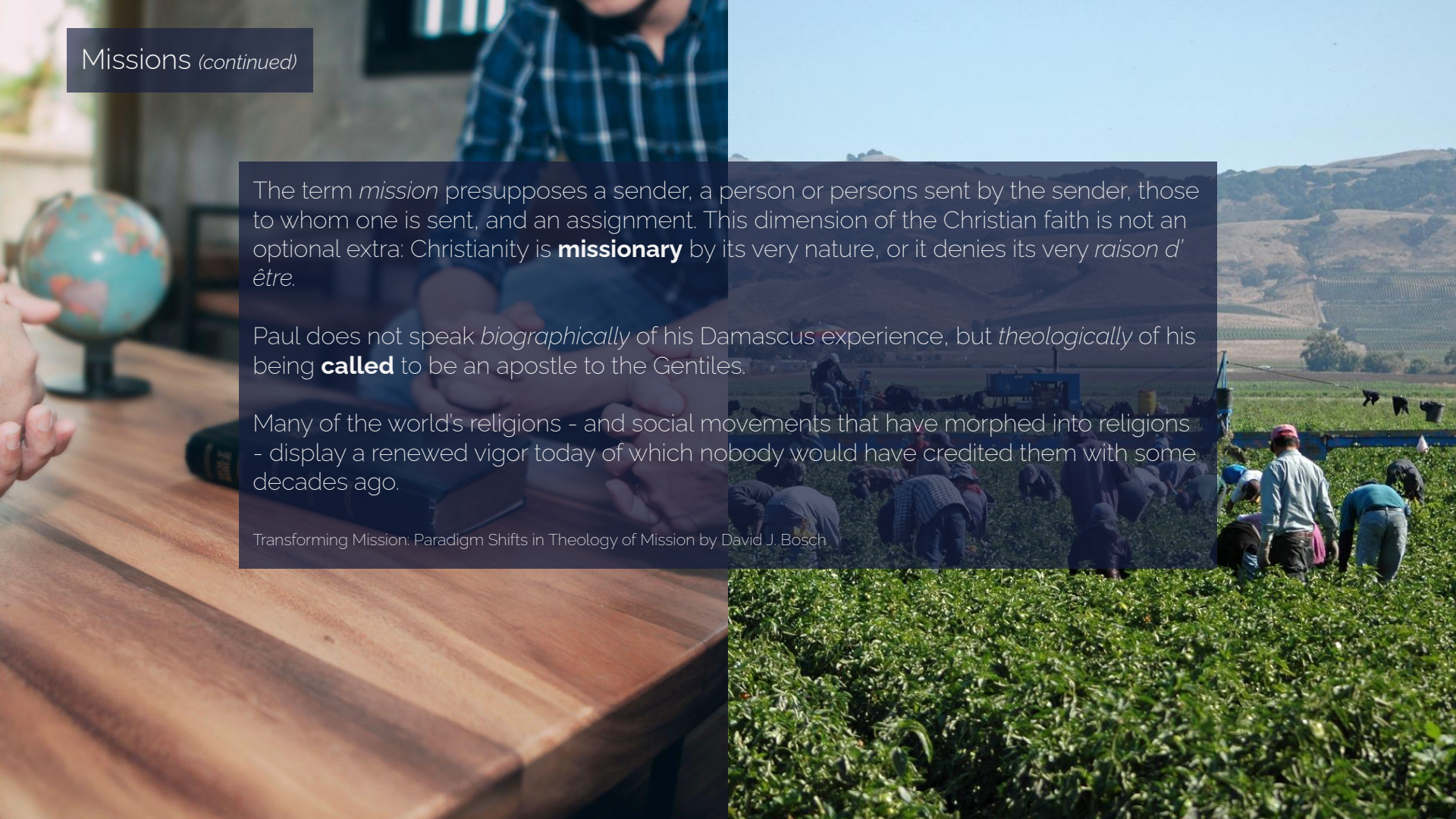
Missions *(continued)*

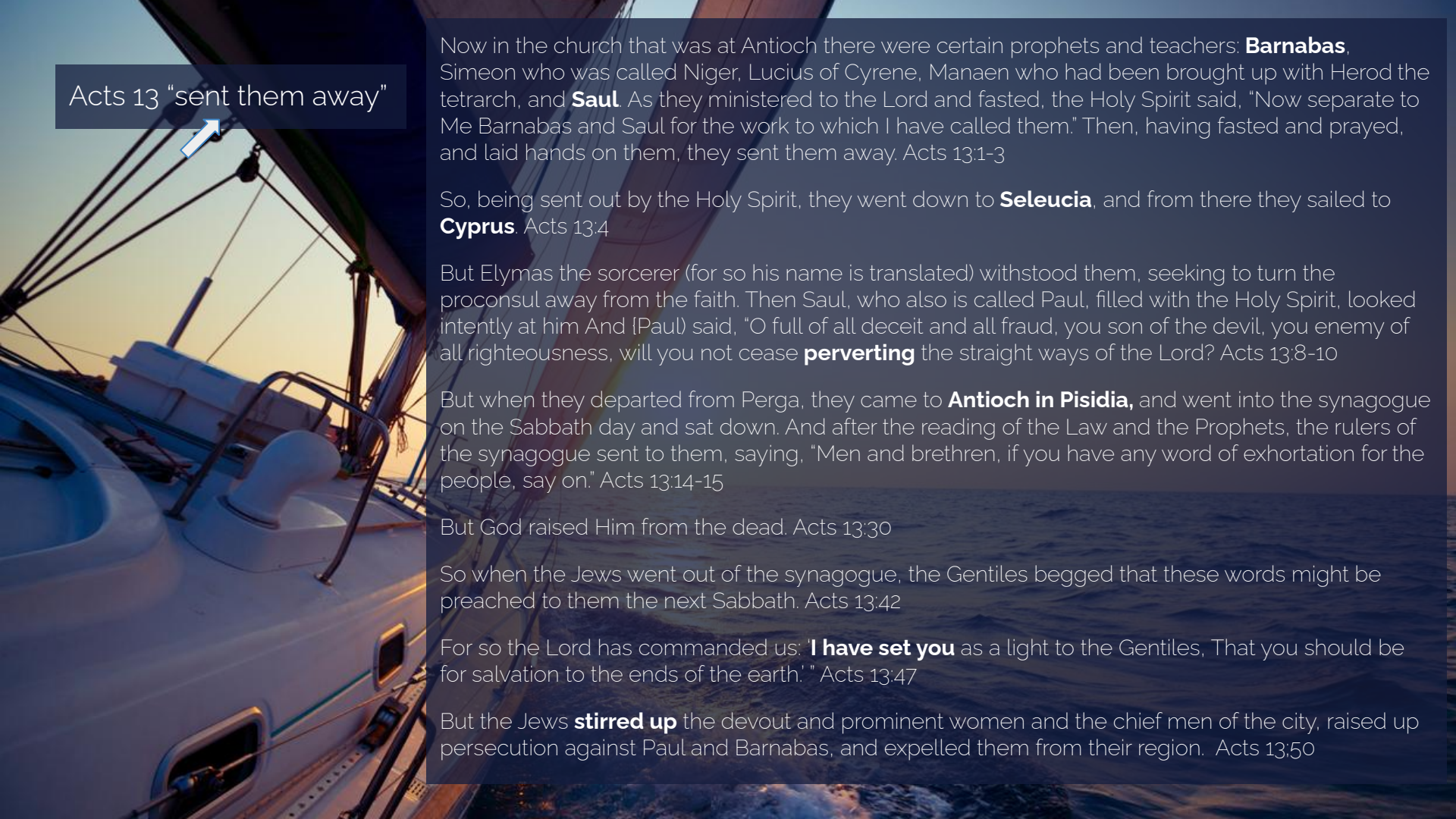
The term *mission* presupposes a sender, a person or persons sent by the sender, those to whom one is sent, and an assignment. This dimension of the Christian faith is not an optional extra: Christianity is **missionary** by its very nature, or it denies its very *raison d'être*.

Paul does not speak *biographically* of his Damascus experience, but *theologically* of his being **called** to be an apostle to the Gentiles.

Many of the world's religions - and social movements that have morphed into religions - display a renewed vigor today of which nobody would have credited them with some decades ago.

Transforming Mission: Paradigm Shifts in Theology of Mission by David J. Bosch





Acts 13 "sent them away"

Now in the church that was at Antioch there were certain prophets and teachers: **Barnabas**, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and **Saul**. As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." Then, having fasted and prayed, and laid hands on them, they sent them away. Acts 13:1-3

So, being sent out by the Holy Spirit, they went down to **Seleucia**, and from there they sailed to **Cyprus**. Acts 13:4

But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith. Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him And [Paul] said, "O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease **perverting** the straight ways of the Lord? Acts 13:8-10

But when they departed from Perga, they came to **Antioch in Pisidia**, and went into the synagogue on the Sabbath day and sat down. And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Men and brethren, if you have any word of exhortation for the people, say on." Acts 13:14-15

But God raised Him from the dead. Acts 13:30

So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. Acts 13:42

For so the Lord has commanded us: **I have set you** as a light to the Gentiles, That you should be for salvation to the ends of the earth.' " Acts 13:47

But the Jews **stirred up** the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region. Acts 13:50

Seleucia Harbor



Seleucia Harbor



Paphos Harbor, Cyprus



Paphos
Archeological
Site



Pisidian Antioch



Pisidian Antioch



Pisidian Antioch

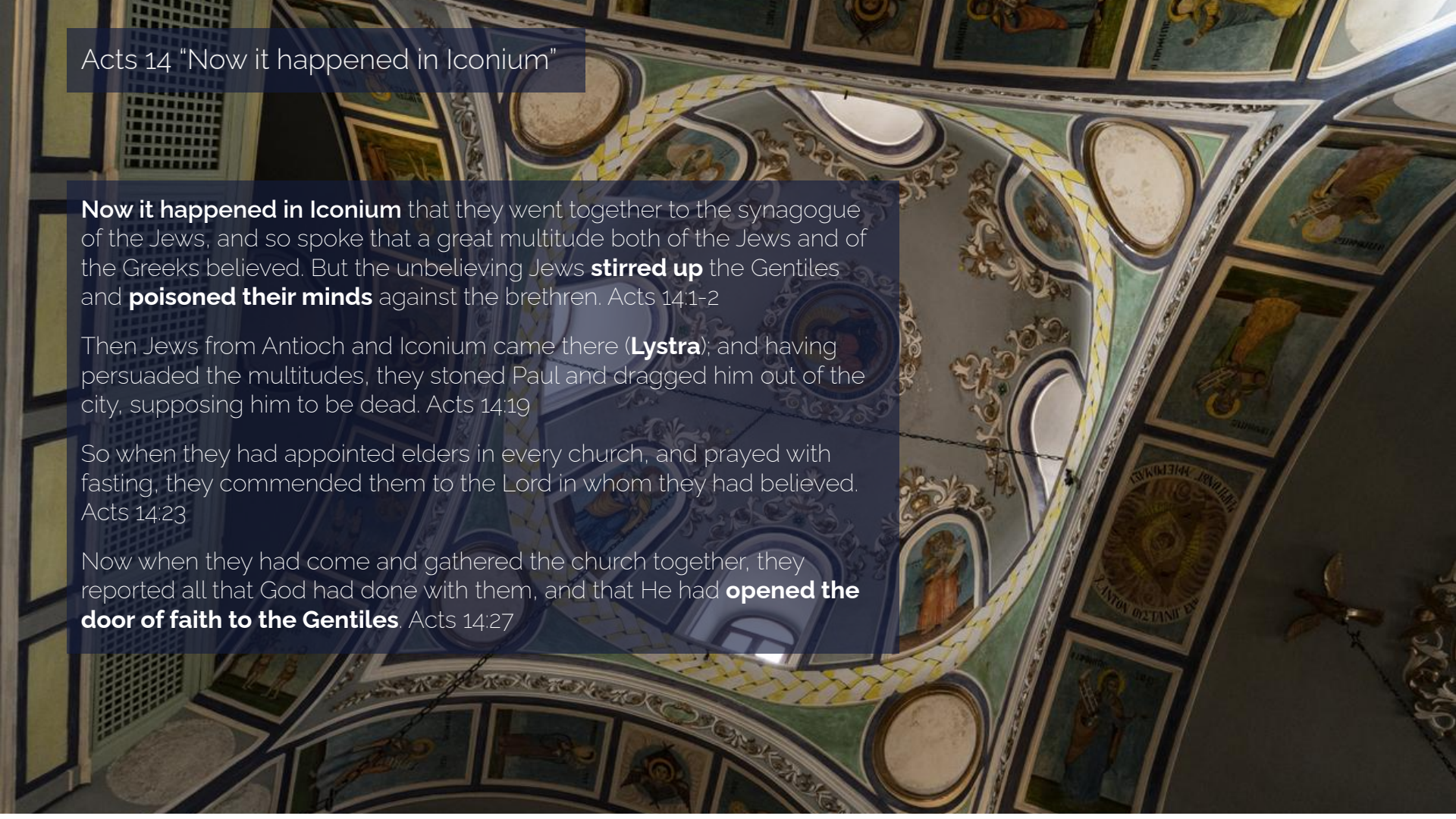


Pisidian Antioch



Pisidian Antioch



The background image shows a highly decorative ceiling, likely from a church or cathedral. It features a central circular medallion with a figure, surrounded by intricate scrollwork and floral patterns. The ceiling is divided into sections by dark blue and gold lines, with various religious scenes and figures depicted in smaller panels and medallions. The overall color palette includes deep blues, greens, and gold accents.

Acts 14 "Now it happened in Iconium"

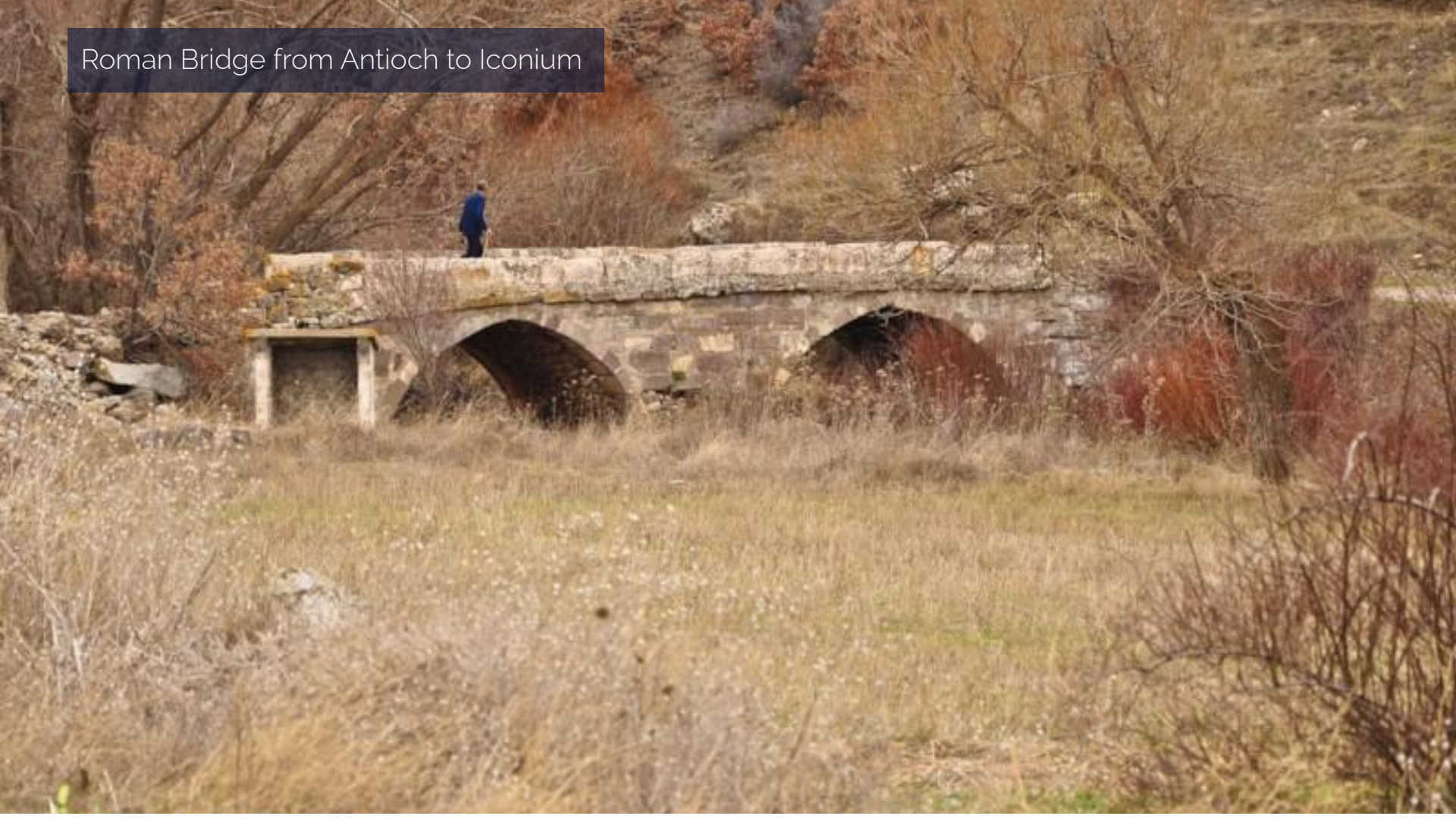
Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed. But the unbelieving Jews **stirred up** the Gentiles and **poisoned their minds** against the brethren. Acts 14:1-2

Then Jews from Antioch and Iconium came there (**Lystra**); and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead. Acts 14:19

So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed. Acts 14:23

Now when they had come and gathered the church together, they reported all that God had done with them, and that He had **opened the door of faith to the Gentiles**. Acts 14:27

Roman Bridge from Antioch to Iconium



Roman Bridge from Antioch to Iconium



Konya, Turkey





Acts 15 "Unless you are circumcised"

And certain men came down from Judea and taught the brethren, "**Unless you are circumcised** according to the custom of Moses, you cannot be saved." Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question. Acts 15:1-2

Peter rose up: "So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us, and made **no distinction between us and them**, purifying their hearts by faith. Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they." Acts 15:8-11

They wrote this letter by them: The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings. Acts 15:23

Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, "You must be circumcised and keep the law"—to whom we gave no such commandment. Acts 15:24

Paul and Barnabas also remained in Antioch, teaching and preaching the word of the Lord, with many others also. Acts 15:35

Then after some days Paul said to Barnabas, "Let us now go back and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing." Acts 15:36

But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work. Then the **contention** became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus; but Paul chose Silas and departed, being commended by the brethren to the grace of God. And he went through Syria and Cilicia, strengthening the churches. Acts 15:38-41



The Letter of Paul to the
GALATIANS

1:1 ^a2Co 1:1 ^bGal
1:11 ^cAc 9:15;
Gal 1:15 ^dAc
2:24
2 ^aPhp 4:21 ^bAc
16:6; 1Co 16:1
3 ¹Two early mss
read God the Father
and our
Lord Jesus
Christ.
18 Then at three
days
Cephas

"Vital issues for the Christian life are tackled in the letter to the Galatians. Paul unpacks the heart of the gospel. We see the meaning and the centrality of justification by faith, which Luther rightly argued was the article by which the church stands or falls." *Galatians by Thomas R. Schreiner*



"And the cross of Christ plays a fundamental role in the letter, for no one is justified apart from the cross. Believers are right with God because Christ on the cross bore the curse that believers deserved, and Christ freed us from the power of sin through his death and resurrection." *Galatians by Thomas R. Schreiner*

Galatians

1. The opening of letters has certain elements: (1) the sender (i.e., Paul); (2) the recipients (i.e., the Galatians); (3) the salutation (e.g., grace and peace to you); (4) a prayer (usually a thanksgiving); and (5) personal situation, commendation of coworkers, prayer requests, and travel plans. 5 is often found in the closing to the epistle as well.
2. The substance of Pauline letters is found in the body and his letters often display remarkable creativity.
 - a. Pattern is generally $\frac{1}{2}$ *theology* and second half *application*
 - b. The style often follows that of Roman rhetoricians
3. This shorter letter of Galatians has an importance out of proportion to its size.



Galatians



4. Without pausing for the customary thanksgiving, Paul, expresses astonishment that the Galatians are deserting not only the gospel, but God Himself, “the one who called you by the grace of Christ” (1:6), for the gospel that was preached to the Galatians can be changed by neither apostles nor angels (1:6–10). Later at Antioch Peter withdrew from table fellowship with Gentile Christians, perhaps under pressure from opponents in Jerusalem, Paul took *issue* with him and pointed out that even Jews were not saved by works of the law but by faith in Christ (2:11–14)—a fundamental perspective with which Peter himself would have agreed (cf. Acts 10:1–11:18).

An Introduction to the New Testament by D. A. Carson, Douglas J. Moo

Galatians



5. Christianity has often been understood as nothing more than a system of morality, as the careful observance of a sacramental system, as conformity to standards, as a linking up with others in the church, and so on.

There is therefore always a need for Paul's forthright setting out of the truth that justification comes only through faith in Christ. This must be said over against those who stress the importance of works (law, sacramental, ethical or other). *An Introduction to the New Testament* by D. A. Carson, Douglas J. Moo

Salvation is by grace through faith in the crucifixion and resurrection of the Lord Jesus Christ.

Galatians

6. The letter to the Galatians has to do with the Judaizing controversy about which the Jerusalem Council met (Acts 15). As with that Council, so too with Galatians, it is almost impossible to overestimate how historically crucial were the theological issues at stake.
7. Paul's use of "justify" echoes Old Testament usage, especially in Isaiah, where God graciously intervenes to set things right between Himself and human beings.

A Survey of the New Testament: 5th Edition by Robert Horton Gundry



Galatians



8. The law of Moses did have a purpose, but only a temporary one. It was to lead people to Christ as Roman servants led children of their masters to their tutors. The law accomplished this same purpose by making people keenly aware of their inability to make themselves righteous.

Being under the law, therefore, was like being minors. But in Christ, people live as free adults, adopted into God's family as sons and heirs with grownup privileges and responsibilities.

A Survey of the New Testament: 5th Edition by Robert Horton Gundry

The law's purpose was therefore to point out our inability to live holy, accentuate our sinfulness, and hence lead us to Christ.

Galatians

9. The cross is the one way of salvation, and no part of Scripture makes this clearer than does Galatians.
10. In accord with Paul's custom of introducing the theme with the first use of the phrase "in Christ," the phrase "emancipation in Christ" (2: 4) is the central theme of Galatians.
11. Comparison with Romans: Galatians is a "little Romans." In Romans Paul speaks about justification in the positional sense, whereas in Galatians he refers to justification in the practical sense. Galatians is more polemical (argumentation), and Romans is more irenic (peaceful).

A Popular Survey of the New Testament by Norman L. Geisler



A mosaic of a bearded man with a halo, likely a saint or apostle, set within an arched frame. The background is gold mosaic tiles. To the left of the man are the Greek letters 'ΑΓΓ' and 'Ο Α'. To the right are 'ΠΑ' and 'ΛΟΣ'. A blue arrow points from the text 'Turning away so soon' to the man's halo.

Galatians 1 "Turning away so soon" v.6

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. Galatians 1:6-9

Nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. Galatians 1:17-18

Afterward I went into the regions of Syria and Cilicia. And I was unknown by face to the churches of Judea which were in Christ. But they were hearing only, "He who formerly persecuted us now preaches the faith which he once tried to destroy." And they glorified God in me. Galatians 1:21-24

A mosaic background featuring a portrait of a man's face, likely Jesus, with a halo, set within a circular frame. The mosaic is composed of small, colorful tiles in shades of gold, brown, and red.

Galatians 2 "False brethren secretly" v.4

Then after fourteen years I went up (from Syrian/Turkey) again to Jerusalem with Barnabas, and also took Titus with me. And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain. Galatians 2:1-2

And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), Galatians 1:4

But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles), and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. They desired only that we should remember the poor, the very thing which I also was eager to do. Galatians 2:7-10

Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy. Galatians 2:11-13

Knowing that a **man is not justified by the works of the law but by faith in Jesus Christ**, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. Galatians 2:16



What was Paul doing for 14 years?

1. Studying
2. Praying
3. Teaching
4. Making tents

Aleppo



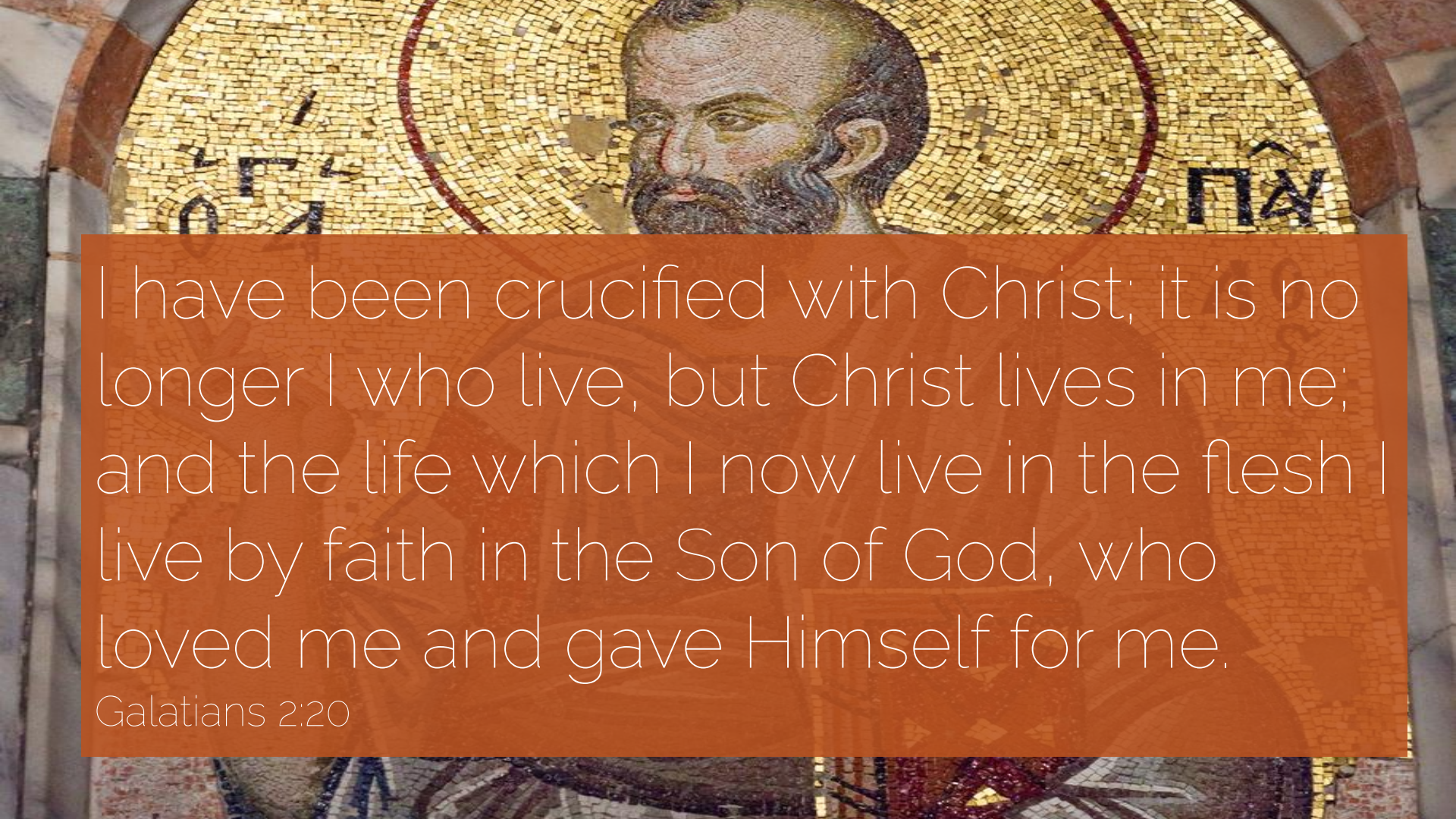


Aleppo



The National Presbyterian Church of Aleppo after being destroyed on 6 November 2012

Preacher lad, CC BY-SA 4.0 <<https://creativecommons.org/licenses/by-sa/4.0/>>, via Wikimedia Commons



I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Galatians 2:20

A mosaic of a bearded man with a halo, likely a saint, set within an arched frame. The mosaic is composed of small, golden tiles. The man has a serious expression and is looking slightly to the left. The halo is a circular border of golden tiles surrounding his head. On either side of the man's head, there are Greek letters: 'ΩΝ' on the left and 'ΠΑ' on the right.

Galatians 3 "Just as Abraham" v.6

Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? Galatians 3:3

Just as Abraham "believed God, and it was accounted to him for righteousness." Therefore know that only those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed." So then those who are of faith are blessed with believing Abraham. Galatians 3:6-9

But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith." Galatians 3:11

Behold the proud, His soul is not upright in him; But the just shall live by his faith. **Habakkuk 2:4**

What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator. Galatians 3:19

Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. Galatians 3:24-25

For as many of you as were baptized into Christ have put on Christ. 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. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise. Galatians 3:27-29

A mosaic of a bearded man with a halo, likely a saint or apostle, set within an arched frame. The background is gold mosaic. To the left of the figure, the Greek letters 'Ο Γ Γ' are visible. To the right, the Greek letters 'Π Α' are visible. The man is wearing a blue and white striped garment and a brown cloak. He has a serious expression and is looking slightly to the left.

Galatians 4 "Adoption as sons" v. 5

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ. Galatians 4:4-7

Tell me, you who desire to be under the law, do you not hear the law? For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are symbolic. Galatians 4:21-24a

So then, brethren, we are not children of the bondwoman but of the free. Galatians 4:31

A mosaic of a bearded man with a halo, likely a saint or apostle, set within an arched frame. The background is gold mosaic. To the left of the figure, the Greek letters 'Ο Γ Γ' are visible. To the right, the Greek letters 'Π Α Λ Ο Σ' are visible. The man is wearing a blue and white striped garment and a brown cloak. He has a serious expression and is looking slightly to the left.

Galatians 5 "Christ has made us free" v. 1

Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. Galatians 5:1

For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love. Galatians 5:6

And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased. Galatians 5:11

For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. Galatians 5:13

A mosaic of a man's face, likely a saint or Christ, with a golden halo. The mosaic is set within an arched frame. The background is a deep blue with a faint, repeating pattern of a cross and a figure. The text is overlaid on this background.

But the fruit of the Spirit is love, joy, peace,
longsuffering, kindness, goodness,
faithfulness, gentleness, self-control.

Against such there is no law. And those who are Christ's have
crucified the flesh with its passions and desires. Galatians 5:22-24



- Love
- Joy
- Peace
- Longsuffering
- Kindness
- Goodness
- Faithfulness
- Gentleness
- Self-control

A mosaic of a bearded man with a halo, likely a saint or apostle, set within an arched frame. The background is gold mosaic. To the left of the man, the Greek letters 'Ο Γ Γ' are visible. To the right, the Greek letters 'Π Α' and 'Δ Ο Σ' are visible. The man has a dark beard and is wearing a blue and white striped garment.

Galatians 6 "But a new creation" v. 15

Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Galatians 6:1

Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith. Galatians 6:10

As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. Galatians 6:12-13

But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. Galatians 6:14

For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. Galatians 6:15

1. Which of the lessons on missions resonated with you? Why?
2. Which of the chapters of Acts resonated with you? Why?
3. How will the passages from Matthew & John change your prayer life?
4. What role can/should you be playing in fulfilling our Lord's desire for world evangelization?

So What &
Now What?



1. What aspect of Paul's letter to the Galatians impacted you the most? How did it impact you?
2. During the next 14 years how will God prepare you for ministry? What type of ministry will it be?
3. If someone asked, "Can you explain to me what it means to be saved by grace through faith, rather than by works?" How would you respond?
4. Should Christians withstand (to the face) those who are distorting/perverting the Gospel? How should they do so?
5. On a scale of 1-10, how do you rate yourself on the *Fruit of the Spirit*?

So What &
Now What?

