

Family • Faith • Holy Spirit • Mission

2024. 10.

Embracing the members with a shepherd's heart

# Small Group Preview

Jesus community where God's kingdom is realized on this earth

2024. 10. 6. Bothell Campus 2pm



시애틀형제교회  
COMMUNITY CHURCH OF SEATTLE

## To The Small Group Leaders

### To Become A Mission-Driven Church

Last month, we had an exhilarating and heartwarming time. The missionaries we had been praying for visited our church to hold a missions conference, and we worshiped together on the 53rd anniversary of our establishment. During the missions conference, themed "Rededication," the missionaries experienced physical, mental, and spiritual renewal and made commitments. Through the evening gatherings and Sunday worship, we joyfully praised together with missionaries from all over the world.

I want to express my gratitude to everyone who prayed for this ministry, provided hospitality, transportation, and dedicated themselves in various ways. We have embodied the concept of a Missional Church in our discussions about missions, but through this conference and events, we received amazing grace. A sense of camaraderie and teamwork emerged among the missionaries. There is now a deep intimacy and spiritual bond between the missionaries and the congregation. We experienced a transformation from being a Missional Church to a Mission-driven Church. We vividly witnessed our Lord's great commission to "make disciples of all nations" being fulfilled through the work of the missionaries.

Now, the missionaries will scatter back into the world to proclaim the name of Jesus, the name of salvation. Although the conference has concluded, I hope this opportunity encourages us to pray even more fervently for the missionaries in our homes and small groups. I expect that as we walk together on the path that pleases God, He will lead us to an even better path of greater joy.

Servant in Christ, **James Kwon**



Embracing the members with a shepherd's heart

# Small Group Preview

Small Group Usage

Living Life Weekly Bible Study 2, October 8th Scripture, P156

## Ice Breakers

If you have experienced God's love and guidance during times of falling or failure in your life, please share.

## Examine God's Word

Let's read Hosea 6:1-11 together. Circle or underline any repeated words or expressions that carry important meanings.

## Understand Setting

During Hosea's ministry, it was the period of King Jeroboam II, a time of national prosperity following the era of Solomon. However, the king and ruling class, who should have revered and served God, instead formed close ties and exploited the poor. The people of Israel also drifted away from God's Word, leading to the disappearance of love and the rise of deceit, murder, theft, and adultery in society. Seeing this, God had Hosea record His words through the book of Hosea. By documenting his marriage to the unfaithful woman Gomer, Hosea illustrated the relationship between God and His people and urged for repentance. God desired for the fallen and wayward people of Israel to repent and for the broken relationship to be restored in intimacy, which is why He inspired the writing of Hosea.

## Meditate the Text

1-1 **Observation** Who is it that has torn Israel apart but will heal them? Who has struck them but will bind up their wounds?" (Verse 1)

**1-2** Application Share about specific changes that have occurred in your life or need to occur through genuine repentance and turning back.

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**2-1** Observation What does Hosea say that God desires from the people of Israel?" (Verse 6)

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**2-2** Application Share what you will do to practice God's loving kindness (love and mercy) in your daily life and to deepen your knowledge of God.

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### Review the Text

God has pronounced discipline against Israel for turning away from His Word and disobeying Him. The reason for this discipline and judgment was to give them the opportunity to repent and return. God continues to offer chances for repentance and restoration with His loving nature and mercy. We must first acquire the knowledge of God. This knowledge is not merely intellectual but involves spending time in relationship with God through His Word and intimately experiencing Him. God's people must set aside the arrogant mindset of "it's okay to do anything" and humbly spend time with God through Sunday worship and family worship, allowing them to dwell in His love. Those who dwell in God's love will practice a life of love by caring for their families and neighbors.

### Pray through the Text

- 1 Grant me the grace to have an intimate fellowship with God through His Word and prayer.
- 2 May my family and the small group community be intimate with God and become a community rich in the knowledge of Him.



Embracing the members with a shepherd's heart

# Small Group Preview

Leader Usage

Living Life Weekly Bible Study 2, October 8th Scripture, P156

## Ice Breakers

A child learns to ride a bicycle from their father. At first, they ride a four-wheeled bike with training wheels, and after some time, the training wheels are removed, and they transition to a two-wheeled bike. The father adjusts the seat so that the child's feet can touch the ground and holds onto the back of the bike to prevent the child from falling. After a few trial-and-error attempts, the child becomes accustomed to riding. If they do fall, the father runs over to help them up and encourages them to try again.

In the same way, God watches over us as we grow and run along the path of His Word, holding us, supporting us, and helping us up when we fall. Even when we are tempted to stray or fall into sin, He holds us steady. The reason God does this is that He loves us.

**Connector** If you have experienced God's love and guidance during times of falling or failure in your life, please share.

## Examine God's Word

Read Hosea 6:1-11 in multiple translations. Circle or underline any repeated words or expressions that carry important meanings.

NIV	GOD'S WORD	ESV
<p>1 "Come, let us return to the Lord. He has torn us to pieces but he will heal us; he has injured us but he will bind up our wounds.</p> <p>2 After two days he will revive us; on the third day he will restore us, that we may live in his presence.</p> <p>3 Let us acknowledge the Lord; let us press on to acknowledge him. As surely as the sun rises, he will appear; he will come to us like the winter rains, like the spring rains that water the earth."</p>	<p>1 Let's return to the Lord. Even though he has torn us to pieces, he will heal us. Even though he has wounded us, he will bandage our wounds.</p> <p>2 After two days he will revive us. On the third day he will raise us so that we may live in his presence.</p> <p>3 Let's learn about the Lord. Let's get to know the Lord. He will come to us as sure as the morning comes. He will come to us like the autumn rains and the spring rains that water the ground.</p>	<p>1 "Come, let us return to the Lord; for he has torn us, that he may heal us; he has struck us down, and he will bind us up.</p> <p>2 After two days he will revive us; on the third day he will raise us up, that we may live before him.</p> <p>3 Let us know; let us press on to know the Lord; his going out is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth."</p>

4 “What can I do with you, Ephraim? What can I do with you, Judah? Your love is like the morning mist, like the early dew that disappears.

5 Therefore I cut you in pieces with my prophets, I killed you with the words of my mouth— then my judgments go forth like the sun.

6 For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings.

7 As at Adam, they have broken the covenant; they were unfaithful to me there.

8 Gilead is a city of evildoers, stained with footprints of blood.

9 As marauders lie in ambush for a victim, so do bands of priests; they murder on the road to Shechem, carrying out their wicked schemes.

10 I have seen a horrible thing in Israel: There Ephraim is given to prostitution, Israel is defiled.

11 “Also for you, Judah, a harvest is appointed. “Whenever I would restore the fortunes of my people,

4 “What should I do with you, Ephraim? What should I do with you, Judah? Your love is like fog in the morning. It disappears as quickly as the morning dew.

5 That is why I cut you down by sending the prophets. I killed you with the words from my mouth. My judgments shined on you like light.

6 I want your loyalty, not your sacrifices. I want you to know me, not to give me burnt offerings.

7 “Like Adam, you rejected the promise. You were unfaithful to me.

8 Gilead is a city filled with troublemakers. It is stained with bloody footprints.

9 The priests are like gangs of robbers who lie in ambush for a person. They murder on the road to Shechem. Certainly, they have committed a crime.

10 “I have seen horrible things in the nation of Israel. Ephraim is acting like a prostitute, and Israel is unclean.

11 “Yet, Judah, I have set a harvest time for you when I bring my people back from captivity.

4 What shall I do with you, O Ephraim? What shall I do with you, O Judah? Your love is like a morning cloud, like the dew that goes early away.

5 Therefore I have hewn them by the prophets; I have slain them by the words of my mouth and my judgment goes forth as the light.

6 For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.

7 But like Adam they transgressed the covenant; there they dealt faithlessly with me.

8 Gilead is a city of evildoers, tracked with blood.

9 As robbers lie in wait for a man, so the priests band together; they murder on the way to Shechem; they commit villainy.

10 In the house of Israel I have seen a horrible thing; Ephraim’s whoredom is there; Israel is defiled.

11 For you also, O Judah, a harvest is appointed. When I restore the fortunes of my people,

## Understand Setting

During Hosea's ministry, it was the period of King Jeroboam II, marking the second national prosperity following the era of Solomon. However, the king and ruling class, who should have revered and served God, instead formed close ties with one another, exploiting and ravaging the poor. The people of Israel also turned away from God's Word, leading to the disappearance of love and the rise of deceit, murder, theft, and adultery in society. In response to this, God had Hosea record His words through the book of Hosea. By documenting his marriage to the unfaithful woman Gomer, Hosea illustrated the relationship between God and His people and urged for repentance. God desired for the fallen and wayward people of Israel to repent and for the broken relationship to be restored in intimacy, which is why He inspired the writing of Hosea.

## Meditate the Text

**1-1** ◀ **Observation** Who is it that has torn Israel apart but will heal them? Who has struck them but will bind up their wounds?" (Verse 1)

"It is the Lord God who has torn them but will heal them, who has struck them but will bind up their wounds."

**Explanation** Hosea urges the people to return to the Lord. This expression requests true repentance from the people of Israel. Additionally, the phrase "He has torn" reflects the serious judgment, akin to being torn by a lion, as mentioned in Hosea 5:14, indicating that He will turn them away from such judgment. This foreshadows the impending judgment of the Assyrian Empire. In verse 2, it is stated that "after two days" and "on the third day," He will restore them. This expression signifies that if they repent, God's forgiveness and restoration will come in the near future.

**1-2** ◀ **Application** Share specific changes that have occurred in your life or need to occur through genuine repentance and turning back.

Small group leader(s) should share first your past shortcomings and weaknesses with the group. Briefly summarize your mistakes and deficiencies, and share more deeply about how God came to you and spoke to you. After that, discuss the specific changes in your life that resulted from this.

**Explanation** Hosea strongly urges the people of Israel to know the Lord. To know the Lord means relational knowledge rather than merely intellectual understanding; it signifies intimacy. Living a life of faith means drawing closer to God in relationship.

The prophet Hosea explained how coming before God can be likened to natural phenomena. Just as natural occurrences change regularly, God will come like the dawn and like the late rain that waters the earth. The crescent moon mentioned in Hosea 5:7 signifies the deep darkness of sin, while the dawn light referred to in 6:3 symbolizes the arrival of restoration and a bright future. The late rain represents recovery from the long effects of drought. The God we believe in is one who delights in forgiving and restoring us as long as we come to Him in repentance and humility (Exodus 34:5).

**2-1** ◀ **Observation** What does Hosea say that God desires from the people of Israel?" (Verse 6)

"The prophet Hosea stated that God desires loving kindness and the knowledge of God from the people of Israel."

**Explanation** The prophet Hosea clearly expressed that what God desires is not sacrifices, but a love for God that comes from a deep relationship with Him, as well as a heart that loves others. The Jews offered sacrifices with great zeal and effort, but they needed to realize that God wanted forgiveness and love through those sacrifices. Jesus also referenced Hosea's words when dealing with the Pharisees, who lived hypocritical lives while only emphasizing the law (Matthew 9:13, 12:7). Jesus taught that the Pharisees should restore their love for God and allow that love to influence them to live lives of love toward their neighbors.

**2-2 Application** Share what you will do to practice God's lovingkindness (love and mercy) in your daily life and to deepen your knowledge of God.

“Discuss ways to draw closer to God. Maybe you can first prepare well for Sunday worship. Additionally, families can hold family worship at least once a week to draw closer to God. When establishing these practices, emphasize that it's important to spend that time in greater intimacy and depth with God rather than just setting rules.”

**Explanation** In verses 7-9, Hosea mentions three geographical locations. The “Adam” in verse 7 primarily refers to the name of a region. At that time, “Adam,” “Gilead” in verse 8, and “Shechem” in verse 9 were connected by roads. It is recorded that the priests committed evil acts and shed blood in this area, acting collectively like a band of robbers (verse 9). God refers to the wicked deeds of Israel and commands them to show loving kindness toward others.

## Review the Text

God has pronounced discipline against Israel for turning away from His Word and disobeying Him. The reason for this discipline and judgment was to give them the opportunity to repent and return. God continues to offer chances for repentance and restoration with His loving nature and mercy. We must first acquire the knowledge of God. This knowledge is not merely intellectual but involves spending time in relationship with God through His Word and intimately experiencing Him. God's people must set aside the arrogant mindset of “it's okay to do anything” and humbly spend time with God through Sunday worship and family worship, allowing them to dwell in His love. Those who dwell in God's love will practice a life of love by caring for their families and neighbors.



## Pray through the Text

- 1 Grant me the grace to have an intimate fellowship with God through His Word and prayer.
- 2 May my family and the small group community be intimate with God and become a community rich in the knowledge of Him.

## Word Studies

**Verse 1a** **Let us return** an expression calling for true repentance from the people of Israel. Additionally, the expression 'He has torn' signifies a turning away from the severe judgment, akin to being torn by a lion, as referenced in Hosea 5:14. "The first reversal is that God will heal what he has torn to pieces, an allusion to the lion metaphor of 5:14.176 The second reversal is that God will bandage the injuries of Israel, a reversal of 5:12, in which Yahweh is like gangrene in their wounds." \_ Duane A. Garrett, *Hosea in NAC Commentary*, 137.

**Verse 2** **after two days-- on the third day** Indicates that God's forgiveness and restoration will come soon. Some scholars interpret this expression as an allusion to Jesus' death and resurrection on the third day. While this interpretation is not impossible, it is difficult to connect it directly, as Hosea is not referenced regarding Jesus' resurrection in the New Testament. It is better to understand this expression as a rhetorical one, indicating that God will swiftly restore the people when they repent. "Wolff attempts to eliminate the idea of resurrection here, which he casts in a pagan light, and asserts that this text only describes recovery from illness." \_ Duane A. Garrett, *Hosea in NAC Commentary*, 137.

**Verse 3** **Like sunrise, like winter rain** Hosea strongly urges the people of Israel to know the Lord. To know the Lord means relational knowledge rather than merely intellectual understanding; it signifies intimacy. When they come to know the Lord, it is said that God will come like the dawn and like the late rain that waters the earth, similar to the regular changes in natural phenomena. The crescent moon mentioned in Hosea 5:7 suggests deep darkness due to sin, while the dawn light referenced in 6:3 symbolizes the arrival of restoration and a bright future. The late rain signifies recovery from the long effects of drought. Hosea also mentions that the pains of the lion, disease, darkness, and drought mentioned in chapter 5 will be removed. "This language is not accidental. Rather, it is a reversal of the punishment in the second oracle, the devouring of the land by the new moon (5:7). As described there, the operating metaphor is the darkness that consumes the land during the new moon; dawn is an obvious reversal of the image." \_ Duane A. Garrett, *Hosea in NAC Commentary*, 139.

**Verse 5** **To Abraham--Judah** In the context of the Israelites being divided into Northern Israel and Southern Judah, Hosea uses the term "Ephraim" as a pronoun for Northern Israel and "Judah" for Southern Judah. The expressions "morning clouds" and "early dew" depict a fleeting nature that quickly disappears. Through this metaphor, we can understand that Israel at that time had lost its love for both God and people. "Clouds and dew describe that which is fleeting. Unsteadiness in love, that is,

the inability to love consistently, not only shows itself in the cult prostitution but increases because of the immorality associated with the cults. An immoral soul loses the capacity for intimacy, loyalty, and love.” \_Duane A. Garrett, *Hosea* in NAC Commentary, 139.

**Verse 6 Acknowledgement of God** The prophet accurately expresses that what God desires is a love for Him that arises from a deep relationship with Him, as well as a heart that loves one’s neighbor. When Jesus conducted His ministry, He quoted the words of Hosea to the Pharisees, who were merely upholding the law while living hypocritically (Matt. 9:13, 12:7). “This is one of the great texts of the prophets—Jesus used it to expose the hypocrisy of his opponents (Matt 9:13; 12:7). Here, again, the two great desiderata of Hosea, love and the knowledge of God, reappear. ... To the contrary, he desires that his reader acquire the loving and compassionate heart that comes from a transformational life with God. In Hosea’s context the shrines and rituals of Israel had become impediments to true spirituality, and Hosea called upon the people to denounce them.” \_Duane A. Garrett, *Hosea* in NAC Commentary, 140.

**Verse 7-9 Adam, Gilead, and Shechem** Hosea mentions three geographical locations in verses 7-9. The “Adam” in verse 7 primarily refers to a specific region. The areas of “Gilead” in verse 8 and “Shechem” in verse 9 are all connected by roads. However, rhetorically, the author may have included the fact that the first Adam transgressed God’s command. These three locations are all associated with the covenant made by Joshua. The region of Adam was near Gilgal, where the Israelites made a covenant after crossing the Jordan River. Gilead was the location of the cities of refuge mentioned in Joshua 20. Shechem is also where the Israelites made a covenant in Joshua 24. In this place, the priests who were supposed to uphold the covenant committed evil acts and shed blood, engaging in collective wickedness like a band of robbers (verse 9). God addresses the evil deeds of Israel from verses 7 to 9, instructing them to show steadfast love toward others. “Hosea has therefore once again used a threefold pattern involving places in Israel, but this time with a peculiar twist. Each place recalls the worst characteristics of one of the patriarchs. At Adam they broke faith with God as did Adam; at Gilead the people, unlike Jacob, are entirely without grace; and at Shechem the sons of Levi renew the history of treacherous slaughter.” \_Duane A. Garrett, *Hosea* in NAC Commentary, 143.



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# Small Group Preview

Small Group Usage

| Living Life Weekly Bible Study 4, October 21st Scripture, P160 |

## Ice Breakers

There were two elementary schools in one area. At the beginning of the semester, School A required students to follow strict rules and maintain discipline. However, School B focused more on communication between teachers and students, guiding school life in a relationship-centered way. Initially, School A seemed orderly, but as time passed, issues arose among students and between students and teachers. In contrast, School B had some initial chaos, but over time, the relationships among students and between students and teachers improved, and understanding grew.

The Kingdom of God operates not on strict rules but on love and care.

**Connector** Reflecting on your faith life, discuss whether you place more emphasis on legalistic behavior or loving relationships.

## Examine God's Word

Please read Galatians 2:11-21 in multiple translations. Circle or underline any repeated words or significant expressions that stand out to you.

## Understand Setting

Galatians is a letter written by the Apostle Paul to the churches in the Galatia region, which is now part of modern-day Turkey and was under Roman rule at the time. During his first missionary journey, Paul visited this area and preached the gospel, resulting in the establishment of churches. However, after Paul preached the gospel of freedom, false teachers entered the church, claiming that while accepting the gospel was necessary, adherence to the law and the necessity of circumcision were also required for true faith. Upon hearing that the Galatian church was influenced by the teachings of these Judaizers, Paul wrote Galatians. In this letter, he emphasizes salvation through the work of Jesus on the cross and the gospel of freedom. Today's passage further explores the freedom of the gospel that Paul preached.

## Meditate the Text

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**1-1** **Observation** When certain people came from James, how did Peter (Cephas) and Barnabas, who were eating with the Gentiles, react? (Galatians 2:11-13)

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**1-2** **Application** Share how to avoid falling for the schemes of Satan that try to instill fear in me and lead me away from the truth of the gospel.

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**2-1** **Observation** Due to those who presented circumcision and law observance as conditions for salvation, what did Paul teach the believers who were confused about the gospel? (V16)

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**2-2** **Application** When did you realize that you could not keep the law perfectly? Share experiences of life changes or maturity that came from believing in and relying on the Lord.

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## Review the Text

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The Jews emphasized circumcision and adherence to the law in Jerusalem, Antioch, and the Galatia region. They even claimed that the practice of circumcision and the law affected righteousness and salvation. However, the Apostle Paul emphasized that the gospel we receive from God is not achieved through our efforts, but is the free gospel and gift of salvation that God accomplished through Jesus Christ. We cannot be saved by our righteous deeds; we are saved only by the grace of the cross that Jesus achieved—God's grace! Those who realize this can lay down the burdens of the law, unite with Jesus in freedom, and now live freely not for their own desires, but toward God's will.

## Pray through the Text

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- 1 Grant me the faith to accept the work of the cross and unconditional grace accomplished through Jesus Christ.
- 2 Help me to live a life of freedom, guided solely by the leading and will of Jesus who lives within me, rather than a life I lead on my own.



## Ice Breakers

There were two elementary schools in one area. At the beginning of the semester, School A communicated rules to the students and required them to follow them. However, School B spent a lot of time fostering communication between teachers and students, guiding school life in a relationship-centered way. Initially, School A seemed free of issues, but as time went on, problems arose among students and between students and teachers. In contrast, School B had some initial noise, but over time, relationships between teachers and students, as well as among students, improved, and they began to understand each other. God's kingdom is not a place that operates on rules but a place that operates on love and consideration.

**Connector** Reflecting on my faith life, discuss whether I prioritize legalistic actions or loving relationships.

## Examine God's Word

Read Galatians 2:11-21 in multiple translations. Highlight or underline repeated words or expressions that convey important meanings.

NIV	GOD'S WORD	ESV
11 When Cephas came to Antioch, I opposed him to his face, because he stood condemned. 12 For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. 13 The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.	11 When Cephas came to Antioch, I had to openly oppose him because he was completely wrong. 12 He ate with people who were not Jewish until some men James had sent from Jerusalem arrived. Then Cephas drew back and would not associate with people who were not Jewish. He was afraid of those who insisted that circumcision was necessary. 13 The other Jewish Christians also joined him in this hypocrisy. Even Barnabas was swept along with them.	11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. 12 For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. 13 And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy.

14 When I saw that they were not acting in line with the truth of the gospel, I said to Cephas in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?"

15 "We who are Jews by birth and not sinful Gentiles

16 know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in [a] Christ and not by the works of the law, because by the works of the law no one will be justified.

17 "But if, in seeking to be justified in Christ, we Jews find ourselves also among the sinners, doesn't that mean that Christ promotes sin? Absolutely not!

18 If I rebuild what I destroyed, then I really would be a lawbreaker.

19 "For through the law I died to the law so that I might live for God.

20 I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

21 I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!"

14 But I saw that they were not properly following the truth of the Good News. So I told Cephas in front of everyone, "You're Jewish, but you live like a person who is not Jewish. So how can you insist that people who are not Jewish must live like Jews?"

15 We are Jewish by birth, not sinners from other nations.

16 Yet, we know that people don't receive God's approval by any effort to follow the laws in the Scriptures, but only by believing in Jesus Christ. So we also believed in Jesus Christ in order to receive God's approval by faith in Christ and not by our own efforts. People won't receive God's approval by their own efforts.

17 If we, the same people who are searching for God's approval in Christ, are still sinners, does that mean that Christ encourages us to sin? That's unthinkable!

18 If I rebuild something that I've torn down, I admit that I was wrong to tear it down.

19 When I tried to obey the laws in the Scriptures, those laws killed me. As a result, I live in a relationship with God. I have been crucified with Christ.

20 I no longer live, but Christ lives in me. The life I now live I live by believing in God's Son, who loved me and took the punishment for my sins.

21 I don't reject God's kindness. [a] If we receive God's approval by obeying the laws in the Scriptures, then Christ's death was pointless.

14 But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?"

15 We ourselves are Jews by birth and not Gentile sinners;

16 yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

17 But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not!

18 For if I rebuild what I tore down, I prove myself to be a transgressor.

19 For through the law I died to the law, so that I might live to God.

20 I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

21 I do not nullify the grace of God, for if justification were through the law, then Christ died for no purpose.

## Understand Setting

Galatians is a letter that the Apostle Paul sent to the churches in the Galatia region. This region corresponds to present-day Turkey and was under Roman Empire rule at the time. During his first missionary journey, Paul came to this

area and preached the gospel, resulting in the establishment of the church. However, after Paul preached the gospel of freedom, false teachers came into the church. They taught that not only should the gospel be accepted, but that one must also keep the law and be circumcised to have true faith. Hearing that the Galatian church was influenced by the Jewish emphasis on the works of the law, Paul wrote Galatians. He emphasized salvation, which is achieved solely through the work of Jesus' cross and the gospel of freedom. Today, we will examine the gospel of freedom that Paul preached in this passage.

## Meditate the Text

**1-1** **Observation** When certain people arrived from James, how did Peter (Cephas), Barnabas, and the other Jews respond while eating with the Gentiles? (Galatians 2:11-13)

When certain people from James arrived, Cephas and Barnabas, along with the other Jews, stopped eating with the Gentiles out of fear and withdrew from the table.

**Explanation** A group that arrived from James came to Antioch. This group likely included leaders who had served influentially with James in Jerusalem. Peter was eating with the Gentiles, and scholars suggest he was observing the dietary laws while doing so, indicating he was aware of the situation. However, these visitors emphasized the need for circumcision and adherence to the law. Considering their views, Peter unfortunately made a mistake.

In verse 13, the term "hypocrisy" is used. The Greek word implies a sense of separation (play a part). In English translations, it's rendered as "hypocrisy." Those from Judea were cautious about eating with Gentiles, viewing it as unclean. Consequently, Peter, feeling that he was doing wrong by eating with the Gentiles, withdrew from them. This action contradicted Peter's previous behavior towards Gentiles, as he had baptized Cornelius's household and acknowledged God's work among the Gentiles. The use of "hypocrisy" highlights the disconnect between what Peter believed and how he acted.

**1-2** **Application** To avoid falling into the schemes of Satan that seek to lead me away from the truth of the Gospel by instilling fear, how should I proceed?

**Explanation** Even mature leaders like Peter and Barnabas can fail to act rightly according to the truth of the Gospel. In a sudden moment of fear, these two spiritual leaders made mistakes. At times, we too may face unexpected fears and temptations or threats from Satan. In such situations, we can pray for the Holy Spirit to guard our faith and actions. Moreover, if we do stumble, we should quickly repent and move toward God's Word and the freedom of the Gospel.

**2-1** **Observation** Because of those who made circumcision and adherence to the law conditions for salvation, what did Paul teach the believers who were confused about the Gospel? (Verse 16)

Paul taught that a person is justified not by the works of the law, but through faith in Jesus Christ.

**Explanation** The phrase "truth of the Gospel" is one of the core concepts in Galatians 2. In Jerusalem, Antioch, and the churches in Galatia, the Jews placed great importance on circumcision, even considering it a condition for salvation. However, the most important aspect within the truth of the Gospel was "the grace of God." This means that people must remember that salvation comes solely through God's grace, not through any actions.

Paul uses the term 'justification' regarding being justified by faith six times in Galatians and twice in Romans. He argues that both Jews and Gentiles are sinners, and therefore cannot be justified by keeping the law. The Reformers referenced this verse when speaking of the doctrine of justification by Sola Fide, meaning "by faith alone."

**2-2** **Application** When did I realize that I could not keep the law perfectly? Please share experiences of change or growth in your life through believing in and relying on the Lord.

**Explanation** Through the Bible, we realize that God is holy and that we are spiritually fallen and flawed beings. Even though I try to keep the commands of the Bible with my own strength, the more I strive, the more I become aware of my shortcomings and weaknesses. However, God has granted us the gospel of freedom. Jesus paid the penalty for all sin on the cross and rose from the dead three days later. For those who believe in this truth, there is no longer any condemnation. Rather, the Holy Spirit works within our hearts, enabling us to love God and live a life that loves our neighbors. Share the love you have practiced with the help of the Holy Spirit.

## Review the Text

Jews continued to emphasize circumcision and adherence to the law in Jerusalem, Antioch, and the Galatian region. They even claimed that the practice of circumcision and the law affected righteousness and salvation. However, the Apostle Paul emphasized that the gospel we received from God is not achieved through our efforts, but is the gospel of freedom and the gift of salvation that God accomplished through Jesus Christ. We cannot be saved by our own righteous deeds, but we are saved by the grace of the cross achieved through Jesus! It is God's grace! Those who realize this can lay down the burdens of the law, unite freely with Jesus, and now live freely, not according to their own desires, but towards God's will.



## Pray through the Text

- 1 Grant me the faith to accept the work of the cross and unconditional grace accomplished through Jesus Christ.
- 2 May I live a life of freedom, not led by my own desires, but guided solely by the will and direction of Jesus who is in me.

## Word Studies

**Verse 11** Because there are things to be rebuked In verse 11, a verb meaning “to criticize” or “to rebuke” is used. This participial form implies that Peter’s actions were subject to criticism. However, this term does not carry the connotation of legal guilt or punishment. There are other verbs that express legal wrongdoing or sin. In this context, it can be understood as a healthy critique aimed at guiding a fellow worker in the right direction, rather than an adversarial stance.

**Verse 12a** When some came from James- The text does not specify exactly who this group of people is. However, it can be inferred that James was a leader with significant influence in Jerusalem at that time, and that leaders who worked alongside James visited the Galatia region. “In either case, the text indicates some kind of relationship between these people who arrived in Antioch and James, one of the “pillars” of the Jerusalem church (v. 9).” \_Douglas Moo – Galatians in Baker Commentary, 147.

**Verse 12b** Peter, also known as Cephas, was eating with the Gentiles when- Peter was a Jew and was familiar with the dietary laws outlined in the Torah. Scholars believe that in the context of the events described in today’s passage, Peter was likely observing these dietary laws while eating. However, it is clear that he was dining in the company of Gentiles. “Dunn has argued that Peter would probably have continued to keep Jewish food laws, and that believers in Antioch were accommodating Jewish dietary restrictions via various well- known means to provide for Jewish-Gentile interaction in the Diaspora.” \_Douglas Moo – Galatians in Baker Commentary, 146.

**Verse 12c** He was afraid of the circumcision group Paul recorded that leaders who had been working with James arrived in Antioch. He referred to this group as the “circumcision.” Here, “circumcision” signifies those who had been circumcised in Jerusalem and viewed circumcision as an important obligation, with some believing it even affected salvation. Paul intentionally describes those who advocated this as “the circumcision.” “The phrase in itself seems to mean simply “belonging to the group of people who are circumcised” (see Turner 1963: 260 on the use of εἰς in Paul to mean “belonging to”).” Douglas Moo, Galatians in Baker Commentary, 147.

**Verse 13** Hypocrisy The Greek word for “hypocrisy” has the meaning of “to play a part” or “to separate.” In English translations of the Bible, it is rendered as “hypocrisy.” At that time, the Jews who came from Jerusalem were wary of eating with Gentiles and considered it impure. Therefore, when the Jewish visitors arrived, Peter, feeling that he was wrong to eat with Gentiles, withdrew from the table. This action was contrary to how Peter had previously treated the Gentiles. He had baptized Cornelius, a Gentile, and had acknowledged God’s work among the Gentiles, yet he acted differently

from the content of the Gospel. The term "hypocrisy" was used to indicate that Peter's beliefs and actions had become disconnected. "It can mean simply "play a part," as when Josephus refers to some Jews, during the rebellion against Rome, who pretended to surrender along with one of their leaders (J.W. 5.321). But in this case, the part that Peter is playing is one that he knows, at some level, to be in contradiction to his own convictions (w. 14, 15–17)—and "hypocrisy" is therefore an appropriate translation in English. ... In verse 13, Paul accused Peter, Barnabas, and the other Jewish Christians of failing to live out their own convictions ("hypocrisy"); now he accuses them, more seriously, of failing to act in accordance with the gospel. Paul couches this accusation in a metaphor ... ." \_Douglas Moo, Galatians in Baker Commentary, 147–49.

**Verse 14** I saw that they were not acting in accordance with the truth of the Gospel The phrase "the truth of the Gospel" is one of the core concepts in Galatians 2. In the churches of Jerusalem, Antioch, and Galatia, Jews placed great importance on receiving circumcision, considering it a condition for righteousness. However, the Gospel we believe teaches that righteousness is not achieved through our efforts but is accomplished by God. In other words, we must remember that it is through God's grace and the work of Jesus that we are declared righteous, not through any actions of our own. "The truth of the gospel" is a key concept in this chapter and indeed, as we have suggested, in this entire first major section in the letter. As its other explicit occurrence in verse 5 reveals, it has particular reference to the issue at stake in Jerusalem (2:1–10), Antioch (2:11–14), and in the Galatian crisis." \_Douglas Moo, Galatians in Baker Commentary, 150.

**Verse 16a** Not by the works of the law but through faith Paul uses the term 'justification' through faith six times in Galatians and twice in Romans. His argument is that both Jews and Gentiles are sinners and, therefore, cannot be justified by observing the law. Paul asserts that it is not only Gentiles who should be included in the Jewish community, but that both Jews and Gentiles must be included in the community of God's people through faith. Reformers referred to this verse when discussing the doctrine of Sola Fide, meaning "justification by faith alone." This phrase occurs six times in Galatians (2:16 [3x]; 3:2, 5, 10) and twice in Romans (3:20, 28), always with reference to the attaining of justification or a similar concept. ... He is not arguing that Gentiles should be included, with Jews, in the people of God; he is arguing, rather, that Jews should be included, with Gentiles, in the mass of ordinary humanity. Jews are "sinners" just like the Gentiles, with the radical implication that follows: their obedience to the covenant stipulations cannot put them right with God; only a total reliance on Christ, by faith, can do so. ... The traditional Reformation emphasis on justification sola fide, "by faith alone," is a legitimate theological derivation from the antitheses of Gal. 2:16." \_Douglas Moo, Galatians in Baker Commentary, 155–60.

**Verse 19** I have died to the law. Paul emphasizes the current state in this statement. The present tense verb indicates that the state of being crucified with Jesus continues. In other words, this verb means that when a believer has faith in Jesus, they have spiritually died decisively and completely on the cross with Him. "The perfect form of *συνεσταύρωμα* (*synestaurōma*) emphasizes the continuing state of the subject of the verb: "I am in the state of being crucified with Christ. .. Paul's use of the verb is a reflection of one of his core theological convictions: that the spiritual state of believers is the product of their real identification with Christ in the redemptive events of his crucifixion, burial, and resurrection. ... The imagery is intended to highlight a decisive and total transfer from one state to another." \_Douglas Moo, Galatians in Baker Commentary, 171.

## • October Ministry Schedule & Prayer Requests •

### Ministry Schedule & Prayer Requests

- May God's Kingdom come through the Mission On short-term mission teams (Amazing Outreach and Cambodia Outreach).
- Grant abundant grace for the SWM Outreach and the Turkey Father School taking place in January next year, and send volunteers.
- Through the home visits, may each family experience God's comfort and restoration.
- May over 50 applicants receive the Gospel and settle well into the community through the Open Table.
- Through the HJI fall semester, may the congregation experience God in a holistic way and be strengthened in spirit and body.
- Through the first phase of relationship skills training, may applicants grow to resemble God's character and build mature relationships.
- May the 35th Evangelism Explosion be filled with abundant grace, preparing many trainees to share the Gospel.
- May the caregivers participating in the 47th One-on-One Discipleship training be well-trained in the Word and prayer, becoming disciples who nurture others.
- Through the October discipleship course (Finding the Gospel of Freedom), may the congregation experience spiritual growth and deeply encounter God.
- May the EW community's five adult groups and four English youth groups grow spiritually and move into places of service and ministry.

### Next Generation Ministry Schedule & Prayer Requests

- May grace be granted for the Family Fall Festival prepared by Sonlight on October 31, fostering close relationships with families in the community beyond the church and becoming a channel for the Gospel, while ensuring everyone's safety.
- As Coram Deo students begin their new school year, may they meet good friends and teachers, forming a close-knit Coram Deo community, and may safety be upheld in all activities.
- May NEXT students dedicate themselves to their studies for God's glory, and grant grace to senior students to relieve their stress and rely on God throughout the college application process.
- May spiritual leaders be established in NEWave, and may the incoming students settle in well as the new semester begins.
- Grant abundant grace to the EW College gathering, and may healthy leadership be established in the college ministry.

2024. 10.

Embracing the members with a shepherd's heart

# Small Group Preview

Jesus community where God's kingdom is realized on this earth

2024. 10. 6. Bothell Campus 2pm



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