

# Building Religious Empires

Rightly Dividing The Word: Shelf 5 — Volume 41

As Bible students, it is sometimes necessary to step outside the biblical text and into the religious world in which we live. Not only does this help in our awareness of the confused religious world, but it also helps the biblical interpreter to better apply concepts that the Holy Spirit armed us with to fight against the wiles of Satan. Satan presents every opportunity to the weak to forsake their faith for the appeal of the world. We are indeed aware of Paul's exhortation in Ephesians 6:11: ***“Put on the whole armor of God so that you may be able to stand against the schemes of the devil.”***

This book is about the schemes of Satan. If we are to arm ourselves against the religious tricks of Satan, then we must understand that there is always present in this world those temptations to step outside the gospel in order to participate in the religious world in which we live. So we follow in the words of the apostle Paul in 2 Timothy 4:17: ***“But the Lord stood with me and strengthened me, so that through me the preaching might be fully accomplished, and that all the Gentiles might hear. And I was delivered out of the mouth of the lion.”*** We thus never forget the warning of the apostle Peter in 1 Peter 5:8: ***“Be sober, be vigilant. Your adversary the devil walks about as a roaring lion, seeking whom he may devour.”***

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On January 1, 2024, a film was released that was based on the heroics of **Sir Nicolas Winton**. In 1939, Sir Winton rescued 669 Jewish children who were on their way to Nazi death camps. Though he rescued these children, the parents unfortunately went on their way to the death camps, never to be heard from again.

As a result the rescue of the children of these doomed parents, four generations of survivors, that today number over 6,000, now live in the United Kingdom. They owe their very existence to the bravery of Sir Winton who delivered them from the Nazi genocide of the Jews during World War II.

In 2014, Steven Sachur of the BBC **HARDtalk** program, had an interview with Winton, who at the time was 106 years old. During the interview—that was recently aired again on BBC—Sachur eventually came around to the “faith” of Winton. He ask Winton about his faith at the time he was carrying out the rescue.

Winton responded that while in England at the time of Hitler’s invasion of European countries, he was a very devoted “Christian,” even being baptized. He said he prayed with others in England that God would deliver England from the Germans. But then he revealed that when he arrived in Czechoslovakia, that was at the time under Nazi control, people were likewise praying. The religious people (“Christians”) of that nation were praying that they would be delivered from the English. In witnessing this religious confusion, Winton then revealed that he discarded all religion. He concluded that he would be guided only by his own ethics, and not religion, since religious people were forming religion around their political ambitions.

Winton died a year after the interview in 2014. (I am sure he has since changed his mind about faith.) Nevertheless, his conclusion from the confusion of the religions of men at the time is not unique. Unfortunately, he did not see the inconsistency of his own conclusions. He stated that during and after WW II, “ethics” was his moral guide. But on the other side of the ethics matter ... the side of the Nazis ... they too were driven by their “ethics.”

Many years after the war, and during the trial in Israel of the war criminal, Adolf Eichman, Eichman was asked during the trial, “How did you feel when women and child were gassed to death in the death

camps?” Eichman responded, “It was the right [ethical] thing for us to do for the German people at the time.” This is how people develop a good conscience in their religious beliefs. Surrounding circumstances create a faith that gives them a good conscience and a god who bows to the wishes of man.

**When people give up on the moral codes (“ethics”) of God, everyone is relegated to determining their own ethical values according to their own desires. In the ignorance of the word of God, this is the moral values upon which religious empires are built.**

- 1. T or F:** The responsibility of the Christian to remain faithful lies on the shoulders of the Christian to avoid the schemes of Satan.
- 2. T or F:** Satan can devour a Christian regardless of what precautions the Christian might take to protect himself or herself from deception.

In the world today, there are people driven by their own “ethics” to invade other countries and murder innocent civilians. Nothing has changed since the “war to end all wars” was fought over eighty years ago. Some religions today even call for the annihilation of other nations that do not conform to their religious “ethics.” Some have even hijacked the word “Christian” and tagged it on to the most horrific behavior of twisted minds. Being “faithful” in some religions today means that one must commit murder in order to validate one’s faith in a god who has been created after the imagination of twisted minds.

All this confusion in the religious world today must set us on a diligent journey to discover the difference between religion and Bible-based faith in the Lord Jesus Christ. If we do not take this journey, we may have consigned ourselves to the fate of all those who were in the bondage of the “Jews’ religion” in the first century.<sup>1</sup>

A little history brings our minds into the context of a fallen religious empire in the first century, specifically the fall of Jerusalem in A.D. 70. The city fell as the Roman army, for several months, besieged the city. As “faithful” Jews within the city of Jerusalem at that time died of disease and starvation during Roman’s

war against the city in A.D. 70. Josephus, the Jewish historian who was there at the time, said that the dead bodies of the “faithful” Jews who died within the city littered the grounds outside the walls of the city when they were thrown over the wall into the camp of the Romans. The Romans had the problem of climbing over those dead bodies in order to get to the walls. But the “faithful” Jews on the inside of the walls had thrown their starved wives and children over the walls of Jerusalem as a consequence to their rejection of the incarnate Son of God who came to save them from such a fate. Those Jews still reject the incarnate Son of God today.

From the crucifixion of Jesus in A.D. 30 to A.D. 70, the rebellious Jews had forty years to repent after they had rejected and crucified their Messiah and Savior, hanging Him on a cross outside those same walls of Jerusalem. Ironically, where they had crucified and buried the body of Jesus, their own dead bodies littered the ground just outside the walls of Jerusalem.

Nothing has changed with millions of religionists around the world today. Since those years of tragedy, numerous religious empires have been constructed and maintained on the foundation of lies and man-made moral values. So lest we lead ourselves astray in following after some man-made religious empire we have created after our own misguided “ethics” or religious heritage, we must investigate this urge to be a part of some religious empire, or worse, create some religious empire and seek to sustain it through the word of Satan in our own lives.

Therefore, we must take the journey to discover whether our faith is truly Bible based, or just the invention of our religious-minded forefathers who handed us an empty faith that is based on religious traditions and man-made “ethics.” It may be that our forefathers also did as Jesus judged those who accused Him: *“All too well you reject the commandment of God so that you may keep your own [religious] traditions.”*<sup>2</sup>

3. **T or F:** Mankind has the right to determine moral law according to the circumstances that prevail at any moment in time.
4. **T or F:** At the time Rome destroyed Jerusalem in A.D. 70, the Jews as a society had rejected Jesus as the Messiah.

### ~ Stones For Building Empires ~

Can God command things to be done, which things when obeyed, can become the identity of religion? For the sake of clarity, we need to ask this question from another perspective. Are there some things that God has commanded in the past, which if obeyed today, we would be considered religionists? The Jewish Christians of the first century sought to continue the Jewish religious empire of their forefathers by binding on Gentiles ordinances of their identity of the past that God Himself had commanded only for the Jews.

If one has a difficult time answering the preceding questions, then the problem may be that one is having difficulty separating the Sinai law that was given to the nation of Israel, from the law of faith and grace under which Christians now live today. In fact, if one does not understand this problem, then he or she could be preaching the “other gospel” about which Paul warned the Christians in Galatia.<sup>3</sup>

Therefore, a few examples on this matter are in order. If we bind on ourselves and others that which God made void, even though He initially commanded such to be done for different reasons before the cross, which reasons no longer exist, then we will fail to understand how God dealt with the nation of Israel in order to bring the Savior into the world. We are religionists if we practice the God-ordained commandments of the Sinai law today that God originally issued to preserve Israel until the Messiah showed up in history. If we do not understand this, then we will bring into our faith and grace a system of meritorious law-keeping that is contrary to the gospel of grace. We will deny the gospel, and thus be alienated from the cross (See Gl 1:6-9). Christians must simply not forget that they are dead to the Sinai law as a part of the body of Christ. They are free from that law, being freed by the gospel.

**If one binds on the consciences of people that which God has not bound, then he or she is teaching another gospel, and in teaching another gospel, he or she is severed from Christ.**

5. **T or F:** If we bind on Christians today laws of the Sinai law, then we have turned the gospel into “another gospel.”
6. **T or F:** Christians can bind on themselves any law that is recorded in the Bible, whether in the Old or New Testaments.

## A. Binding Where God Loosed

**Religious empire builders bind where God has loosed.** Consider as an example the rite of circumcision. Circumcision was first commanded to Abraham. It was then included in the Sinai law for Israel as a nation in order that the Jews remain separate from the Gentiles.<sup>4</sup> Circumcision was a command of the Sinai law, and thus, when a male child was born of a Jewish family under the Sinai law, he was to be circumcised the eighth day after birth in order to validate that he, as part of the nation of Israel, was in a covenant relationship with God. But the law that required circumcision was nailed to the cross.<sup>5</sup>

Christians today **are not** required to be circumcised in order to conform to the law of circumcision that God gave to Israel. Believers come into a covenant relationship with God today upon their obedient response to the gospel.

In their obedience to the gospel, Christians are made dead to the Sinai law. They are no longer under the God-given law of circumcision.

And in the context of such laws, Paul wrote to the early Gentile Christians, *“Stand fast therefore in the liberty by which Christ has made us free [i.e., from the law of circumcision] and do not be entangled again with a yoke of bondage.”*<sup>6</sup>

**Christians  
Must Stand  
Fast From  
Religious  
Laws Of Man.**

Unfortunately, some Jewish Christians in the first century did not understand this point. They diligently wanted to continue the Jews’ religious empire that had stood firm for 1,450 years. Therefore, they sought to bind the rite of circumcision on the Gentile disciples

in order that the Gentiles became a part of their Jewish heritage, and thus, saved. In fact, they taught that *“except you [Gentiles] are circumcised after the custom of Moses, you cannot be saved.”*<sup>7</sup>

These Jewish empire promoters tried to continue a religious empire when they bound on the new Gentile disciples something that was a part of the Sinai law. But at the time, the Sinai law had been made void by the death of the Son of God on the cross. In this way, the Gentile disciples, through their obedience to the gospel, became in their lives as Paul instructed in Romans 7:4: *“My brethren, you also became dead to the [Sinai] law through the body of Christ.”*

These Jewish disciples were binding a religious code of identity on those who had been made dead to the law of circumcision through their obedience to the gospel. The Jewish disciples proclaimed, therefore, that the new Gentile disciples could not be a part of their religious empire because they had not been circumcised according to the Sinai law.

**Those who seek to build religious empires do so by forcing on those who are free the restrictions of what defines their man-made religious empire.**

7. **T or F:** Christians have been freed, not only from sin, but also from the bondage into which the religious laws of man bring us.
8. **T or F:** When Jesus died on the cross, the Sinai law that was given to the nation of Israel passed away.

## **B. Empires Built On Another Gospel**

**Religious empires are always based on another gospel.** It was for this reason that the Holy Spirit stated that those who were preaching the law of circumcision in the first century were preaching **another gospel, and thus, resting their faith on their Jewish heritage.**<sup>8</sup> In this particular historical case, Paul comforted the Gentile Christians of Galatia by writing, *“If anyone preaches any other gospel to you than what you have received, let him be accursed.”*<sup>9</sup>

These are serious words. In fact, by the time Paul arrived at the revelation of the Holy Spirit in Galatians 5, the Spirit directed his hand to write, *“You have*

***been severed from Christ, you who seek to be justified by law. You have fallen from grace.***"<sup>10</sup> In other words, if one would bind on Christians today that which is not bound by God under the new covenant of Christ under which gospel obedient people are now living, **then that person is severed from Christ.**

**That which validates and sustains a religious empire inherently causes one to fall from grace. When we bind where God has not bound, even if that which we bind was a law of God that was given to Israel, then we are severed from Christ.**

- 9. T or F:** A religious empire will fall when the adherents base their faith on the truth of the gospel as it is revealed in the New Testament.
- 10. T or F:** Those who would bind on the consciences of people the teaching of self-justification through perfect law-keeping are actually preaching another gospel.

### **C. Built On Legalism**

**Empire religion is built on the stones of legalism. Religion is defined as a system of legal rites and ceremonies that are required to be performed flawlessly by any religious establishment in order for the adherents to be considered “faithful,” and thus saved.** Even if the rite or ceremony was in the past once a requirement of the law of God for a specific person or nation, when that law of God was made void by the cross, so also were the precepts of that law. If such religious rites are bound on the consciences of people of faith, then this is the foundation of a religious empire.

Once void, **any rite or ceremony of law becomes a religious ordinance if bound on Christians.** To bind such on those who are now under the law of faith and grace would be turning people into a religious sect. Therefore, those Jewish Christians in the first century who bound circumcision on Gentile Christians as a rite to be saved had fallen back into the bondage of the Jews’ religion from which they had been set free in their obedience to the gospel. Those who taught these things were subsequently changing the gospel of freedom into the bondage of a religious empire.<sup>11</sup>



- 11. T or F:** If a religious system is built on the fact that adherents must perform flawlessly that rites and ceremonies that define the system, then the system is legal.
- 12. T or F:** The gospel is a system of laws that must be performed legally in order for one to be saved.

## D. The Past Stones Of Catechisms

**When we build religious empires on the catechisms of the past, the empires are often guaranteed for the future.** This brings us to another illustration that should make us cautious about building religious empires by binding that which may have initially come from God, but was made void when it was supplanted by God's latter revelation of the truth of the gospel. In particular, we must be cautioned about bringing ourselves into the bondage of the religion of our forefathers. We must not forget that the ceremonies of our religious forefathers are not inherently authoritative.

**Every generation must use the Bible to sort out religious traditions from their forefathers' religious traditions and practices.** In other words, there must be a restoration to the authority of the word of God with every new generation simply because we often carry on with the traditions of our fathers simply because we respect our fathers. But we must not forget that we must respect God more. His word has more authority in our lives that the religious traditions of our forefathers.

Every Generation  
Must Make  
An Effort To  
Continue  
A Restoration.

There is a very good example of this in one of Paul's mission journeys. When Paul traveled through Ephesus on one of his extended mission journeys, he encountered about twelve disciples who were meeting in someone's house in the urban area of Ephesus.<sup>12</sup> Upon his initial contact with these disciples, he asked them concerning matters of the Holy Spirit. They replied, *"We have not so much as heard whether there is a Holy Spirit."*<sup>13</sup> Paul's obvious reply was, *"Into what then were you baptized?"*<sup>14</sup> They responded, *"Into John's baptism."*<sup>15</sup>

It is important to note that this encounter Paul had with these disciples took place many years after the Pentecost of Acts 2, and the ministry of John the Baptist. These disciples, therefore, though they were sincere, had already established a religious tradition among themselves that became the foundation of their “empire.” As Paul discovered, the foundation of their “religious empire” was erroneous, for they were ignorant of the truth of obedience to the gospel (baptism in the name of Jesus). Obedience to the truth of the gospel that came after John’s baptism was later recorded in Matthew 28:19,20, Mark 16:15,16; Romans 6:3-6. It was a truth that replaced John’s baptism that was deliver to John by God and preached to his disciples.

The baptism of John was certainly from God. In fact, *“John came in the wilderness baptizing and preaching the baptism of repentance for the remission of sins.”*<sup>16</sup> But between the time of John’s ministry to introduce the Son of God into the world, and about twenty-five years later when Paul encountered some of John’s disciples in Ephesus, John’s baptism became a religious rite because it was replaced by baptism in the name of Jesus.

John’s baptism was annulled by baptism in the name of Jesus Christ on the day of Pentecost in A.D. 30. If it were bound as a religious rite after Pentecost, then it brought those who obeyed it into the bondage of what had now become only a religious practice, even though it had originally come from God through John. Though in ignorance, the twelve Ephesian disciples’ sincerity was revealed in their being baptized into John’s baptism, the only baptism they knew. However, their sincerity to obey the current will of God could have turned into rejecting the word of God for the sake of keeping their past religious traditions.<sup>17</sup> If they refused to obey the new teaching that Paul introduced to them, then they were building a religious empire on the foundation of John’s baptism.

Luke recorded in Acts that there were about twelve disciples whom Paul encountered on the Ephesus

visit. We could assume that one or two of the group had initially encountered John years before on a visit to Judea, or possibly were baptized by Apollos who initially knew only the baptism of John. Apollos then possibly left them, and rushed on to Corinth.<sup>18</sup>

Apollos had been erroneously teaching the baptism of John, but was eventually corrected in Ephesus by two tentmakers, Aquila and Priscilla.<sup>19</sup> After hearing the teaching of Aquila and Priscilla, he proved his sincerity by changing his beliefs on this matter. He then went on to Corinth with a full understanding of the gospel. This may have been a possibility, but we feel that it was not in the nature of Apollos to leave the twelve walking in what had become at the time only a religious rite. Ephesus was a large city at the time. It would be reasonable to conclude that this small group of disciples simply became lost in the maze of a large population, and thus, retained the belief and practice of the baptism of John.

Apollos had been preaching a religious rite out of ignorance because the baptism of John had been supplanted by baptism in the name of Jesus on Pentecost about twenty-five years before. Nevertheless, **his ignorance of what was required by God after Pentecost was no excuse not to change what he believed and preached at the time he arrived in Ephesus.**

The twelve Ephesian disciples were sincere when they heard that they must be baptized with John's baptism in order to receive remission of sins. **But at the time, they were sincere religionists.** Whether they heard this message from one or two of their number who had encountered John the Baptist many years before, or from Apollos, **John's baptism had been supplanted with baptism in the name of Jesus.**

By the time the twelve disciples heard of John's baptism, it had become, as circumcision, a commandment that had originally come from God, but now was not applicable to those who believed in Jesus. At the time God revealed this baptism to John, it was not a religious rite. It was a commandment of God that

had to be obeyed if one wanted to receive remission of sins, and thus, fulfill all righteousness.<sup>20</sup> But by the time Paul encouraged the twelve disciples, John's baptism, as circumcision, was a commandment of God that no longer applied to those who believed in Jesus. If one obeyed either the commandment of circumcision or John's baptism, **then one obeyed another gospel when baptism in the name of Jesus was in force.** (Those who teach tithing according to the Sinai law, as opposed to gospel-inspired giving in response to grace under Christ, need to seriously consider this point.)

- 13. T or F:** If the disciples of John in Ephesus had refused to be baptized in the name of Jesus, then they would have established a religious empire based on John's baptism.
- 14. T or F:** The actions of Aquila and Priscilla in teaching Apollos should be an example to every Christian that through teaching the gospel empires can be brought down.

## E. Perpetuation Of Empires

**Only the baptism by burial of adults in the name of Jesus is valid today.** We know of a great number of people who have stood before audiences and made their own self-declaration that they were saved. But this self-declaration of one's salvation is nowhere found in the Bible. Some of these self-declared salvationists were baptized as infants, thus supposedly receiving remission of sins upon the basis of the parents declaration. But this is nowhere found in the Bible. It is a central teaching of some religious empires that must be investigated.

Instead of knowingly—this is knowledge from what is written in the Bible—being baptized in the name of Jesus into Christ for the remission of sins,<sup>22</sup> some people have simply declared their own remission of sins, and thus, assumed their salvation while still remaining outside Christ. In declaring their own salvation, they have joined themselves to some religious group that accepts the conclusion of their personal declaration, rather than the testimony of the written word of God.

Salvation Is Declared By God, Not By The One Who Is Saved.

After their self-declaration of remission of sins took place, the self-proclaimed were sometimes baptized as a religious rite of the church to which they joined. Fortunately, it is God who proclaims our remission of sins upon the basis of our personal obedience to the gospel of His Son. **We have no right to steal this right from God by making a self-proclamation of our salvation for ourselves.** There is no such thing in the New Testament of one proclaiming his or her own salvation. There is only a written declaration of remission of sins when one has followed all that the word of God instructs in order to have the remission of sins, and thus, salvation.

We must ask ourselves that if we make baptism a religious rite that we perform following our own self-declaration that we are saved, then is this baptism for the remission of sins?<sup>23</sup> If we have remission of sins upon the fact of our self-declaration of salvation, then why would we even be baptized? If we were baptized, then were we not baptized as a religious work of merit, rather than a response to faith?

Some have been baptized as a meritorious work of law. If we made our own self-declaration of salvation by “receiving Jesus,” “bringing Jesus into our lives,” or saying some “sinner’s prayer,” and then were baptized, then we may have made our own baptism a legal religious rite, or simply a work of meritorious law-keeping. If we do this, then we are religionists who made a self-declaration in reference to our salvation. Our obedience to the gospel in baptism was probably not in response to the gospel of the incarnate Son of God who declares the remission of our sins upon our response to the gospel in baptism. We were baptized as a simple religious rite.

We must not forget that baptism is not a meritorious work of law. **It is a submissive response of gratitude because of one’s understanding of the incarnate sacrifice of the Son of God on the cross.** This is exactly what Paul meant when he wrote, *“You are not under law [of baptism], but under [the gospel of] grace.”*<sup>24</sup> *“And if by grace [you are saved], then it*

*is no more by works [of merit or law], otherwise grace is no more grace.”*<sup>25</sup> *“For by grace you are saved through faith [in the gospel of God’s grace].”*<sup>26</sup>

We are not saved because we have been legally immersed in water. **The action of immersion is not a work of merit by which we can put God in debt to save us.** If we were to suppose such, then no apostate Christian would ever be lost.<sup>27</sup> One would be saved on the merit of his baptism, not on the loving gratitude of his faith in the faith of Christ who went to the cross for our sins.

Paul rebaptized those in Ephesus who had obeyed John’s baptism, which baptism was relegated to a religious rite when the gospel was first preached twenty-five years before on the day of Pentecost.<sup>28</sup> We would suggest that anyone do the same as the Ephesians if they feel that they made baptism a religious rite because they had before their baptism declared their own remission of sins. They were baptized under the authority (name) of the wrong person—their own authority—and thus, not in response to the gospel of Jesus Christ. They became their own self-declared authority for the remission of their own sins. But it is God who declares our remission of sins, and subsequent salvation when we are baptized into and under the authority of Christ.<sup>29</sup>

The Action  
Of Being Buried  
In Water Is Not  
A Meritorious  
Action That  
Earns Forgiveness.

Each person must be his or her own judge of this matter. It is not our place to judge the hearts of people. We can only read what is stated in the New Testament in reference to the purpose of baptism in the name of Jesus for the remission of sins. If one does have questions concerning his or her motives for being baptized many years ago, then it would certainly be wise to be baptized again for the right motives, and with the right knowledge on the subject, in order to have a good conscience before God. One must be his or her own judge in reference to these matters. At least when the Ephesians recognized that when they did something that was no longer relevant, in

their sincerity, they corrected the matter.

When we speak of baby baptism, a whole new set of problems are uncovered. But it is appropriate in the context of the Ephesian situation to remember that the Ephesians individually heard and were baptized as adults into John's baptism. But later, they individually heard and responded to Paul's teaching that they be baptized in the name of Jesus. No parents made any decisions or declarations for them as infants. No parents baptized them with John's baptism. No parents immersed their babies in the name of Jesus.

If one cannot get the point on this matter, then certainly he or she cannot understand that baby baptism is nowhere in the New Testament. But if one was "baptized" as a baby, and gets the point of the Ephesians' freedom to choose concerning their own salvation, then he or she, if baptized as a baby, should find someone, and then head to the water in order to be truly baptized in the name of Jesus.

We must keep in mind that one's parents out of their ignorance were practicing a man-made religious rite and ceremony that was handed down to them as a tradition of their forefathers. When they handed an innocent baby over to be sprinkled or immersed by a priest, that was not the voluntary decision of the baby. It was the parents. It was the parents in order that they conform to the religion of their fathers. Baptism in the name of Jesus must be our personal decision as an adult. We would urge people to be like the Ephesians. When one learns something new in the word of God, then just do it.

We must never forget that if we are obedient to religious doctrines and teachings that have no foundation in the Bible, then we are either building or perpetuating some religious empire. But if we allow our lives to be directed by the word of the Lord Jesus Christ, then we are upholding His kingdom reign over all things. It would be good to conclude here with an exhortation from Jesus:

*He who rejects Me and does not receive My words,  
has one who judges Him.  
The word that I have spoken,  
the same will judge him in the last day.<sup>30</sup>*

*If you love Me you will keep My commandments.<sup>31</sup>*

- 15. T or F:** Remission of sins is based both on the obedience to the gospel in baptism, as well as good works that are performed to sanctify one of sin.
- 16. T or F:** When one has through faith perform many good works, he or she has the right to declare their own salvation.



### CLASSROOM DISCUSSION

1. Why can we better understand the Bible by better understanding the world in which we live?
2. What lessons did you learn from the efforts of Nicolas Winton to save children?
3. Why is it impossible for man to create his own moral standards?
4. Why did God eventually allow the Romans to destroy the city of Jerusalem, with the temple?
5. How are religious empires started and sustained?
6. Why is it wrong for Christians to bind religious traditions, rites and ceremonies that God has not bound?
7. What is the definition that Paul gave for the “other gospel”?
8. What is the definition of legalism?
9. In reference to restoration, what is the responsibility of every generation of Christians?
10. Why did the disciples in Ephesus who were baptized by John’s baptism, have to be baptized in the name of Jesus?
11. How does one perpetuate a religious empire?
12. Why is it impossible for anyone to be justified by law-keeping?

**Encouraging Research:** 1. See Galatians 1:13,14, 2. Mark 7:9; see Mark 7:1-9, 3. See Galatians 1:6-9, 4. See Genesis 17; Ex 12:44,48, 5. See Romans 7:1-4; Colossians 2:14, 6. Galatians 5:1, 7. Acts 15:1, 8. Galatians 1:8, 9. Galatians 1:9, 10. Galatians 5:4, 11. See Galatians 5:1, 12. Acts 19:1, 13. Acts 19:2, 14. Acts 19:3, 15. Acts 19:3, 16. Mark 1:4, 17. See Mark 7:9, 18. Acts 18:27; 19:1, 19. See Acts 18:24-28, 20. Matthew 3:15, 21. Read 2 Corinthians 4:15, 22. Acts 2:38, 23. Read Acts 2:38, 24. Romans 6:14, 25. Romans 11:6, 26. Ephesians 2:8, 27. See 2 Peter 2:20-22, 28. Acts 19:5, 29. See Acts 22:16; Romans 6:3-6; Galatians 3:26-29, 30. John 12:48, 31. John 14:15

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