



## A CHRISTIAN RESPONSE TO PREJUDICE

Prejudice **SABRINA D. BLACK AND PARIS M. FINNER-WILLIAMS**

(James 2:1-9)

Unreasonable. Intolerant. Unjust. Thoughts. Opinions. Attitudes. Prejudice is symbolized by a number of terse descriptions. At its basic level, prejudice describes a person or group that is predisposed to make premature judgments toward other individuals or groups without a fair review of the objective facts. Prejudice can hide under the surface as hostile and resentful feelings and can manifest itself as an unfounded dislike of certain people. Christians, however, are called to respond differently to the stronghold of prejudice, with Christ as the power source for change.

### THE EFFECTS OF PREJUDICE

Prejudice is incompatible with a godly spirit. A spirit of prejudice negatively affects the way people relate to others and the way they perceive situations. For example, prejudiced people short-circuit the fellowship that God intends for His children to share because they refuse involvement with situations and groups of people who are different. Prejudice can lead to strongholds or patterns that make it difficult to be reasonable, just, and tolerant of others.

Personal prejudice can have a negative impact on the way people see themselves, too. If people see themselves as uniquely separate from others because of prejudice, they create a false idea of themselves. Prejudice can also affect people's relationship with God. Ungodly behavior, thoughts, and attitudes lead them further away from becoming like Christ.

Prejudice can lead to discrimination. Prejudice is attitudes, thoughts, or opinions; discrimination puts those attitudes, thoughts, and opinions into action. Discriminating behavior and negative actions violate the substantial rights, privileges, and equal protection granted to others by the laws of the land and mandated by Scripture. Not all prejudgment, however,

will result in discriminatory behavior and actions. People do not have to outwardly discriminate against others in order for prejudice to be dormant in their hearts.

#### *God's Nature*

Many may argue that prejudice is a matter of personal opinion. "I can't help the way I feel." However, Christians are instructed to exercise personal choices based on what they see in the character of God. "Now therefore, let the fear of the LORD be upon you . . . for there is no iniquity with the LORD our God, no partiality, nor taking of bribes" (2 Chr. 19:7).

The Bible says that God does not show favoritism: "There is no partiality with God" (Rom. 2:11). His unbiased nature toward a diverse world is the foundation of John 3:16: "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." Imagine the diversity of the entire created world. The differences in race, culture, shape, size, religion, occupation, and interest are too numerous to count. However, imitating God's nature, Christians can learn to love like God and celebrate the diversity of the world without partiality.

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### God's Instructions

As the love of God flows through Christians, they are drawn together as a body and begin to relate to one another as instructed in the Bible. In the New Testament alone, there are dozens of references to how Christians should relate to "one another." For example:

- "be kindly affectionate to one another" (Rom. 12:10);
- "be of the same mind toward one another" (Rom. 12:16);
- "love one another" (Rom. 13:8);  
"pursue the things which make for peace and the things by which one may edify another" (Rom. 14:19);
- "the members should have the same care for one another" (1 Cor. 12:25).
- "through love serve one another" (Gal. 5:13);
- "be kind to one another, tenderhearted, forgiving one another" (Eph. 4:32);
- "bearing with one another, and forgiving one another" (Col. 3:13).

Prejudice causes the whole body of Christ to suffer. "For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ" (1 Cor. 12:12). In the unified body of Christ, there is no allowance for prejudiced attitudes and biased opinions. Such ungodliness turns members of Christ's body against themselves.

### ELIMINATING PREJUDICE

People who wish to overcome prejudice need to have renewed minds (Eph. 4:23) by studying the Word of God and acquiring the mind of Christ (Phil. 2:5). As a result, Christ enables them to remove bias, discrimination, division, fear, anxiety, and judgment from their personal thoughts. In exchange, Christ helps them to exhibit

impartiality, acceptance, unity, faith, love, peace, honor, hope, and humility.

Although a world without prejudice may be impossible, we as Christians are to demonstrate impartiality in our individual lives. First, we must remember that we are fearfully and wonderfully made—and so are others (Ps. 139:14). We must look past the outward differences and see the beauty of God's creation. We must increase our exposure toward those who are different in order to engender feelings of similarity instead of feelings of separation. We can confess and acknowledge our sin to God when we have not responded to all people in a Christlike manner. We can also ask Him to forgive us and help us have a renewed mind that demonstrates our repentance concerning prejudicial attitudes and actions. Eliminating prejudice begins one life at a time.

### FURTHER MEDITATION:

Other passages to study about the issue of prejudice include:

- 1 Samuel 16:7
- Proverbs 14:31
- Luke 10:29-37
- 1 Timothy 4:12-5:1

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To Learn More: Turn to the key passage note on prejudice at Esther 3:6 on page 627. See also the personality profile of Haman on page 628.

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<sup>24</sup>for he observes himself, goes away, and immediately forgets what kind of man he was. <sup>25</sup>But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

<sup>26</sup>If anyone among you<sup>a</sup> thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless. <sup>27</sup>Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.

**BEWARE OF PERSONAL FAVORITISM**

**2** My brethren, do not hold the faith of our Lord Jesus Christ, *the Lord of glory*, with

partiality. <sup>2</sup>For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes, <sup>3</sup>and you pay attention to the one wearing the fine clothes and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool," <sup>4</sup>have you not shown partiality among yourselves, and become judges with evil thoughts?

<sup>5</sup>Listen, my beloved brethren: Has God not chosen the poor of this world *to be rich* in faith and heirs of the kingdom which He promised to those who love Him? <sup>6</sup>But you have dishonored the poor man. Do not the

**1:26** <sup>a</sup>NU-Text omits *among you*.

**KEY PASSAGE**

**FOR THE CHILDREN**

(1:27)



**Children Problems**

From politics to book titles, people regularly express their concern for children. Whatever the motives of others might be, believers should be leading the way in showing compassion toward the helpless in society. To "visit orphans and widows in their trouble," wrote James, reveals a person's "pure and undefiled religion before God." Caring for orphans, helpless children, was a high priority in the early church and a mark of true Christian discipleship.

When children face difficult problems in their homes, believers need to understand the great impact they can have in a child's life. Many solid believers trace their faith, not to their parents, but to another loving Christian adult.

In many cases, the problems may require professional intervention. Many times, however, coming alongside as a friend or supportive adult can help a child with problems to feel loved and gain self-esteem. When we direct them toward Jesus, we have given them the best gift of all. In whatever way we can, it's our duty to care for the "orphans" among us.

To Learn More: Turn to the article about children problems on pages 1222, 1223. See also the personality profile of Tamar on page 406.

**SOUL NOTE**



**Playing Favorites (2:1-9)** James warned the believers against showing prejudice. They were not to fawn over a rich person while ignoring a poor one. People often want to be associated with those who are successful, popular, and powerful. God demands impartiality, however, for all people are equally valuable in His eyes. Favoritism goes against God's command to love one's neighbor as oneself. He wants us to respect all people and treat them equally, regardless of their background or economic status. Each person is God's creation. **Topic: Prejudice**

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mand?" <sup>4</sup>Now it happened, when they spoke to him daily and he would not listen to them, that they told it to Haman, to see whether Mordecai's words would stand; for *Mordecai* had told them that he *was* a Jew. <sup>5</sup>When Haman saw that Mordecai did not bow or pay him homage, Haman was filled with wrath. <sup>6</sup>But he disdained to lay hands on Mordecai alone, for they had told him of the people of Mordecai. Instead, Haman sought to destroy all the Jews who *were* throughout the whole kingdom of Ahasuerus—the people of Mordecai.

<sup>7</sup>In the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, they cast Pur (that *is*, the lot), before Haman to determine the day and the month,<sup>a</sup> until it fell on the twelfth month,<sup>b</sup> which is the month of Adar.

<sup>8</sup>Then Haman said to King Ahasuerus, "There is a certain people scattered and dispersed among the people in all the provinces of your kingdom; their laws *are* different from all *other* people's, and they do not keep the king's laws. Therefore it *is* not fitting for the king to let them remain. <sup>9</sup>If it pleases the king, let a *decree* be written that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring it into the king's treasuries."

<sup>10</sup>So the king took his signet ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Jews.

<sup>11</sup>And the king said to Haman, "The money and the people *are* given to you, to do with them as seems good to you."

<sup>12</sup>Then the king's scribes were called on the thirteenth day of the first month, and a *decree* was written according to all that Haman commanded—to the king's satraps, to the governors who *were* over each province, to the officials of all people, to every province according to its script, and to every people in their language. In the name of King Ahasuerus it was written, and sealed with the king's signet ring. <sup>13</sup>And the letters were sent by couriers into all the king's provinces, to destroy, to kill, and to annihilate all the Jews, both young and old, little children and women, in one day, on the thirteenth *day* of the twelfth month, which is the month of Adar, and to plunder their possessions.<sup>a</sup> <sup>14</sup>A copy of the document was to be issued as law in every province, being published for all people, that they should be ready for that day. <sup>15</sup>The couriers went out, hastened by the king's command; and the decree was proclaimed in Shushan the citadel. So the king and Haman sat down to drink, but the city of Shushan was perplexed.

**3:7** <sup>a</sup>Septuagint adds *to destroy the people of Mordecai in one day*; Vulgate adds *the nation of the Jews should be destroyed*. <sup>b</sup>Following Masoretic Text and Vulgate; Septuagint reads *and the lot fell on the fourteenth of the month*. **3:13** <sup>a</sup>Septuagint adds the text of the letter here.

## KEY PASSAGE



## Prejudice

## CREATED IN GOD'S IMAGE

(3:6)

Haman hated Mordecai so intensely that he was determined to destroy all the Jews in the Persian Empire. His prejudice was focused against one Jewish man and then was extended to the Jewish race and religion. Then Haman used his powerful position with the king to try to exterminate all Jews.

Prejudice is a powerful tool of Satan. Varying degrees of prejudice can focus on physical characteristics, mental capabilities, or intellectual or religious beliefs. Prejudice always puts one person in a superior position to another. That should never be the attitude of the followers of Christ. Instead, believers ought to see all people as created in the image of God and should accept all other believers as part of God's family. In love, they should also readily share Christ with lost people of all races and nations.

To Learn More: Turn to the article about prejudice on pages 1646, 1647. See also the personality profile of Haman on page 628.

## ESTHER AGREES TO HELP THE JEWS

**4** When Mordecai learned all that had happened, he tore his clothes and put on sackcloth and ashes, and went out into the midst of the city. He cried out with a loud and bitter cry. <sup>2</sup>He went as far as the front of the king's gate, for no one *might* enter the king's gate clothed with sackcloth. <sup>3</sup>And in every province where the king's command and decree arrived, *there was* great mourning among the Jews, with fasting, weeping, and wailing; and many lay in sackcloth and ashes.

<sup>4</sup>So Esther's maids and eunuchs came and told her, and the queen was deeply distressed. Then she sent garments to clothe Mordecai and take his sackcloth away from him, but he would not accept *them*. <sup>5</sup>Then Esther called Hathach, *one* of the king's eunuchs whom he had appointed to attend her, and she gave him a command concerning Mordecai, to learn what and why this *was*. <sup>6</sup>So Hathach went out to Mordecai in the city square that *was* in front of the king's gate. <sup>7</sup>And Mordecai told him all that had happened to him, and the sum of money that Haman had promised to pay into the king's treasuries to destroy the Jews. <sup>8</sup>He also gave him a copy of the written decree

for their destruction, which was given at Shushan, that he might show it to Esther and explain it to her, and that he might command her to go in to the king to make supplication to him and plead before him for her people. <sup>9</sup>So Hathach returned and told Esther the words of Mordecai.

<sup>10</sup>Then Esther spoke to Hathach, and gave him a command for Mordecai: <sup>11</sup>"All the king's servants and the people of the king's provinces know that any man or woman who goes into the inner court to the king, who has not been called, *he has* but one law: put *all* to death, except the one to whom the king holds out the golden scepter, that he may live. Yet I myself have not been called to go in to the king these thirty days." <sup>12</sup>So they told Mordecai Esther's words.

<sup>13</sup>And Mordecai told *them* to answer Esther: "Do not think in your heart that you will escape in the king's palace any more than all the other Jews. <sup>14</sup>For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. Yet who knows whether you have come to the kingdom for *such* a time as this?"

## PERSONALITY PROFILE



## Prejudice

## HAMAN'S PREJUDICE: PLAYING WITH FIRE

(ESTHER 3)

Satan's ultimate goal is to destroy people's hearts. He especially delights in the destruction of people by other people. One of Satan's most effective means is through prejudice. How many crimes of hatred have been perpetrated by racism? How many battles have been fought between groups because of prejudice? Satan has been able to use the differences between people—from skin color to race and religious practices—as fuel for hatred's fires.

Haman was arrogant and angry. He hated the Jews in general, but he hated one Jew in particular, Mordecai, because Mordecai had refused to bow to him. Haman knew that Mordecai's resistance came from his religious convictions, so Haman hated Mordecai, his faith in God, and, therefore, all Jews. His anger at one man ignited a fire that was fueled by his pride and ambition. The harm he intended for others eventually returned to him, however, when he was hanged on the gallows he had built for Mordecai.

Prejudice continues because Satan knows it is an effective tool in his hands. Christians, however, should have no room for prejudice. If Christians are to spread God's message of salvation and "make disciples of all the nations" (Matt. 28:19), then they cannot allow a spark of prejudice to glow anywhere in their attitudes toward others.

To Learn More: Turn to the article about prejudice on pages 1646, 1647. See also the key passage note at Esther 3:6 on page 627.

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son of a harlot; and Gilead begot Jephthah. <sup>2</sup>Gilead's wife bore sons; and when his wife's sons grew up, they drove Jephthah out, and said to him, "You shall have no inheritance in our father's house, for you are the son of another woman." <sup>3</sup>Then Jephthah fled from his brothers and dwelt in the land of Tob; and worthless men banded together with Jephthah and went out *raiding* with him.

<sup>4</sup>It came to pass after a time that the people of Ammon made war against Israel. <sup>5</sup>And so it was, when the people of Ammon made war against Israel, that the elders of Gilead went to get Jephthah from the land of Tob. <sup>6</sup>Then they said to Jephthah, "Come and be our commander, that we may fight against the people of Ammon."

<sup>7</sup>So Jephthah said to the elders of Gilead, "Did you not hate me, and expel me from my father's house? Why have you come to me now when you are in distress?"

<sup>8</sup>And the elders of Gilead said to Jephthah, "That is why we have turned again to you now, that you may go with us and fight against the people of Ammon, and be our head over all the inhabitants of Gilead."

<sup>9</sup>So Jephthah said to the elders of Gilead, "If you take me back home to fight against the people of Ammon, and the LORD delivers them to me, shall I be your head?"

<sup>10</sup>And the elders of Gilead said to Jephthah, "The LORD will be a witness between us, if we do not do according to your words." <sup>11</sup>Then Jephthah went with the elders of Gilead, and the people made him head and commander over them; and Jephthah spoke all his words before the LORD in Mizpah.

<sup>12</sup>Now Jephthah sent messengers to the king of the people of Ammon, saying, "What do you have against me, that you have come to fight against me in my land?"

<sup>13</sup>And the king of the people of Ammon answered the messengers of Jephthah, "Because Israel took away my land when they came up out of Egypt, from the Arnon as far as the Jabbok, and to the Jordan. Now therefore, restore those *lands* peaceably."

<sup>14</sup>So Jephthah again sent messengers to the king of the people of Ammon, <sup>15</sup>and said to him, "Thus says Jephthah: 'Israel did not take away the land of Moab, nor the land of the people of Ammon; <sup>16</sup>for when Israel came up from Egypt, they walked through the wilderness as far as the Red Sea and came to Kadesh. <sup>17</sup>Then Israel sent messengers to the king of Edom, saying, "Please let me pass through your land." But the king of Edom would not heed. And in like manner they sent to the king of Moab, but he would not *consent*. So Israel remained in Kadesh. <sup>18</sup>And they went along through the wilderness and bypassed the land of Edom and the land of Moab, came to the east side of the land of Moab, and encamped on the other side of the Arnon. But they did not enter the border of Moab, for the Arnon was the border of Moab. <sup>19</sup>Then Israel sent messengers to Sihon king of the Amorites, king of Heshbon; and Israel said to him, "Please let us pass through your land into our place." <sup>20</sup>But Sihon did not trust Israel to pass through his territory. So Sihon gathered all his people together, encamped in Jahaz, and fought against Israel. <sup>21</sup>And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they defeated them. Thus Israel gained possession of all the land of the Amorites, who inhabited that country. <sup>22</sup>They took possession of all the territory of the Amorites, from the Arnon to the Jabbok and from the wilderness to the Jordan.

<sup>23</sup>And now the LORD God of Israel has dispossessed the Amorites from before His people

#### SOUL NOTE



**Rejected (11:1-3)** Jephthah was rejected by the rest of his family because his mother was a harlot (prostitute). His half brothers' prejudice against him was so intense that they drove him out of their home. People face prejudice for all kinds of reasons, such as skin color, race, or disabilities. Prejudice can cause people to turn away from what could otherwise be a good friendship or working relationship. In fact, these people who had driven Jephthah out later realized they needed him (11:4-8). The Bible teaches that we should not be prejudiced against anyone, for all people are created by God and all are one in Christ (Gal. 3:26-28). **Topic: Prejudice**

**SUMMONED TO CAESAREA**

<sup>17</sup>Now while Peter wondered within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon's house, and stood before the gate. <sup>18</sup>And they called and asked whether Simon, whose surname was Peter, was lodging there.

<sup>19</sup>While Peter thought about the vision, the Spirit said to him, "Behold, three men are seeking you. <sup>20</sup>Arise therefore, go down and go with them, doubting nothing; for I have sent them."

<sup>21</sup>Then Peter went down to the men who had been sent to him from Cornelius,<sup>a</sup> and said, "Yes, I am he whom you seek. For what reason have you come?"

<sup>22</sup>And they said, "Cornelius the centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you." <sup>23</sup>Then he invited them in and lodged them.

On the next day Peter went away with them, and some brethren from Joppa accompanied him.

**PETER MEETS CORNELIUS**

<sup>24</sup>And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends. <sup>25</sup>As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. <sup>26</sup>But Peter lifted him up, saying, "Stand up; I myself am also a man." <sup>27</sup>And as he talked with him, he went in and found many who had come together. <sup>28</sup>Then he said to them, "You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me

that I should not call any man common or unclean. <sup>29</sup>Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?"

<sup>30</sup>So Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour<sup>a</sup> I prayed in my house, and behold, a man stood before me in bright clothing, <sup>31</sup>and said, 'Cornelius, your prayer has been heard, and your alms are remembered in the sight of God. <sup>32</sup>Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea.'<sup>a</sup> When he comes, he will speak to you." <sup>33</sup>So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God."

**PREACHING TO CORNELIUS' HOUSEHOLD**

<sup>34</sup>Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality. <sup>35</sup>But in every nation whoever fears Him and works righteousness is accepted by Him. <sup>36</sup>The word which God sent to the children of Israel, preaching peace through Jesus Christ—He is Lord of all—<sup>37</sup>that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: <sup>38</sup>how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. <sup>39</sup>And we are witnesses of all things which He did both in the land of

**10:21** <sup>a</sup>NU-Text and M-Text omit *who had been sent to him from Cornelius.* **10:30** <sup>a</sup>NU-Text reads *Four days ago to this hour, at the ninth hour.* **10:32** <sup>a</sup>NU-Text omits the last sentence of this verse.



**SOUL NOTE**

**No Barriers (10:28)** At this point in the early church, it was hard for Jewish believers to comprehend that Gentiles might also become Christians. Through a vision, God revealed to Peter that he must take the Good News to Cornelius, a Gentile (10:19, 20). At this critical time in the growth of the early church, God made it clear that the Good News would be for everyone. Today, we must not allow any prejudice—concerning such things as race, language, economic status, education, or geography—to keep us from sharing the message of salvation with the world.

**Topic: Prejudice**

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set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."

**JUSTIFICATION BY FAITH**

**3**O foolish Galatians! Who has bewitched you that you should not obey the truth,<sup>a</sup> before whose eyes Jesus Christ was clearly portrayed among you<sup>b</sup> as crucified? <sup>2</sup>This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? <sup>3</sup>Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? <sup>4</sup>Have you suffered so many things in vain—if indeed it was in vain?

<sup>5</sup>Therefore He who supplies the Spirit to you and works miracles among you, *does He do it* by the works of the law, or by the hearing of faith?—<sup>6</sup>just as Abraham *"believed God, and it was accounted to him for righteousness."*<sup>a</sup> <sup>7</sup>Therefore know that *only* those who are of faith are sons of Abraham. <sup>8</sup>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."*<sup>a</sup> <sup>9</sup>So then those who are of faith are blessed with believing Abraham.

**THE LAW BRINGS A CURSE**

<sup>10</sup>For as many as are of the works of the law are under the curse; for it is written, *"Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."*<sup>a</sup> <sup>11</sup>But that no one is justified by the law in the sight of God is evident,

for *"the just shall live by faith."*<sup>a</sup> <sup>12</sup>Yet the law is not of faith, but *"the man who does them shall live by them."*<sup>a</sup>

<sup>13</sup>Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, *"Cursed is everyone who hangs on a tree"*<sup>a</sup>), <sup>14</sup>that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

**THE CHANGELESS PROMISE**

<sup>15</sup>Brethren, I speak in the manner of men: Though *it is only a*

man's covenant, yet *if it is confirmed*, no one annuls or adds to it. <sup>16</sup>Now to Abraham and his Seed were the promises made. He does not say, *"And to seeds,"* as of many, but as of one, *"And to your Seed,"*<sup>a</sup> who is Christ. <sup>17</sup>And this I say, *that* the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ,<sup>a</sup> that it should make the promise of no effect. <sup>18</sup>For if the inheritance *is* of the law, *it is* no longer of promise; but God gave *it* to Abraham by promise.

**PURPOSE OF THE LAW**

<sup>19</sup>What purpose then does the law serve? It was added because of transgressions, till the

3:1 <sup>a</sup>NU-Text omits *that you should not obey the truth.* <sup>b</sup>NU-Text omits *among you.*  
 3:6 <sup>a</sup>Genesis 15:6 3:8 <sup>a</sup>Genesis 12:3; 18:18; 22:18; 26:4; 28:14 3:10 <sup>a</sup>Deuteronomy 27:26  
 3:11 <sup>a</sup>Habakkuk 2:4 3:12 <sup>a</sup>Leviticus 18:5  
 3:13 <sup>a</sup>Deuteronomy 21:23 3:16 <sup>a</sup>Genesis 12:7; 13:15; 24:7 3:17 <sup>a</sup>NU-Text omits *in Christ.*

"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**

Seed should come; and it was made; and it was made by the hand of a man; and it does not mediate through the law. <sup>21</sup>Is the law given by God? Certainly: but the promise given which comes through the law is not the promise given in the Scripture. <sup>22</sup>But the promise given to those who are of faith, we were kept for the faith revealed. <sup>24</sup>The law brings us to Christ by faith. <sup>25</sup>But we are no longer under a

**SONS AND HEIR**  
<sup>26</sup>For you are all sons of God in Christ Jesus who were baptized into Christ. <sup>28</sup>There is neither slave nor free; neither male nor female; for you are all one in Christ Jesus. <sup>29</sup>And if you are of Abraham's seed, you are heirs of the promise.

**4**Now I say to you, brethren, that as long as you are in the law, you are under a curse. <sup>4</sup>For the father, the father, the father, were in the world. <sup>4</sup>But when the father had come, God sent the woman, born of the woman, who were under the curse. <sup>6</sup>And because

SOUL NOTE



**One Big Family (3:28)** This verse describes how Christ breaks down all barriers. There should be no place for one member of the body of believers to have prejudice against another member because of race, social status, gender, background, or any other superficial barriers human beings create. All believers have personal identities, which provide rich variety in the church. But all have also been made "one in Christ Jesus." This oneness provides deep unity. As part of a huge, diverse family, we should not allow anything to separate us from other believers.

**Topic: Prejudice**



fatherhood perfect Father love and  
**Topic: Fa**