

Gospel of the One Baptism in Galatians.

By now, Paul has started to overlap many of the revelations that he received from the Ascended Christ; but as new problems arise in the churches that he started, the Holy Spirit gives him additional answers, and Paul has far from utilized all the OT quotes that he recorded on a parchment back at Tarsus for explanation in NT Scriptures. Here in Galatians the focus is again on the Gospel, giving to the Galatians a miniature of the same Gospel he preached for the Hebrews and Romans. Decidedly, do you have here in Galatians a miniature of Romans. If there is a major step of progression in Galatians as compared to Romans on the Gospel, it is with a renewed emphasis on the One Baptism. Before Paul will make his summary of the major doctrines of the Bible in the Seven ONEs of Ephesians, it remains to fully develop as part of Scriptures the One Baptism which is really quite synonymous with salvation. While in the Seven ONEs you will not find “one salvation”, you will find the “one baptism”.

“There is one body {developed in I Corinthians where there are many members of the total body of Christ, the churches}, **and one Spirit** {II Corinthians does as much to advance the arguments of the one Holy Spirit as any other, where the new covenant is administered by this One Spirit}, **one hope of your calling** {we saw that in Timothy Paul got around to the one calling}, **one Lord** {well, the Lord Jesus Christ was magnified in many Scriptures from Paul, but we would have to say the most magnificent is in Hebrews where even before Jesus as the author and finisher of our faith, and even before Jesus as the great high priest at the right hand of God the Father to make intercession for our sins, is the Son of God ordained to be such by God the Father and given a name which is above the angels}, **one faith** {in Hebrews where faith is defined as “the substance of things hoped for, the evidence of things not seen}, **one baptism** {well, you know that this major doctrine, or teaching, is most fully developed here just before we come to the book after Galatians, the book of Ephesians for a summary of all major doctrines given through the Apostle Paul}; **and one God and Father of all, who is above all, and through all, and in you all** {and I would think that we would have to be indebted to I Corinthians and I

Corinthians 15 for our exalted relationship between the reign of Christ and of God the Father, where God the Father becomes “all in all”.} (Ephesians 4:4-6)

And it is Galatians 2:20 that you see the relationship of Gospel to the One Baptism. While the Gospel would include the crucifixion of Christ for the sins of the world and according to the plan of God, also a repentance of death to sins and a living by way of Christ living in us, the new birth, likewise sanctification whereby Christ continues to live in us and grow us; with all these aspects of the Gospel from Christ is the One baptism from the Holy Spirit whereby we personally **{one salvation}** appropriate these blessings from Christ and God the Father. Look at it!

“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)

Wow, if we can get so much out of one verse of Galatians, what is the treat and understanding that we are in for in the rest of the revelations of Galatians. We might call Galatians the book of the Implications and Applications of the Gospel.

14-1: Galatians in the other books of the New Testament.

1. It is evident from Galatians 1:2 that Galatia was a region of the Roman Empire, and that Paul had organized several churches in Galatia. **{It is best to stick to the internal evidence of the Bible itself than to wander off on the many tangents of historical criticism, more of the idle talk that generates disputing.}**
2. Thus not only is distortions of the Gospel with detrimental effects on all the churches noted in Galatians 3:1, the “O foolish Galatians, who has bewitched you...” but again it is echoed that the epistle is to all the churches in the region of Galatia.
3. Perhaps the first mention in time of Galatia as a region is in Acts 16:6. **{We will not get into fruitless discussion about the difference between writing, publication, and distribution of Galatians and Acts.}** We know Acts 16 to be part of the second missionary journey of Paul since Silas is with Paul instead of Barnabas, his appointed companion on the first missionary journey. It was just before 16:6 where “they had gone through Phrygia and the region of Galatia”, that Paul joined the young Greek {his mother was Jewish} Timothy to their group (16:1-3). If you look on one of your Bible maps, you will find the region of Galatia in the north central portion of Asia Minor.
4. The second historical mention is in Acts 18:23, where after Philippi, Thessalonica, and Corinth “he departed and went over the region of Galatia and Phrygia in order, strengthening all the disciples”.
5. In I Corinthians Paul had already “given orders to the churches of Galatia” for the collection of money for the saints at Jerusalem, something Paul encouraged the Galatians through Titus and the epistles to do likewise (16:1).
6. By the time Paul was in prison in Rome and as he wrote in II Timothy for Timothy to come before winter to bring his cloak from Troas, the books, and the parchments, he needed company since Demas had forsaken him to go to Thessalonica (II Timothy 4:9-

21), among those departing to go from Rome to the whole world was Crescens for Galatia. Then there was Titus to Dalmatia, Tychicus to Ephesus, Erastus who stayed in Corinth, Trophimus in Miletus sick.

7. The Apostle Peter got in the act in I Peter 1:1 when he wrote "To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia..."; and since it is the second epistle, with no doubt a similar and same audience, that Peter mentions both how Paul writes Scriptures (3:16) like the OT Prophets, but also how churches are "wresting these Scriptures to their own destruction", surely this would include the book of Galatians as hard for the readers to understand. And perhaps we can use I and II Peter as commentaries on the book of Galatians.

14-2: I and II Peter as Commentaries on Galatians.

Before we can use I and II Peter as commentaries on Galatians, we need to outline them.

1. That the subject of I Peter is similar to the Gospel Applications and Implications of Galatians is clearly seen in 1:25b after a lengthy preamble in the first 25 verses.

"Now this the word which by the gospel was preached to you." (I Peter 1:25b)

The gospel preached to them in Galatia and the other regions has been summarized in the first 25 verses, so let us work backwards to see what that Gospel is: (1) Peter, also giving revelations from God for Scriptures, mentions in 1:22-25 the new birth--by the seed of the incorruptible Word of God, and purified with love of the brethren by obeying the Holy Spirit; (2) redemption is part of the Gospel in 1:13-21, where those called to be holy are redeemed with the precious blood of Jesus Christ; (3) if Paul uses the one baptism and one calling more often to describe the implications and applications of the Gospel for the individual, Peter more often as in 1:9-12 uses the word "salvation", (a) it being the end of faith, (b) the grace to come to you as foretold by the Prophets, (c) those Prophets listening to the Spirit of Christ in them about the sufferings of Christ, and (d) their revelations given as a basis for the reports from the Apostles through the preaching of the Gospel; and (4) Blessings on God the Father who has "begotten us again to a living hope through the resurrection of Jesus Christ from the dead", which would certainly be the equivalent of Paul's "one hope of the one calling", and we recall how Paul clearly added to the Gospel of Jesus in I Corinthians, the resurrection of Jesus as the first fruit of others to follow.

1. Starting Point in I Peter 3:16 with Peter's testimony of how Paul writes Scriptures of the Word of God, some hard to understand like OT Scriptures; and how some "twist to their own destructions" both Scriptures. According to I Peter 3:16 there is a certain category of people who "twist" the Scriptures to their own destruction: they are "untaught" and "unstable" people. Granted, there is a beginning point with such people in that something about them latches on to Scriptures, Old Testament and from Paul, that are "difficult to understand"; so that as we start with Peter as a commentary on Galatians **{in spite of personality differences say between Peter and Paul, the Apostles were always consistent when they wrote Scriptures of the Word of God as an Apostle}**, we will look at both the characteristics of these kind of people who twist Scriptures and latch

on to Scriptures had to understand, but also which Scriptures have been most difficult for them to understand. These Scriptures difficult to understand are obviously, based on I Peter 3:15 are those on "the longsuffering of our Lord is salvation", for it is this subject which both seems to be a conclusion of I and II Peter; but is also why Peter brings up Paul, Scriptures, "hard to understand", and twisting's in the first place.

"Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; and consider that the longsuffering of our Lord is salvation--as also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of THESE THINGS {that's what we want to focus on, these "these things" from Paul that are hard to understand, that are twisted by some to their own destruction}, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness {here is the danger to the individual believer of such misunderstandings, not that the personality of Paul might be used as an excuse to ignore the authority of Scriptures from any Apostle as the Word of God but that it can lead to their own personal destruction}, being led away with the error of the wicked {certain key words we see here in Peter such as "hard to understand", "destruction", and now "error of the wicked" which we can use to retrace the arguments of Peter backwards from this point and through all of II and I Peter are the more precise parts of Scripture, from Paul and the OT that are hard to understand}; but grow in the grace and knowledge {obviously this individual growth for a believer in "grace" and "knowledge" is a cure for such lack of understanding} of our Lord and Savior Jesus Christ {of course this understanding in grace and knowledge needs the correct focus, that of on "our Lord and Savior Jesus Christ}. To Him be the glory both now and forever. Amen." (I Peter 3:14-18)

(1). It is obvious from here in Peter that Paul is writing Scriptures of the Word of God in the same category as OT Scriptures. You that wrestle with the personality of Paul take heed between when Paul is taking a personal concession to express an opinion and when Paul as an apostle is giving commands from God. One clue is when Paul definitely says he "commands" with the authority of an Apostle; when he says that as the Ascended Christ told him; or when Paul makes a decisive and definitive statement like those on "silence of women in the church" where he basis it on the OT Scriptures. By far, one of the most outstanding characteristics of the Scriptures from Paul is the extensive number of the OT quotes, another is his support of His authority as an Apostle of the Lord Jesus Christ. Beware, lest you are opposing the authority of the Lord Jesus Christ Himself, the obvious consequences of which would as denial of the Lordship of Jesus over your own life, be your own destruction.

(2). It is also obvious that the degree of understanding difficulty **{remember of how way back in I Corinthians, understanding was what Paul started with}** from the Scriptures through the Apostle Paul is the same kind of understanding difficulty in the OT Scriptures, and perhaps on the same subjects.

(3). It is also apparent that these Scriptures hard to understand have something to do with "salvation", so that if we sweep backwards of II and I Peter we will also be looking for the key words "salvation" and Scripture. **{Since I am going to make the speculation right now that at least in Galatians where it is maintained that the prime subject is "The Gospel of the One Baptism", that "baptism" in Peter is also a key word, since the One Baptism is what Paul uses often to describe the one salvation. {Remember in the what is the most important subjects of all the Bible in the Seven ONEs of Ephesians, there is the One Baptism while salvation is not mentioned.}}**

(4). Perhaps if we would go back to the original words of Peter and Paul--something which Paul likes to call "the pattern of sound words" in Bible teaching and preaching today, there would be less misunderstandings today and new words like "anointing", protection, and on and on.

2. It is clear from II Peter 3:1,2 that Peter has in mind in both epistles to remind believers at Galatia, and at other locations, of Scriptures from the OT Prophets and of "commandments" from the Apostles **{Paul, Peter, and others}**, in particular how those Scriptures told of: (1) scoffers of the Second Coming in the last days that are motivated in their teachings by their own desires **{does this not remind you of the "time will come when they will not endure sound doctrine" of the Apostle Paul in II Timothy, where such intolerance of itching ears teachers comes from the motivation of their own desires?}**; (2) these scoffers forget OT history of the destruction of the whole earth by flood, also how the next judgment and destruction of ungodly men will be by fire; (3) they forget the longsuffering of God based on (a) His patience as one day is a thousand years and a thousand years as one day, and (b) His unwillingness that any person should perish **{in this "longsuffering of God" you see the subject of 3:15 echoed--"that the longsuffering of our Lord is salvation"--knowing that the subject hard to understand from Paul and the OT relates also to this five point message to counter the scoffers}**; and (4) the day of the Lord will come suddenly, the heavens will pass away with a great noise, the elements of heaven and earth will melt with fervent heat, all of the earth and the works on the earth will be burned up, and there will be new heavens and a new earth; and (5) what manner of persons should you be in "holy conduct" and "godliness".

Can this five-point message also be a summary of the Scriptures hard to understand? Certainly, the subject of II Peter 2 is those scoffers of (1), there called false teachers with their false teachings. And the subjects of II Peter 1 are introduced by Peter, before in 1:16-21 a reminder of Scriptures about judgment and promises of destruction, the grace and peace from "knowledge of God and of Jesus our Lord" (1:2) about: (1) the divine power that gives to us things "that pertain to life and godliness" (1:3); (2) God's exceeding great and precious promises as partakers of the divine nature, also an escape from the corruption of the world through lust. Also, certainly in the final words in I Peter 5 to "elders", to "young people", and to Silvanus, they can easily be considered as the admonitions of "holy conduct" and "godliness" of (5). The sufferings of believers and of Christ of from I Peter 3:13 through 4:19 is more difficult to relate to the five-point message of the last of II Peter, just before Paul, Scriptures, and hard to understand the

longsuffering salvation of God; however, it can easily be considered more of (3) in the five point message, part of the longsuffering and patience of God. That one of the prime subjects of Peter is the Word of God, and of a desire for the Word of God in order to grow, coming back to the Scriptures again, seen in I Peter 1 and 2, with the obvious applications in a life before the outside world, toward government, toward supervisors, and about husbands and wives **{it seems as though Peter would take care of the problem of “silent women in the church” of Paul with OT teachings on submission of women to husbands in the home and on women as the “weaker vessel” as well as heirs together with their husbands of the grace of life.}**

Our short outline of Peter, then, as a basis of a commentary for Galatians would go like the following.

I. Respect for the Living Word of God, the Scriptures, as shown by applications in the world, government, toward supervisors, husbands, and the good life: I Peter 1-3:12.

II. Sufferings, Christ and believers, in proper perspective: I Peter 3:13-4:19.

III. Holy Conduct and Godliness for elders, youth, and Silvanus: I Peter 5.

IV. Life and Godliness with escape from the world’s corruption, with the resources from God for which, in II Peter 1.

V. Destructive Doctrines and False Teachers, the Scoffers and their Scoffing’s: II Peter 2.

VI. A five-point summary of the Message of II and I Peter: II Peter 3:1-13.

VII. Paul, the OT, Scriptures, and things hard to understand that some twist to their own destruction: II Peter 3:14-18.

14-3: Defense of Apostleship and the Source of Scriptures.

While we are looking at the teachings of Galatians, and using the above outline from Peter **{you see if you disagree with both the Apostle Peter and the Apostle Paul, then your problem is with Apostles in general, rather than with any personalities}** as a commentary on Galatians, and on the Gospel of the One Baptism of Galatians, we must find also in Galatians perhaps Paul’s largest defense of himself as an Apostle. Why spend so much time on it, when it was, he himself in the region of Galatia, like in Corinth, that had first told the church member of Jesus, indeed had led them to Christ to the extent that most of what they knew about Jesus had come through the messages of the Apostle Paul. Why then so much of Scripture on the defense of his Apostleship? Because Scriptures of the Word of God only come from either an Apostle or a Prophet; because to the Jews, as we get from Romans, was given the custodianship of the “oracles of God”, Paul recognizing his own part as a Jew of the Jews and as a Hebrew of the Hebrews, a former lawyer of the Jewish nation, of custodianship of Scriptures; and the call of Jesus to have Paul become the chief editor of the New Testament, part of his ministry as we will see in Galatians.

1. The very introduction of Galatians (1:1,2) is a statement **{if not defense}** of Paul as an Apostle, “(not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead)”, this echoed the summary Paul will later make in Ephesians of where the Ascended Christ gave the gifts of Apostles as the supreme authority under His Headship over the total body of the church.

2. The Gospel and where the Gospel Paul delivered came from as defense.

There is little doubt as to the prime subject of the Gospel of Galatians from the statement in Galatians 1:6-9, and as a lead in into Paul’s authority of an Apostle. **{If we do not appreciate the authority of Paul when he writes Scriptures as an Apostle from Jesus, then we will not doubt no appreciate the 14 letters of Paul as having the authority of the Word of God; consequently, it will be easy, especially for women-Bible teaching leaders today to twist these Scriptures to their own destruction--and by the way to the corresponding destruction of those who would listen to them.}**

“I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel {my, how many different gospels we have today to turn church members away from the original gospel originally given by the Apostles in the writings of Scriptures}, which is not another; but there are some who trouble you and want to pervert the gospel of Christ {it is likewise amazing the tolerance we afford such perverts and scoffers of the gospel today, the tolerance being more a product of the American Democratic Faith than it is of any recommend believer behavior from Paul or Peter, or Christ--like so much of the false doctrine of the Mormons, Jehovah Witnesses, and many others it is not based on either the God, the Christ, or the Gospel and Holy Spirit of the Bible, rather it is what these scoffers have chosen to believe is in the Bible--and that is a big, very big difference}...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 {don’t welcome them in your home, don’t bid them Godspeed, lest you also partake of the curse of another gospel that is on them--how differently we think today than Paul, than Peter, than the Word of God as originally delivered based on the mind and character of God Himself--that is, God never has been and never will be, according to His Word, tolerant of unsound doctrine, another word for unsound teachings except that doctrine includes applications of doctrine with the teachings}....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)

Let me quickly spell it out for you, the Mormons will, when they get away from appearance and into the nitty-gritty of their four other Bibles, tell you of a “restored gospel”--and those are their own words, which adds works for salvation to the Gospel of the Bible. This places one curse on them, the curse above of Galatians 1:6-9; and they have another curse on themselves, the curse of adding to the Word of God with their four other Bibles. Now about the Jehovah Witnesses, who can be neither of Jehovah, for the only God of the Bible is the God of the Lord Jesus Christ; and far from being witnesses to the God of the Bible, they are witnesses to some strange doctrines like Paul spoke of in Timothy, what would happen in the latter times, when “some would depart from the

faith, giving heed to seducing spirits and doctrines of devils". And the problem that you have with seeing these Mormons and Jehovah Witnesses as representatives of Satan is the same problem you have of recognizing any nonbeliever as under the control of Satan, perhaps based on the fact that you even fail to recognize the reality of Satan as of the prince of this world as the crowning agent of spiritual wickedness in high places. When we look at the total kingdom of God with such tares of the Mormons and the Jehovah Witnesses, we must see those tares among the wheat as Jesus said with an interpretation of the parable of the seed and the sower, "an enemy has put them there". "An enemy has put them there" to mislead you from the real gospel, the gospel of the Bible and the Gospel of the Lord Jesus Christ. "An enemy has put them there" at your home's door to impress and divert you; an "enemy has put them there" with substance and high visibility to make you think that they are as real in the kingdom of God as any other church members, and so--admit it--you have come to think, indoctrinated by the word, the American Democratic faith, and your own desire for tolerance and gullibility.

3. How the Gospel Paul delivered, and wrote in Scriptures, came through Revelations of Jesus Christ, Galatians 1:11-2:21.

(1). First the precise statement of how it came, nor from men, but "through the revelation of Jesus Christ", Galatians 1:11,12.

"But I made known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ." (Galatians 1:11,12)

{By the way, every time a women stands up to teach and preach in the church, she is calling the Apostle Paul a liar, that women should not "keep silence in the church"; consequently she is calling the Bible as the Word of God a liar, she is calling God Himself a liar in that He never made some such commandment; and in doing so, she is fulfilling the same weakness that lead woman to believe the first lie of Satan, a lie that also called God a liar. Perhaps the same weakness that allows women to trust more in intuition, in the appearances of matters, and of a trust more in things than even men do. You will note that the measure often of the care of a woman is in the presence of things. Much of their comfort and well-being centers around these same things. Much of the activity of their life as according to the expectations of society center around things and what things can do for the family. The plea of the Word of God for spiritual leadership of the men, in church and home, is really a plea for a priority of the Word over things, God over mammon, and the servitude of God over the servitude for Satan. Just the fact that these women like Joyce Myers and Paula White stand before you as Bible teachers and preachers within itself preaches a deep-seated and unspoken message to you that it is okay to ignore and rebel against the Bible teaching of silence of women in the church. While you may have found nothing contrary to sound doctrine in their messages, generally it is there if you will go beyond the appearance, it is their very presence before you that makes a liar out of God!}

(2). Details of the "through the revelation of Jesus Christ".

How Paul previously as part of Judaism persecuted the church of God; how advanced Paul was beyond most of his peers in Judaism, with zeal for the “traditions of my fathers” (1:14); how the same God who gave him birth also called him, God revealing His Son in Paul, the very beginning of the revelation of Jesus Christ being an inward revealing; how God made this inward revealing of Jesus inside Paul in order that “I might preach Him among the Gentiles” **{the very call of Paul for salvation was the call to PREACH!}**; how Paul went immediately after conversion to Saudi Arabia to be taught of the Ascended Lord Jesus Christ, not going to Jerusalem to receive instruction of other Apostles (1:17); three years later after Damascus Paul went up to Jerusalem to spend 15 days with the Apostle Peter, recording in the manner of a lawyer, I believe, the testimony of Peter to Jesus to use later as a basis for Mark or Luke to write their gospels; how the only other Apostle Paul saw was James, once again I believe recording his testimony of Jesus to write one of the Gospels, which he passed on as part of the books and manuscripts from Timothy and Troas to give to John Mark and Dr. Luke; how Paul went afterward into the regions of Syria and Cilicia, although unknown to the churches of Judea by face, only by reputation and glorying that the Paul who previously persecuted now preached “the faith”; how 14 years later Paul did go to Jerusalem with Barnabas, remember his companion of the first missionary journey, and ;with Titus; but how Paul went to Jerusalem “by revelation” **{obviously by a revelation from God, the Holy Spirit, or the Ascended Lord Jesus Christ, all the equivalent}**, and the revelation was in order to communicate the same gospel that Paul preached among the Gentiles, of course privately to those of reputation he had known in Judaism; how the law and circumcision became a large part of his battles and message and Scriptures, as contrary to the Gospel, yet how neither he nor Titus did not yield “even for an hour, that the truth of the gospel might continue with you” {evidently false brethren were using Paul’s circumcision of Titus and what Paul did in Jerusalem as an excuse to preach law and circumcision, law and works, over the true Gospel; how the gospel for the uncircumcised had been committed to Paul like the gospel for the circumcised had been committed to Peter, as those at Jerusalem witnessed; how He that effectively worked in Peter to make him an Apostle, also effectively worked in Paul to make him an Apostle (2:7,8); how the Apostles James, Peter, and John--the pillars of the church at Jerusalem--both perceived the grace that God gave to Paul agreed that Paul and Barnabas would preach the gospel to the Gentiles that they preached to the circumcised; how the request of these pillars was that they would remember the poor saints in Jerusalem, remember one of the big subjects of II Corinthians, and centered around Titus as the collector with an unnamed person from Jerusalem **{I think it was perhaps the Apostle John, since as the keeper of Mary, there was some effort to keep him anonymous}**; how Paul at Antioch reprimanded Peter to his face for a failure to eat with Gentiles, hypocritically eating with them before some came from James, thereby exerting an influence on other church members and even on Barnabas. And Paul spends so much time on this as it is important for a non-distorted, not another, gospel.

“knowing that a man is not justified by the works of the law {any work, ten commandment or circumcision} but by faith in Jesus Christ, even we have believed in

Christ Jesus, that we might be justified by faith in Christ {truly here is the special emphasis on the Gospel in Galatians as in Romans, in the "JUSTIFIED BY FAITH IN CHRIST"} and not by the works of the law no flesh shall be justified." (Galatians 2:16)

14-4: The One Baptism of "Believe and Be Baptized" of Galatians 2:20.

Then we have in Galatians 2:20 the great statement of the One Baptism in Christ of the Gospel, based on the cross of Christ and on the justification by faith. By the way, a Gospel of the One Baptism that we would like to compare "baptism" in I Peter 3:18-22, since Peter has become our prime commentary on Galatians.

"There is also an antitype which now save us--baptism {did you get that this is a "baptism" that "now saves us", so that you know it cannot be a work of water baptism as there are absolutely no works in salvation}...(not the removal of the filth of the flesh {you see how this "baptism", the Gospel of the One Baptism, has nothing to do with water nor the cleansing of water which inevitable happens when one is immersed}...but the answer of a good conscience toward God {this is simple the response in belief of a good conscience when they hear the Gospel; and granted that it is the same good conscience that will also later after the Baptism of the One Baptism of Salvation also want to follow the example of obedience of Jesus in water baptism}...through the resurrection of Jesus {how did the resurrection of Jesus get in here, while it is symbolized in water baptism, it is a basis as the Gospel of the resurrection of Jesus as first fruit for subsequent believers in the resurrection receiving a similar resurrection in Christ--"I am crucified with Christ; nevertheless I live, yet not I but Christ lives in me"}..." (I Peter 3:21)

(1). The Gospel of One Baptism is the truth for those who hear the Crucifixion of Christ; it is the receiving of the Spirit by faith, not law; it is the same Spirit at the beginning of salvation as in perfection, not of the flesh; it is your justification for any sufferings you have had by identification with Christ, not in vain; and it is the Gospel of the One who works among you with miracles and the Holy Spirit by the hearing of faith, not of the works of the law, Galatians 3:1-5.

(2). The Gospel of the One Baptism was preached to Abraham and Abraham believed it, Galatians 3:1-18. ONLY those who are of faith of the Gospel of the One Baptism are the sons of Abraham, believing God for the righteousness of the One Baptism as Abraham did.

"just as Abraham 'believed God and it was accounted to him for righteousness.'" (Galatians 3:6 and Genesis 15:6)

The OT Scripture "foreseeing" that God would justify Gentiles by the faith of the Gospel of the One Baptism, also preached the gospel of the One Baptism to 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 {you see that primarily has to be Gentiles} shall be blessed.'" (Galatians 3:8 and Genesis 12:3; 18:18;22:18; 26:4; and 28:14)

(3). Law and faith are opposites even as water baptism and the One Baptism of Salvation and of the Gospel are opposites, Galatians 3:10-14.

Don't you see that water baptism is a work of man? It is both a work that you can do for yourself as you are water baptized, but it is also a work that a pastor or evangelist does on you in order to put you under the water. Contrast this to the One Baptism of salvation which is the same as the "be baptized" by the Spirit, Christ, and God of the great commission after you believe as in the "believe and be baptized" of the Great Commission and of Mark from Jesus.

--If you place water baptism in front of the One Baptism, you place works ahead of faith, and you place yourself under the curse of the law, a place you really do not want to be as you then become a debtor of the law and obligated to keep all the law!

"Cursed is everyone who does not continue in all things which are written in the book of the law, to do them." (Galatians 3:10 and Deuteronomy 27:26)

The book of the law we know to be the Law of Moses or the first five books of the Old Testament--Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

--If you place water baptism in front of the One Baptism, you are trying by a law of works to justify yourselves before God.

"But that no one is justified by the law in the sight of God is evident, for 'the just {the justified and just because of justification} shall live {now and eternally} by faith.'" (Galatians 3:11 and Habakkuk 2:4)

--If you are water baptized for salvation, it is of law and not of faith.

"Yet the law is not of faith, but 'the man who does them shall live by them.'" (Galatians 3:12 and Leviticus 18:5)

Can you live by water baptism continuously, like being water baptized every day or even "anointed baptized" every day? No, but you can live every day by the One Baptism of salvation.

--Christ becomes a curse for us in the One Baptism, like "I am crucified with Christ..." in the One Baptism, not by water baptism or any other baptism that the Pentecostals have generated by extra-biblical revelations.

"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.}'" (Galatians 3:13 and Deuteronomy 21:23)

--In order that the blessing of the Gospel of the One Baptism might come on you even as on Abraham and other Gentiles, you must receive the One "promise of the {One} Spirit through faith", that promise of the One Baptism. (Galatians 3:14)

--Even as the promise of the One Gospel of the One Baptism was with the One Seed of Christ, the law of Moses given 430 years later cannot annul this original covenant of the One Baptism, nor can water baptism as a work which can much later during the ministry of the last OT Prophet, John the Baptist, annul the One Baptism. (Galatians 3:13-18)

--If transgressions had not come from man, there would have been no reason for law at all, even the law of the water baptism of John for "repentance".

"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)

--The Scripture, Old and New Testament, Old and Paul, confirm that all of mankind are under sin, and like a schoolmaster can take us by the hand to bring us to Christ, that is in order that those under the law might also take with the curse, the promise of the One Baptism by "faith in Jesus Christ" when they believe (Galatians 3:22)

--You are the Sons of God through faith and by the One Baptism, once again the equivalent of the "believe and be baptized" of Jesus, of Mark, and of the Great Commission.

"For as many of you as were baptized into Christ have put on Christ." (Galatians 3:27)

Could that be any clearer to you that Paul, like Peter, is talking about the One Baptism, and about the Gospel of the One Baptism. Which can you compare best to "put on Christ", water baptism as a putting on of Christ--certainly not--or the One Baptism of salvation as the putting on of Christ. What does the "put on of Christ" remind you of except Ephesians 4:17-24 where the old man of deceitful lusts is put off, the new man "created according to God in righteousness and holiness" according to God" (4:24), where Christ is really learned if a disciple really hears Jesus and is taught by Jesus.

--If you daily experience that inward experience whereby the Holy Spirit causes your spirit to always cry out "Abba, Father", then you have experienced the One Baptism.

"And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father'". (Galatians 4:6)

And this is the only real "anointing" that you need, the anointing that John speaks of in I John, the anointing not of the extra-biblical revelations of the Pentecostals.

14-5: Freedom of Choice in Galatians.

The Meat of Galatians for the Galatians, Chose between the Two Covenants, between God and those by nature "not gods", between the marvelous promises from God and the from the former "weak and beggarly elements", between freedom and bondage.

"But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage? You observe days and months and seasons and years. I am afraid for you, lest I have labored for you in vain." (Galatians 4:9-11)

We would compare the children of Israel, fresh from rescue of bondage in Egypt, with their 40 years of wilderness wanderings whereby they desired to return to the "weak and beggarly elements" of security and comfort, to these Galatians and believers today who have become "known by God". And perhaps this is a better description of the children of Israel in the wilderness and of church members today, as in Galatians, than "God's

people”, where we know that they did not really “know God” in the full sense of the Word, as there was in them “an evil heart of unbelief in departing from the living God”, although certainly God had known the children of Israel, by name and number, as He brought them out of Egypt, even as He also knew the Galatians to claimed to have known God and were water baptized as Paul was there, and even as church members today who perhaps are more “known by God” than “have known God”.

(1). To be known by God more than known of God is makes an Apostle like Paul “an enemy” because He speaks only the truth of God, 4:12-20.

(2). To be known by God more than known of God is to be children of the bondwoman instead of children of the freewoman, 4:21-31.

(3). To be known of God more than known by God is to be free rather than to be under a yoke of bondage, 5:1-6.

(4). To be known by God more than known of God is to be hindered by some unknown somebody and does not come “from Him who calls you”, 5:7-12.

(5). To be known of God more than known by God is the call to liberty, however not liberty in the flesh; and the fulfillment of liberty in the law is given by “love your neighbor as yourself”, 5:13-15.

(6). Those that are known by God only may “walk in the flesh” while those that are also “known of God” walk in the Spirit, 5:16-26. **{Which by the way is also the walking and living in the Gospel of the One Baptism!}**

14-6: Applications and Implications of the One Baptism of Galatians 6.

Applications and Implications of the Gospel of the One Baptism of Galatians 6, also of the “holy conduct and godliness” of Peter’s commentary.

1. For brethren in the church, 6:1-5.
2. For those teachers “taught the word” to share, 6:6-10.
3. For those “who would not suffer persecution for the cross of Christ”, 6:11-15.
4. For “as many as walk according to this rule”, 6:16-18.