

Galatians

Justification by Faith						
Judaizer Attack #1 “Paul teaches this doctrine by his own authority!”		Judaizer Attack #2 “This is a new teaching contrary to the OT!”		Judaizer Attack #3 “Teaching faith alone will encourage a sinful lifestyle!”		
Paul’s Defense: “God called me and the 12 apostles affirmed this”		Paul’s Defense: “Salvation has always been by faith—even in the OT”		Paul’s Defense: “No, justification by faith naturally leads to godly living”		
Biographical		Theological		Practical		
Chapters 1–2		Chapters 3–4		Chapters 5–6		
Upholds Apostleship		Upholds Justification by Faith		Upholds Responsibilities		
Rebuke	Relationships	Affirmed	Illustrated	Balance	Service	Warnings
1:1-9	1:10–2:21	3	4	5	6:1-10	6:11-18
Antioch of Syria						
Fall AD 49 (after first missionary journey)						

Key Word: Justification

Key Verse: “[We Jews] know that a man is not justified by observing 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 Christ and not by observing the law, because by observing the law no one will be justified” (Galatians 2:16).

Summary: The reason we cannot be saved by obeying the Law is because Paul’s call, theology and practice all uphold *justification by faith*.

Application:

Do you add *any* other requirements for salvation except faith in Christ—baptism, tongues, good works or any other good deed?

The logical result of justification by faith is godliness.

Galatians

Introduction

I. **Title** The Greek title for the letter (*Πρὸς Γαλάτας To the Galatians*) follows the standard form of naming Paul's writings after their recipients.

II. Authorship

A. **External Evidence:** The traditional view is that the Apostle Paul wrote Galatians.

1. This finds early support by Polycarp (3:3; 5:1; cf. Kümmel, 198). Marcion also placed the epistle at the top of his list of genuine Pauline epistles (Harrison, 255).
2. Paul as author of Galatians has been mostly uncontested even among the 19th century German critics in the Tübingen school. The few that do oppose Pauline authorship include Bauer, R. Streck (the Swiss scholar), and the nineteenth century radical Dutch critics (Kümmel, 198).

B. **Internal Evidence:** The Book of Galatians explicitly mentions Paul as its author (1:1; 5:2). In fact, Paul probably departed from his usual practice of dictating his letters to a secretary by actually penning the epistle himself (6:11; cf. "Characteristics" section below). Most of chapters 1 and 2 are autobiographical (e.g., 1:11f.) and several Pauline themes are evident (e.g., grace, law).

C. **Conclusion:** Both external and internal evidence point to Paul's authorship (Harrison, 255; Guthrie, 468; Kümmel, 198). Galatians has always been the least challenged of Paul's epistles (Guthrie, 468). There exists not even scant evidence to disprove the genuineness of the Epistle. The Epistle to the Galatians is generally the standard by which other Pauline writings are tested (Bruce, 2).

III. Circumstances

A. **Date:** The issue of date closely relates to the destination of the letter (Bruce, 43-56). The two theories of destination are the North Galatian Theory (adopting the later date) and the South Galatian Theory (generally suggesting an earlier date):

1. External evidence from Marcion suggests that Paul wrote from Ephesus shortly before writing 1 Corinthians (approx. AD 55), thus supporting the later date. However, Marcion's reliability and sources are questionable as he believed only in Luke's gospel and Paul's letters (Kümmel, 197).
2. Internal evidence shows that the Galatians deserted Paul's teaching just after his first visit (1:6f.), lending more credence to the South Galatian Theory. If the second visit of 4:13 is the one in Acts 16:6, then the epistle is post-Jerusalem Council (AD 53-56; Harrison, 260; Kümmel, 197-198; Betz, 9-12). However, if this later date is true, one would think that Paul would have mentioned the decree of the Jerusalem Council in the letter since both the Council and the epistle address the same theme (requirements of the law for Gentile believers). On the other hand, if the second visit (4:13) refers to revisiting Acts 14:21 churches then the letter could be pre-Jerusalem Council (AD 48-49), though it would not need to demand the early date (Guthrie, 458).
3. Conclusion: Arguments for both dates are inconclusive, but the best evidence supports the South Galatian Theory (see below) and the earlier date of about fall AD 49.

B. **Origin:** The origin of the book of Galatians is not specifically stated and depends upon the identity of the recipients as to whether they lived in North or South Galatia:

1. The Northern Theory says Paul wrote to North Galatia from Ephesus, Corinth, Macedonia, or Rome (Betz, 12).
2. The Southern Theory says that Paul wrote to South Galatia from Antioch or somewhere en route from Antioch to Jerusalem for the Jerusalem Council (Harrison, 260).

C. **Recipients:** The epistle addressed "the churches of Galatia" (1:2). This is the only Pauline letter to a group of churches. Evidently Paul did not have enough time to write each church individually, so a circular letter was sent (Hiebert, 2:71). The greatly debated question is, "Where were these

churches?" The two theories of destination hinge largely upon the interpretations of two verses in Acts (16:6; 18:23) that refer to this Galatian region (Bruce, 3-18; Guthrie, 450-457; Harrison, 257-259; Kümmel, 191-193). Both theories agree that the recipients were Gentiles (4:8; 5:2f.; 6:12f.), but the question is, "Which Gentiles?" See notes, 174a (chart) and 138-40, 280a (maps).

1. The Traditional View (North Galatian Theory): Galatians was written to Gallic believers in the territory of Galatia (ethnic Galatia, including the cities of Ancyra, Pessinus, and Tavium) of whom Paul had won to Christ on his second missionary journey (Acts 16:6; p. 139). Advocates include Lightfoot, Betz, Kümmel, and Harrison.
 - a. External evidence (from Acts and history)
 - 1) The Gauls overtook North Galatia from the Phrygians in the 3rd century BC then named the region after themselves (Bruce, 3-8; Guthrie, 450; Kümmel, 191).
 - 2) The characteristics of fickleness, strife, anger, and impulsiveness that Paul denounced in his readers closely parallel Gallic lifestyles (Bruce, 4).
 - 3) Luke describes the South Galatian towns in the province of Galatia in geographical, not provincial terms (Betz, 11).
 - 4) The northern view was the unanimous view of the church fathers (Hiebert, 2:77).
 - b. Internal evidence
 - 1) Interpreting the visit of Galatians 2:1-10 as the Jerusalem Council visit allows for only the northern view (explained in the Characteristics section).
 - 2) The chronology of Paul's life in the southern view places his conversion at AD 23-30 (Harrison, 262; Hiebert, 2:84), which is too early.
2. Alternative to the Traditional View (South Galatian Theory): Paul wrote to the Greek believers in the Roman province of Galatia (political Galatia, including the cities of Pisidian Antioch, Iconium, Lystra, and Derbe), whom Paul had won to Christ on his first missionary journey (Acts 13-14; p. 138). Advocates include Ramsay, Bruce, Hiebert, and Guthrie (Griffith too).
 - a. External evidence (from Acts; Guthrie, 452-57)
 - 1) Phrygia and Galatia in Acts 16:6; 18:23 are designated a "region" (singular), not "regions" (plural), so this region can refer to both the districts in the province of Asia (southern part) and the part of Phrygia in the adjoining province of Asia.
 - 2) Assuming the Northern Theory, it would be strange for Luke to say so little about this area in which such a major controversy arose.
 - 3) Paul generally referred to groups of churches by their Roman province (e.g., Macedonia, Achaia, Asia, and Judea). Luke's usage of the term should not be imposed upon Paul.
 - 4) "Galatia" was the best term to describe the various ethnic groups in the south.
 - b. Internal evidence
 - 1) Since Paul visited the Galatian churches during his recovery from a bodily illness (4:13) it is unlikely that he traversed the difficult journey off the road to the central plateau on which Northern Galatia was located.
 - 2) The mention of Barnabas (2:1, 9, 13) is more natural if the readers knew him. Barnabas accompanied Paul only in South Galatia.
 - 3) No mention is made to the verdict of the Jerusalem Council (cf. Acts 15) which would have already occurred, assuming the Northern Theory.
 - 4) The letter was written in Greek, a language understood by only the northern people of Ancyra and Pessinus at best (Bruce, 9).

- 5) Peter hardly would have acted as he did (2:11f.) right after the Jerusalem Council.

Conclusion: External evidence is divided. The Northern Theory was virtually unchallenged until the last two centuries, but the evidence from Acts seems to best support the Southern Theory. The Patristic bias for the Northern Theory may be explained by second century evidence that the term "Galatia" had ceased to be used in reference to the southern area; therefore, the Fathers interpreted the term in light of their own day (Hiebert, 2:77).

However, the internal evidence favors the southern view. While the southern view has chronological difficulties, the northern view has the problem of attributing the "again" of Galatians 2:1 to a third (not second) visit. Therefore, the weight of the evidence supports the Southern Galatian Theory.

- D. Occasion: The Galatians accepted the gospel eagerly at first (3:1-5; 4:13-14) but this ended (4:15) due to opposition from Jewish false teachers (Judaizers) who had spread their teaching in the churches after Paul established them (1:7b; 4:13-14; 5:7). They proclaimed "another gospel" (1:6-9) associated with the Jewish Torah and circumcision (2:15-21; 3:2-5; 4:21; 5:2-12; 6:12-17). Paul had confronted these Judaizers already in Jerusalem (2:4-5) but this letter was written before the Jerusalem leaders officially disapproved of them at the Jerusalem Council (Acts 15:19-21, 24). Since no official word had yet come from Jerusalem, Paul wrote the churches immediately to combat this false teaching by defending his apostleship (Gal 1-2) and the true gospel of justification by faith alone (Gal 3-4), which produces a unique lifestyle based upon freedom in Christ (Gal 5-6).

IV. Characteristics

A. Literary Characteristics:

1. Structure: Its threefold structure is explained in the occasion section above. This is different from the twofold structure characteristic of other Pauline writings: Romans (1-11, 12-16), Ephesians (1-3, 4-6), Colossians (1-2, 3-4), etc.
2. Mood: Even the first verse shows a severe tone as it lacks the customary salutation. The letter lacks a thanksgiving for the readers or words of praise for them (e.g., they are never referred to as "saints"). However, some touch of affection does appear (4:12-15, 19-20).
3. Unity: Paul vindicates his authority repeatedly (1:1, 11-16; 6:11-16) and defends justification by faith (1:6-10; 2:4, 14; 3:1-5:12), so the unity of the letter has gone virtually unchallenged. It is the most accepted epistle of Pauline authorship.

- B. The Jerusalem visit (2:1-10) has been seen as either Paul's famine trip to aid the depressed church (cf. Acts 11:27-30) or Paul's attendance at the Jerusalem Council (cf. Acts 15:1-29).

1. Advocates of the Jerusalem Council view (Lightfoot, Hendriksen, Hiebert) argue:
 - a. The apostles (2:9) and Titus (2:1-3) are not mentioned in the famine visit.
 - b. Although the apostles acknowledged Paul and Barnabas' Gentile ministry, this is unlikely before their first missionary journey (i.e., before Acts 13).
 - c. It is difficult to see why the Jerusalem Council would need to be called (Acts 15) if the issue of Gentile salvation had already been settled (Acts 11).
 - d. Perhaps the best Council view evidence is the problematic chronology of the southern view that places Paul's conversion between AD 23-30 (1:18; 2:1; Harrison, 262; Hiebert, 2:84).
2. Advocates of the Famine view (Bruce, Tenney, Duncan) affirm this evidence:
 - a. The visit to Jerusalem "again" (2:1), taken in its most natural sense, refers to Paul's actual second visit following his conversion (Acts 11).
 - b. Galatians 2:1-10 is a private discussion, not the Jerusalem Council assembly of Acts 15.
 - c. The decrees of the Council are totally missing in Galatians 2.

- d. Peter and Paul's dispute over eating with Gentiles (2:11-21) makes better sense pre-Jerusalem Council.
 3. Conclusion: The southern view has chronological difficulties and the northern view forces the second visit to Jerusalem ("again" in 2:1) to mean a third visit. Both views have problems, but better evidence for the Southern Galatian Theory favors the famine view.
- C. Paul declares at the end of the epistle, "See with what large letters I am writing (ε[graya, aorist) to you with my own hand" (6:11). Two views of the aorist prevail:
1. The traditional view sees Paul using an epistolary aorist ("I am writing") where he signs after his normal custom of dictating the bulk of his letter to a scribe (cf. Rom. 16:22; 1 Cor. 16:21).
 2. However, Paul never uses the aorist when writing only a few concluding words, so it seems more logical that he uses the normal use of the aorist ("I wrote"). This means Paul painstakingly wrote the entire letter himself, possibly with large letters due to an eye malady (4:25; Hiebert, 2:89-90).
- D. Galatians is the only Pauline letter written to a group of churches.
- E. This is the first letter of Paul that has been included in the New Testament.

Argument

Galatians is often called "the Magna Carta of Christian Liberty" since it emphasizes the believer's freedom in Christ. However, it is evident that Paul's purpose was threefold: to defend his apostleship against the Judaizers (Gal 1–2), to defend the essence of the gospel based in justification by faith alone (Gal 3–4), and to give practical exhortations in light of the believer's freedom in Christ (Gal 5–6).

Therefore, Paul's purpose in writing is to convince the Galatians that since they were saved by grace they are free from the Law. As a result, Judaizers who sought to impose upon them a legalistic system based upon the Law should not lead them away from their moorings in Christ.

Synthesis

Justification by faith

1–2	Biographical: Defends apostleship
1:1-9	Rebuke
1:10–2:21	Relationship to other apostles
1:10-24	Independence
2:1-10	Interdependence
2:11-21	Indictment
3–4	Theological: Defends justification by faith
3	Affirmed
3:1-5	Galatian's experience
3:6-14	Abraham's experience
3:15-29	Law/Promise vs. faith
4	Illustrated
4:1-11	Domestic: son vs. servant
4:12-20	Historical: personal plea
4:21-31	Biblical: Isaac (Abrahamic) vs. Ishmael (Mosaic)
5–6	Practical: Defends responsibilities
5	Balance
5:1-15	No to legalism/license
5:16-26	Yes to Spirit
6:1-10	Service
6:11-18	Warnings
6:11-13	Against legalists
6:14-17	Against despising him
6:18	Benediction

Outline

Summary Statement for the Book

The reason we cannot be saved by obeying the Law is because Paul's call, theology and practice all uphold *justification by faith*.

- I. **Biographical: Paul defends his apostolic call to counter Judaizer teaching that Paul invented justification by faith (Gal 1–2).**
 - A. Paul omits the usual thanksgiving and rebukes the Galatians for replacing the gospel with Judaizer legalism to show his displeasure (1:1-9).
 - B. Paul defends his apostleship against the Judaizers to show that he did not make up justification by faith by his own authority (1:10–2:21).
 1. His *independence* of other apostles is evident by receiving revelation directly from Christ and by not meeting them for three years (1:10-24).
 2. His *interdependence* with other apostles was seen at the famine visit when apostles at Jerusalem approved his justification by faith teaching (2:1-10).
 3. He *indicted* Peter, the chief apostle who contradicted justification by faith when he publicly acted against justification by faith (2:11-21).
- II. **Theological: Paul illustrates salvation by faith and not by the Law to counter the Judaizer accusation that justification by faith was a new teaching (Gal 3–4).**
 - A. Paul affirms justification by faith by comparing the inferior Law with the superior Holy Spirit and Promise (Gal 3).
 1. The Galatians received salvation by receiving the Holy Spirit by faith, not the Law, so their sanctification must also be by faith (3:1-5).

2. Abraham was justified by faith, not by Law, so this doctrine has solid scriptural foundation and is not a new teaching (3:6-14).
 3. Salvation was by faith for 430 years between Jacob and the Law, so the Law led man to faith by revealing sin (3:15-29).
- B. Paul illustrates justification by faith in domestic, historical, and biblical life to convince the Galatians to abandon legalism (Gal 4).
1. A son's privileges over a slave's pictures a believer's spiritual religion over the Law to help the readers abandon legalism (4:1-11).
 2. Their former commitment to Paul when he was with them should encourage them to show the same zeal for the truth now (4:12-20).
 3. God blessing Isaac (=Abrahamic Covenant) instead of Ishmael (=Mosaic Covenant) shows the folly of Galatians following the Law (4:21-31; cf. p. 174a).
- III. **Practical: Paul applies salvation by faith in Spirit-led living by exhorting balance and others-orientation (Gal 5-6).**
- A. Balance between legalism and license by the Spirit's direction—not by the sinful nature (Gal 5).
1. Believers *should not live* in the extremes of legalism and license in light of their freedom from the Law (5:1-15).
 - a) A Christian is free from the Law so should never again be entrapped in legalism (5:1-12).
 - b) A Christian is free from the Law so should use this freedom to love instead of selfish pursuits (5:13-15).
 2. Believers *should live* under direction from the Spirit rather than from the sinful nature (5:16-26).
- B. Serve sinning Christians, burdened believers, teachers, and everyone since freedom from the Law leads to caring for others (6:1-10).
- C. A final warning contrasts the impure Judaizer motives with his own pure motives to convince them to apply what he has written (6:11-18).

Contrasting Galatians and Romans

Galatians and Romans have common themes such as justification by faith (Gal. 2:16; 3:14; Rom. 1:17; 3:21-22), freedom from the Law (Gal. 3:10-13, 23-25; 5:1; Rom. 7:1, 6; 8:2-4), and how the Law reveals sin (Gal. 3:22; Rom. 3:20; 5:20; 7:7). Yet these books remain unique in several ways:

	Galatians	Romans
<i>Influence of Cities</i>	Minor	Major
<i>Number of Churches</i>	Several Cities (Lystra, Derbe, etc.)	Single City (Rome)
<i>Church Founded</i>	AD 48-49 (on first missionary journey)	AD 33-56 (no one knows exactly when)
<i>Founder</i>	Paul	Pentecost converts? or Paul's disciples?
<i>Written</i>	AD 49 from Antioch	AD 56-57 from Corinth
<i>View of Paul</i>	Doubted (but most knew him!)	Credible (but most didn't know him!)
<i>Paul's Opponents</i>	Judaizers	None
<i>Jew-Gentile Relations</i>	Serious rift	Mild criticism of each other
<i>Readers</i>	Mostly Gentiles	Jew-Gentile mix
<i>Theological Errors</i>	Serious: Salvation	Minor: Christian liberty
<i>Theme (Key Word)</i>	Justification (2:16)	Righteousness (1:17)
<i>Vocabulary & Tone</i>	Simple yet Severe	Technical and Structured
<i>Form</i>	Modified Defense (e.g., no thanksgiving)	Traditional Presentation (e.g., names, greetings...)
<i>OT Quotes</i>	Few (only 12, or 2 per chapter)	Nearly as many as the rest of Paul's epistles (63 total!)
<i>Doctrinal Focus</i>	Narrow: Justification	Broad: Many topics*

* Natural revelation (1:19-20), universality of sin (3:9-20), justification (3:21-24), propitiation (3:25), faith (4:1-25), Israel (chaps. 9-11), gifts (12:3-8), government (13:1-7), Christian liberty (14:1-15:13)

Who Are the Judaizers Today?

Scholars generally agree that the teachers who came to Galatia after Paul left taught that faith alone does not save. These teachers insisted on a “faith plus works” formula by adding works of the law as a requisite for genuine conversion—especially the rite of circumcision (5:6). Paul actually never gives them a name. However, since these teachers sought to get the believers to return to the Jewish law, the term “Judaizers” has been coined for them.

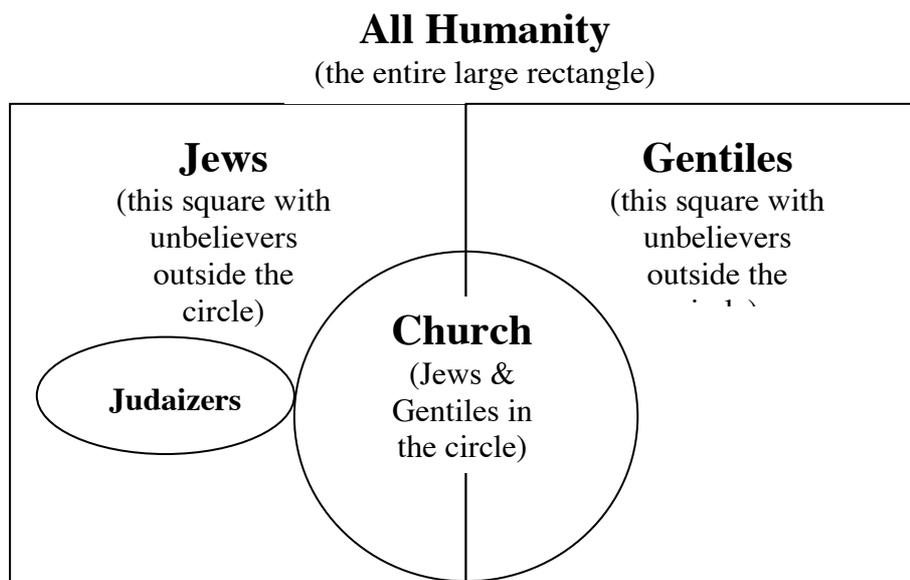
But were these Judaizers at Galatia Jewish *believers* or *unbelievers*? The consensus among commentators is that they were genuine believers who were simply confused in this area of doctrine (cf. Ronald Y. K. Fung, *The Epistle to the Galatians*, NICNT, 7-9; Kümmel, 298-301; Lightfoot, 27, 52-53; Ridderbos, 15-16). Some factors may support them being believers:

- ◆ The apostles and elders allowed representation of the “circumcision party” at the Jerusalem Council (Acts 15:1, 24). This may argue that these teachers are the same as the Judaizers since they also argued that Gentiles should be required to keep the Law (Gal. 2:12). If so, then the mother church considered them to be Christians and we should probably do the same.
- ◆ These Jewish teachers had no doubt about Jesus being the Messiah, in contrast to the majority of Jews who would not accept Christ as Israel’s king.

However, some factors may indicate that the Judaizers were indeed unsaved:

- ◆ Paul says that the Judaizer’s was “a different gospel” (NIV) which was really not the gospel at all (1:6-7). Since there is only one true gospel, the Judaizer “gospel” would then be a false teaching that was not Christian after all.
- ◆ Paul described these men in the strongest words possible, pronouncing upon them eternal condemnation (1:8-9). Ascribing hellfire to anyone but unbelievers would seem inappropriate.
- ◆ Paul also refers to them as “false brothers” (2:4).
- ◆ The Jerusalem Council occurred shortly after Paul’s letter to the Galatians and it verified Paul’s teaching on faith alone (as opposed to the Judaizer view being considered another “evangelical option” or gray area). While Judaizers (i.e., the “circumcision party”) were allowed to attend the meeting, they were soundly defeated.
- ◆ Although the Judaizers did not reject Christ outright as Messiah as did their Jewish brethren, by adding other requisites to salvation they taught a second type of heresy that undermined the nature of the true gospel.

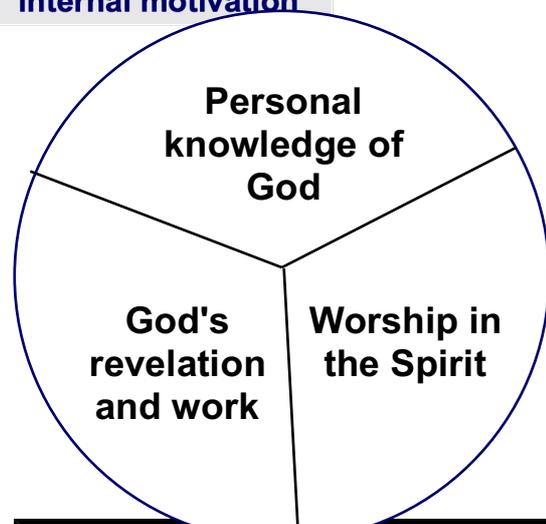
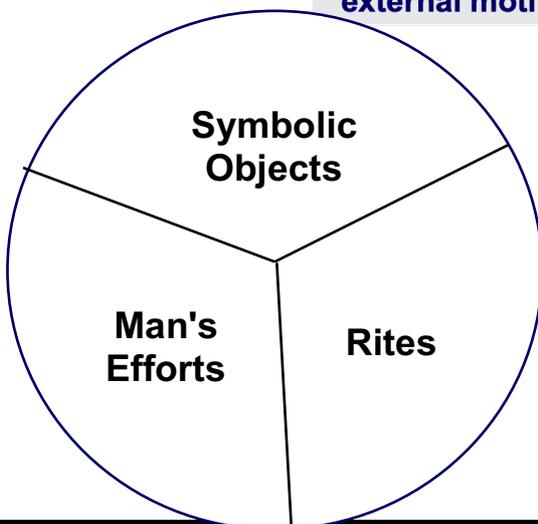
Given the above reasons, this study takes the view that the Judaizers were not actually Christians. Any group that adds to the simple gospel of justification by faith alone cannot be deemed “Christian.” This includes the Catholic Church (which adds works), Church of Christ (which adds baptism), and the True Jesus Church (which adds works, baptism, tongues, foot washing, etc.). This diagram depicts how Judaizers were Jews on the fringes of the church but still outside the body:



Ceremonial vs. True Religion

One basic difference between Paul's gospel and the religion of the Judaizers is that Paul taught faith by experience whereas his opponents taught that man is made right by ceremonial religion. These are contrasted in Galatians 4 with the infant-gr own son contrast. Note the distinctions between these modes of living in these diagrams from Paul A. Pomerville, *Galatians and Romans* (Brussels, Belgium: International Correspondence Institute, 1976), 95, 96, 98.

Infant	Grown Son
Under guardian (Law)	Enjoys son-with-father relationship (redeemed)
Status: like a slave; rights of sonship not realized	Status: son and heir; full rights given
Under bondage: external authority of the Law	Free: internal authority of the Spirit of God
Immature: in elementary school of the Law with external motivation	Mature: in secondary school of the Spirit with internal motivation



Ceremonial Religion

The Gentile Christians in Galatia were in this kind of religion before their conversion. Their worship was a constant effort to please the gods in order to escape their punishment. They worshipped tangible objects—idols. They had many sacred rites and forms to be observed. They trusted in horoscopes and other signs to guide them. They had their sacred days and seasons and years.

Religion of Personal Experience

Remember that ceremonial religion emphasizes physical things in worship while the gospel emphasizes worship in the Spirit. You can see the conflict between these two types of religion in Jesus' conversation with the Samaritan woman at Jacob's well (John 4).

Faith & Works in the Bible

Here's an Issue for your small group...

Which is the most accurate depiction of salvation in the OT and NT?

Salvation by...

OT	Works	Faith + Works	Faith Alone	Faith + Works
NT	Faith	Faith Alone	Faith Alone	Faith + Works

Which verses in the Bible support your answer?

Distinguishing Salvation and Sanctification

	Man's Role	God's Response	Life of Faith	Restored Fellowship
OT	Faith in God's Passover Lamb	Exodus	Wilderness Wanderings	Sacrifices (Sin, Guilt)
NT	Faith in Christ as Lamb of God	Salvation Positional Sanctification	Growth Progressive Sanctification	Confession (1 John 1:9)

Salvation in the Old Testament

How were people saved during Old Testament times? Were only Jews saved? How? Was it through the tabernacle and temple sacrifices? Did killing these animals actually forgive sin? These questions will naturally arise in a thinking person's mind when encountering the OT.

First, salvation has always been by faith and not by works of the Law. This is Paul's key point in Galatians and Romans and it applies to all times. Paul gives Genesis 15:6 as support: "Abraham believed God, and it was credited to him as righteousness" (Rom. 4:3; cf. vv. 11, 16-24; Heb. 11). Salvation in all ages is based in God's grace, not our works (Eph. 2:8-9). The ways He has shown His grace has changed over the ages, but His method of salvation by grace through faith is constant.

OT believers expressed their faith in many ways: worshipping God, offering sacrifices, or doing good deeds, but it was their *faith* that saved—not their sacrifices or worship or deeds. Their faith was placed in God's provision of a coming Saviour (1 Pet. 1:10-12), though they did not realise that this Redeemer specifically was Jesus Christ. Further, there is no hint that their salvation could be lost.

One may ask, "But doesn't the OT say sacrifices forgave people?" Leviticus promises Israelites that they "will be forgiven" by sin offerings and guilt offerings (4:20, 26, 31, 35; 5:10, 13, 16, 18; 6:7; 19:22; cf. Heb. 9:13). However, these refer to any *specific* sin rather than forgiveness from *all* sin for salvation; also, ritual without repentant faith was useless (Ps. 40:6-8; Isa. 1:11-20; Jer. 7:21-26).

This parallels our experience some. We are saved from the penalty of sin by faith, just like Jews (and Gentiles identifying with Israel) in the OT—but we show faith by trusting Christ as our past sacrifice rather look forward to a future sacrifice. We still sin, but 1 John 1:9 promises, "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." We have *positional* forgiveness for all sins (past, present, and future) and a secure relationship with God. However, confession helps us experience *practical* forgiveness and restoration of our fellowship with Him. In like manner, Job sacrificed for cleansing and restored fellowship while saved (Job 42:7-9).

But why can't the "blood of bulls and goats...take away sins" (Heb. 10:4)? Sacrifices forgave and cleansed only from external ceremonial impurity (Heb. 9:13), but Christ *removed* all sin and cleansed *internally*. A clear treatment of OT sacrifices is John S. Feinberg, "Salvation in the Old Testament," *Tradition and Testament*, eds. John S. and Paul D. Feinberg (Chicago: Moody, 1981), 39-77 (adapted below into chart form). Issues 1-3 are the same for OT and NT but 4-5 are different:

	OT Times (Moses to Christ's Death)	NT Times (Christ's Death to Today)
Basis of Salvation	God's gracious provision of the death of Christ since "it is the blood that makes atonement for one's life" (Lev. 17:11b)	God's gracious provision of the death of Christ ("without the shedding of blood there is no forgiveness" Heb. 9:22)
Requirement of Salvation	Faith in the provision that God has revealed—as a gift (Ps. 51:16-17)	Faith in the provision that God has revealed—as a gift (Gal. 2:16)
Ultimate Content of Salvation	Object of faith is God Himself—prophets exhorted repentance, not sacrifices (Jer. 3:12; Joel 2:12)	Object of faith is God Himself—heroes of faith are cited to exhort faith in God (Heb. 11)
Specific Revealed Content of Salvation	Cumulative content of faith involved sacrifices & promises: animals (Gen. 3:21); Abel's sacrifice (Gen. 4:4); Abrahamic covenant (Gen. 15), etc.	New content of faith is the shed blood of Jesus Christ (1 Pet. 1:18-21) which removes sin while OT sacrifices merely covered sin
Believer's Expression of Salvation	Obey moral law, offer animal sacrifices, obey Mosaic law (civil and ceremonial aspects)	Obey moral law, observe Lord's Supper and baptism, etc. through the Spirit's enabling (Rom. 8:9)

The Readers of Galatians

A Summary on the Location of "Galatia"

	Northern Theory	Southern Theory
<i>Advocates</i>	Lightfoot, Betz, Kümmel, Harrison, John A.T. Robinson	Ramsey, Bruce, Hiebert, Guthrie, Grassmick, Hoehner, Tenney, Benware, Griffith
<i>Age</i>	Traditional View	Newer View (1800s)
<i>Location</i>	North Galatia (small area)	South Galatia (large area)
<i>Nature</i>	Territory	Roman Province
<i>Describes</i>	Ethnic Galatia	Political Galatia
<i>Cities</i>	Ancyra, Pessinus, Tavium	Pisidian Antioch, Iconium, Lystra, Derbe
<i>Established</i>	Second Missionary Journey (Acts 16:6-8; AD 51-52)	First Missionary Journey (Acts 13-14; AD 49)
<i>Barnabas</i>	Absent (with John Mark)	Present
<i>Gal 2 Ref.</i>	Jerusalem Council (Acts 15)	Famine Visit (Acts 11:27-30)
<i>Date</i>	AD 53-57	AD 48-49
<i>Writing</i>	Paul's third NT letter	Paul's first NT letter
<i>Origin</i>	Ephesus, Corinth, Macedonia	Antioch, en route to Jerusalem
<i>Support</i>	Luke Used Geographical Names Gallic Lifestyles Unanimous Patristic Support	Paul Used Roman Names Paul did Plant Churches Here Mention of Barnabas Paul's Sickness Absence of Jerusalem Council Decree
<i>Problems</i>	Second Visit (2:1) No Support Paul ever Visited North No Mention of Jerusalem Council (Acts 15)	Paul's Dates (1:18; 2:1)

Why does it make any difference whether the book was written to the north or south? If it was to the south, this makes the readers the same people as in Acts 13-14 so that we have the scriptural background for the letter.

Covenant Contrasts in Galatians 4:21-31

In the book of Galatians Paul is arguing for justification by faith against Judaizers who followed up his ministry in these churches with a heretical doctrine of justification by the law (specifically, circumcision). In chapter 3 he argues that believers are spiritual sons of Abraham because they, like him, trust God by faith (3:1-15). Also, since the Abrahamic promise preceded the law by 430 years, salvation cannot be in the law—otherwise Abraham couldn't have been saved hundreds of years earlier.

In the next chapter, Paul continues his argument for salvation by faith by contrasting the Sinai covenant (law) with the covenant of Abraham within which Christians participate. Paul contrasts these diametrically opposing ways of salvation by contrasting Sarah and Hagar through using a figurative teaching technique (4:21, Gr. *ἀλληγορούμενα*, from which we get our word “allegory”). This Sarah-Hagar passage is not a true allegory in that true allegories do not point back to historical persons, places and events. For this reason, the NIV translates the word as “figuratively.”

Covenant	Law (24-25)	Abrahamic (28b; cf.3:16-18)
Son	Ishmael (not specifically named)	Isaac (28)
Mother	Hagar (24-25)	Sarah (not specifically named)
Freedom	Slave (22a, 24b, 31a)	Free (22b, 26a, 31a)
Birth	Ordinary (23a)	Of Promise (23b)
Mount	Sinai in Arabia (24)	Calvary (implied?)
Jerusalem	Present Earthly (25b)	Future (?), Heavenly, Mother (26)
Followers	Children Not of Promise (implied)	Children of Promise (28b)
Persecution	Persecutor (29a)	Persecuted (29b)
Teachers	Judaizers	Paul & True Evangelists
Salvation by	Works	Faith in Christ
Result	Unsaved	Saved

PROCLAIMING THE GOSPEL



"I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes." Romans 1:16

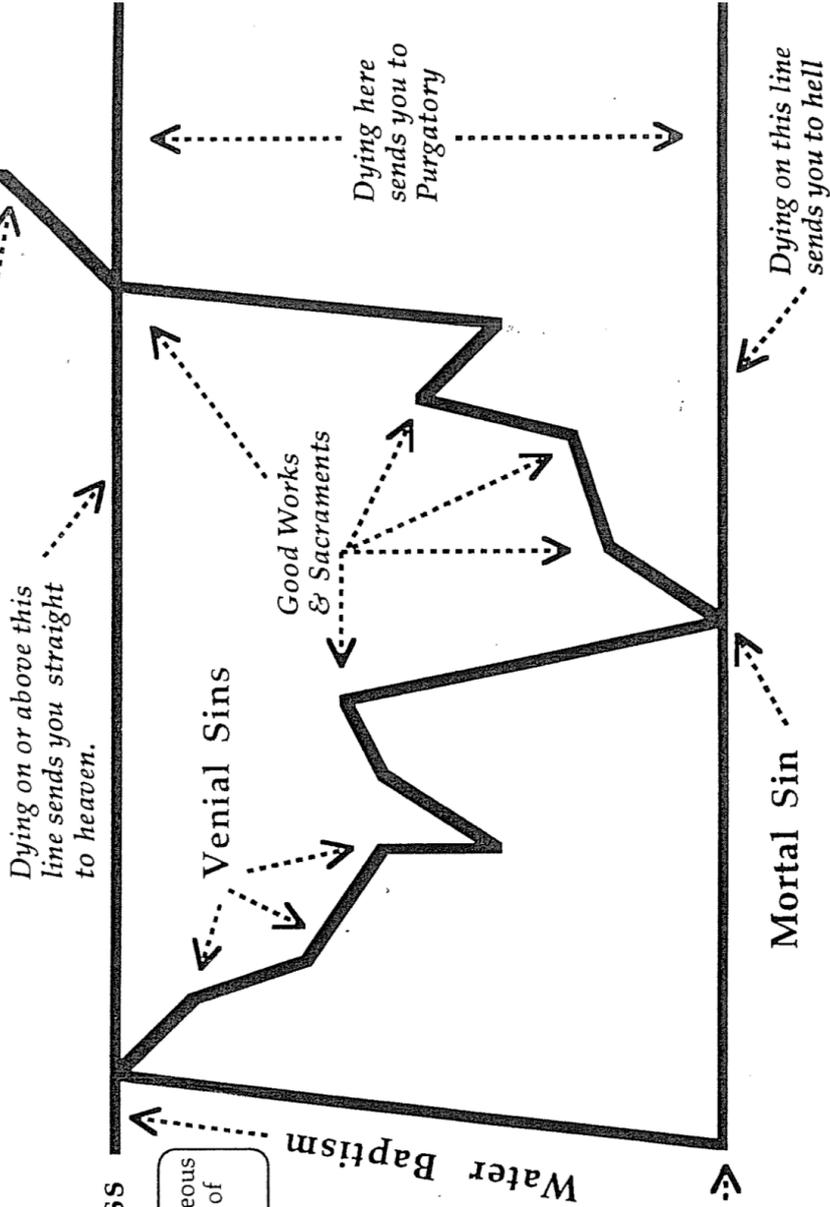
PO Box 940871, Plano, TX 75094 by Mike Gendron

There is no one righteous, not even one. Romans 3:10

He saved us not because of righteous things we had done, but because of His mercy. Titus 3:5

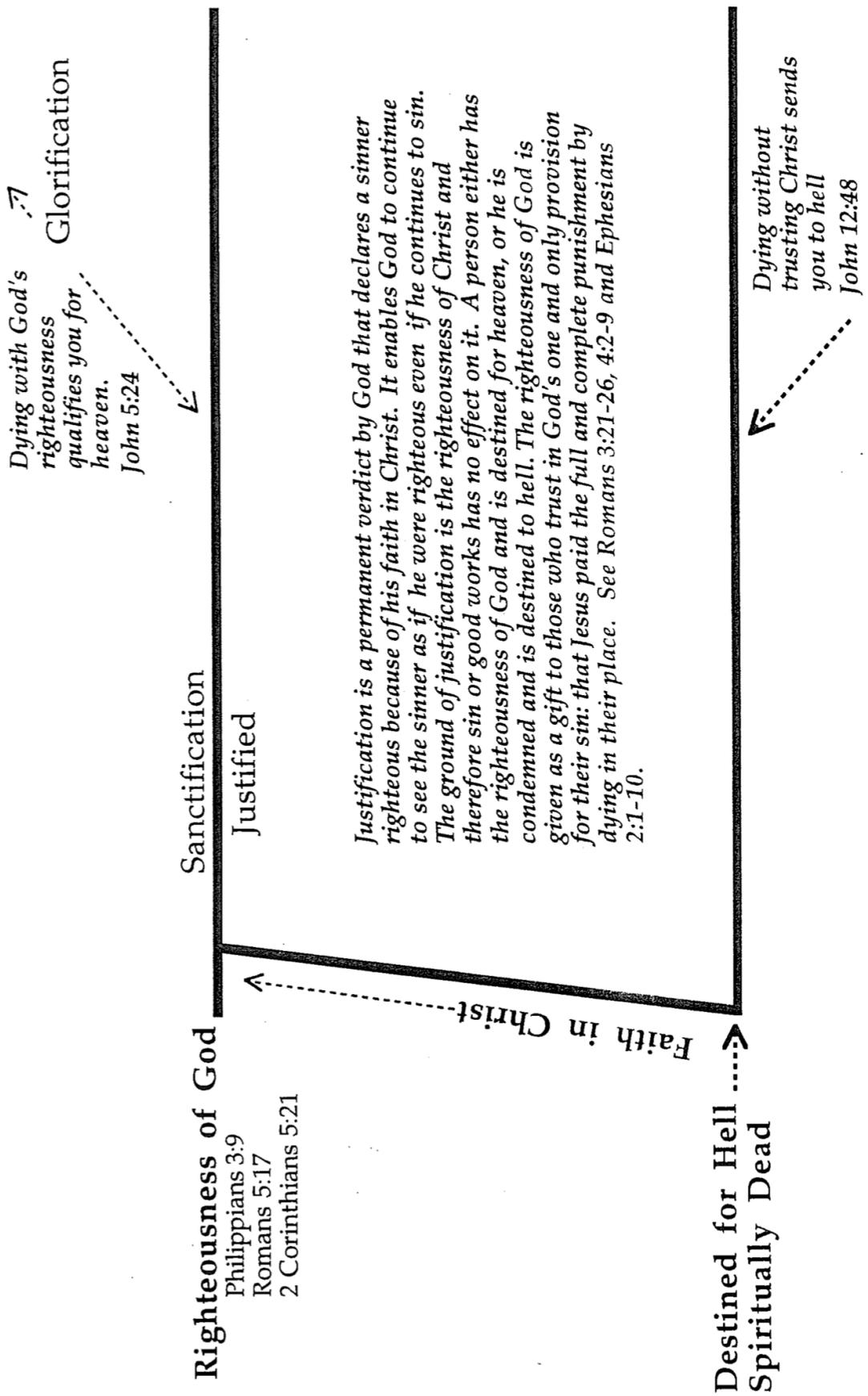
The Catholic View of Justification

Those that die with more merit than is necessary for heaven have their extra merit credited to the Vatican treasury. This extra merit is then dispensed through indulgences and Masses to those suffering in Purgatory.



A Graphic View of Justification in the Roman Catholic Church

The Scriptural View of Justification



A Graphic View of Justification According to Scripture

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Evangelicals and Catholics Together

1 of 2

THE BEREAN CALL

P.O. Box 7019 Bend, Oregon 97708

January 1998

The Gospel That Saves

Dave Hunt

To gain wider acceptance of the original ECT ("Evangelicals and Catholics Together: The Christian Mission in the Third Millennium," March 29, 1994), nineteen evangelicals (Bill Bright, Charles Colson, Richard Land, Max Lucado, Os Guinness, J.I. Packer, et al.) and fifteen Catholics (Jesuit Avery Dulles, Peter Kreeft, Ralph Martin, Richard John Neuhaus, et al.) have now signed ECT2. It would have us believe that evangelicals and Catholics agree on the gospel.

On the one hand, the document is without significance. *First of all*, the fifteen Catholic signers represent neither their Church nor its 1 billion members. There is a wide range of belief. Many Catholic priests and nuns and leading theologians are into every New Age heresy from mind science to Hinduism and Buddhism.

Secondly, the official teaching of the Church of Rome (which claims to be infallible and therefore cannot repent of its errors), and the daily practice of Catholics (who look to their Church for salvation, however it defines and offers it) are untouched by ECT2 and remain as far from the biblical gospel as ever.

Thirdly, the document itself admits that many "interrelated questions that require further and urgent exploration" remain. They include among others "the meaning of baptismal regeneration [a Catholic is "born again" in infant baptism and there is no salvation without baptism]; the Eucharist [Christ is being perpetually immolated on Catholic altars as an ongoing sacrifice for sin in denial of the full efficacy of His once-for-all sacrifice on the cross], and sacramental grace ["the merits and graces" Christ won on the cross are "conferred gradually and continually" through the sacraments, i.e., salvation is an ongoing process rather than an accomplished fact]; the historic uses of the language of justification as it relates to imputed and transformative righteousness [the Catholic must acquire enough righteousness to merit heaven and is always in danger of losing it, thus rejecting the truth that God "justifieth the ungodly" on the merits of Christ (Rom 4:5)]; diverse understandings of merit, reward [for the Catholic salvation is

assisted by works]; purgatory [in addition to Christ's suffering on the cross, one must personally suffer for sin in order to be purified for heaven], and indulgences [one can suffer for others, and the wearing of a medal or scapular or saying Hail Marys or a Mass said in honor of the dead can reduce purgatorial suffering]; Marian devotion and the assistance of the saints in the life of salvation...." Every one of these points denies the very unity which is professed by ECT2!

On the other hand, the document is a valuable aid to Satan in his preparation of the world and a false church for Antichrist. It gives the appearance of agreement when there is none. ECT2 creates compromise by pretending that the issues separating evangelicals and Catholics are not serious, when actually they mark the divide between heaven and hell. Typical of the contradictions inherent in the document is the

...but there be some that trouble you, and would pervert the gospel of Christ.

Galatians 1:7

statement, "we commit ourselves to evangelizing everyone....Evangelicals must speak the gospel to Catholics and Catholics to Evangelicals... 'working hard to maintain the unity of the Spirit in the bond of peace'" If evangelicals and Catholics are both saved and united in the Spirit, then what does "evangelizing" mean?

The Judaizers of Galatians could have signed a similar document. In fact, theirs would have had a much shorter list of issues that "require further and urgent exploration": the relationship of the Law to salvation. The Judaizers affirmed that Christ died for our sins, but they added that to be saved one must also "be circumcised, and keep the law" (Acts 15:1, 5, 24). Instead of signing an agreement with the Judaizers as though their heresy were merely something for "further...exploration," Paul cursed them for preaching another gospel (Gal 1:6-8). But ECT2 makes it seem that the things upon which we differ are inconsequential. ECT2 is an even more deceptive document than its predecessor!

Paul said that "the gospel of Christ...is

the power of God unto salvation to every one that believeth" (Rom 1:16). He also called it "the gospel...by which also ye are saved" (1 Cor 15:1-2); and "the gospel of your salvation" (Eph 1:13). Clearly, from these and other verses, salvation comes *only* through believing the gospel. Christ told His disciples to go into "all the world, and preach the gospel" (Mk 16:15), a gospel which the Bible precisely defines.

Salvation has nothing to do with a church, whether evangelical or Catholic. It comes by the unchangeable, "everlasting" (Rv 14:6) "gospel of God" (Rom 1:1; 15:16; 2 Cor 11:7; 1 Thes 2:2, 8, 9; 1 Tm 1:11; 1 Pt 4:17). Salvation comes on God's terms and by His grace and we negotiate the gospel neither with God nor with one another. "The Father sent the Son to be the Saviour of the world" (1 Jn 4:14). Salvation is a work of God and His Son. We either believe it or reject it. We don't "dialogue" about it.

It is also called the "gospel of Christ," (Mk 1:1; Rom 1:16; 15:19; 1 Cor 9:12, 18; 2 Cor 4:4; 9:13; 10:14; Gal 1:7; Phil 1:27; 1 Thes 3:2; 2 Thes 1:8). He is the Savior, and salvation is His work, not ours, as the angels said: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Lk 2:11). Paul specifies the gospel that saves: "that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor 15:3-4). "I am the door," said Christ: "by me if any man enter in, he shall be saved" (Jn 10:9).

The gospel contains nothing about baptism, good works, church membership or attendance, tithing, sacraments or rituals, diet or clothing. If we add *anything* to the gospel, we have perverted it and thus come under Paul's anathema in Galatians 1:8,9!

The gospel is all about what Christ has done. It says nothing about what Christ must yet do, because the work of our redemption is finished. "Christ died for our sins." He isn't still dying, as Catholicism maintains. Christ triumphantly declared, "It is finished" (Jn 19:30)! Nor does it say anything about what we must do, because we can do nothing. "Not by works of righteousness which we have done, but according to his mercy he saved us" (Ti 3:5); "for by grace are ye saved, through faith...the gift of God [is] not of works, lest any man should boast..." (Eph 2:8-9).

Evangelicals and Catholics Together (2 of 2)

Instead of works, the gospel requires faith. It is the power of God unto salvation to those who *believe*. "Now to him that *worketh not*, but *believeth* on him that justifieth the ungodly, his *faith* is counted for righteousness" (Rom 4:5)... "that whosoever *believeth in him* should not perish, but have everlasting life" (Jn 3:16).

We could hardly make the Catholic position clearer than by quoting New York's Cardinal O'Connor: "Church teaching is that I don't know, at any given moment, what my eternal future will be. I can hope, pray, do my very best—but I still don't know. Pope John Paul II doesn't know absolutely that he will go to heaven, nor does Mother Teresa of Calcutta..." (*The New York Times*, Feb. 1, 1990, B4). Nor does the average Catholic know, because his Church has taught him that he *can't* know he is saved. Official Catholic dogma could not be changed no matter how many ECTs were signed—even by the Pope himself.

Christ says, "I give unto them [My sheep] eternal life; and they shall never perish" (Jn 10:28). Catholicism rejects that offer and instead offers continual installments of grace toward eternal life through the priesthood and sacraments of the Church, through wearing scapulars, earning indulgences, saying Hail Marys and praying to the saints. Such a pathway to heaven makes Christ a liar.

The gospel is a two-edged sword. It declares, "He that believeth on the Son hath everlasting life." The same verse also says, "and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jn 3:36). Right here we come to the most difficult part of the gospel to accept: that those who do not believe it are eternally lost—no matter what good works they do.

The reasons for that fact are grounded in both God's love and His justice. God loves us enough to correct us and to stand firm on what He says. Tragically, many parents mistake sentimentality for love and do not mean what they say, and thereby train their children in disobedience. "If you do that once more, I'll spank you [or some other threat]," says Mommy. The child does it again and nothing happens. What Mommy says means nothing. But God says what He means and means what He says.

God's justice requires that the infinite penalty for sin must be paid. In payment we would be separated from God forever, so He became a man through the virgin birth to pay the penalty for us. No one can complain against God. He has proved His love by doing all He could for our salvation. He has Himself paid the penalty and on that basis can be both "just, and

the justifier of him which believeth in Jesus" (Rom 3:26).

Christ pleaded in the Garden, "if it be possible [i.e., if there is any other way mankind can be saved], let this cup pass from me" (Mt 26:39). We know that there is no other way or God would not have required His beloved Son to bear the full brunt of His wrath against sin. That man nailed Christ to the cross would only condemn us. But on the cross, when man was doing his worst to his Creator, Christ paid the penalty for our sins in full.

"How shall we escape, if we neglect so great salvation" (Heb 2:3)? There is no escape because there is no other way of salvation! Only if we accept that payment on our behalf can we be saved. "[T]here is none other name under heaven given among men, whereby we *must* be saved" (Acts 4:12); "what *must* I do to be saved?... Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30-31).

To "believe on the Lord Jesus Christ" includes *who He is and what He has done*. Jesus said, "...Ye are from beneath; I am from above...if ye believe not that I AM [this is God's name, Jahweh], ye shall die in your

...for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

1 Corinthians 9:16

sins" (Jn 8:23-24). Jesus himself says we must believe that He is God, for He is; and no one less than God could save us. We must believe that the sinless One "died for our sins," and was buried; and that He rose bodily from the grave. Only by believing this gospel are we saved. So says God's Word.

Why couldn't even a Mother Teresa get to heaven by good works? Because we are all sinners; and because once we have broken one of God's commandments we "[are] guilty of all" (Jas 2:10); and "by the deeds of the law there shall no flesh be justified in his sight" (Rom 3:20). Keeping the law perfectly from now on could never make up for having already broken it.

For God to grant salvation by any other means than faith in Christ alone would be an insult to the One whom the Father insisted had to endure His wrath as the sacrifice for sin. Furthermore, God would be breaking His own code of justice and going back on His Word. No, even God himself could not save earth's most notable "saint." Christ's blood avails only for repentant sinners.

In expressing concern in these pages for

many heresies, we have tried to confine ourselves to those which impact the gospel and the salvation of souls. It is because the apostles in Jerusalem "walked not uprightly according to the truth *of the gospel*" that Paul rebuked them (Gal 2:14). Tragically, the gospel is now being challenged and compromised by leading evangelicals! Yes, evangelical leaders who preach the gospel also compromise it. On January 21, 1997 Larry King interviewed Billy Graham on his program:

KING: What do you think of the other [churches]...like Mormonism? Catholicism? Other faiths within the Christian concept?

GRAHAM: Oh, I think I have a wonderful fellowship with all of them. For example....

KING: You're comfortable with Salt Lake City. You're comfortable with the Vatican?

GRAHAM: I am very comfortable with the Vatican. I have been to see the Pope several times. In fact, the night — the day that he was inaugurated, made Pope, I was preaching in his cathedral in Krakow. I was his guest...[and] when he was over here...in Columbia, South Carolina...he invited me on the platform to speak with him. I would give one talk, and he would give the other...but I was two-thirds of the way to China....

KING: You like this Pope?

GRAHAM: I like him very much.... He and I agree on almost everything.

KING: Are you...are you comfortable with Judaism?

GRAHAM: Very comfortable....In New York, they have had me to the Rabbinical Council to...talk with them and Rabbi Tannenbaum, who was a great friend...he gave me more advice and more counsel, and I depended on him constantly, theologically and spiritually and in every way....

KING: Mr. Graham, if you had 30 seconds during the halftime at the Super Bowl, what would you tell the audience?"

GRAHAM: I would tell them to...think about another game...the game of life, and to be sure they're on God's side, that God loves them and God is interested in them, and they can pray to God, and He'll answer their prayers."

Billy Graham has preached the gospel, souls have been saved, but on this occasion he offered a false gospel without Christ or the Cross—as he did when interviewed by Robert Schuller on "The Hour of Power" some months later. Paul said he had been "put in trust with the gospel" (1 Thes 2:4). So have each of us. Let us be certain that we keep that trust for the sake of the lost and in honor of our Lord who paid the full price for man's redemption! TBC

Fruit of the Spirit Defined

Most of us cannot recognize what kind a tree we are looking at by seeing only its leaves and branches. But when we see fruit on it, identifying it is simple.

The same is true of Christians. The unmistakable fruit of God's Spirit in our lives is powerful evidence that one has truly trusted Christ. Galatians 5:22-23 notes that this fruit (singular) is love, but love includes the other eight traits as well...

Inner Life	Love	Unconditional and unselfish commitment to others; active service to them
	Joy	Deep happiness stemming from a personal relationship with God, including a sense of fulfilling His will
	Peace	Wholeness, tranquility of mind, sense of well-being, based on forgiveness
Social Relationships	Patience	Longsuffering, steadfastness, forbearance, willingness to wait for others like God waits for us
	Kindness	Excellence of character towards those of fragile nature in personality and need
	Goodness	Sense of ideal character, righteousness softened by love
Principles of Conduct	Faithfulness	Fidelity towards others, reliable since God is reliable towards us
	Gentleness	Meekness, tamed and trained, submissive to God's will and considerate to others
	Self-Control	Self-mastery, priority of others' concerns over selfish desires

Fruit of the Spirit Compared

"The fruit of the Spirit is love. . ."

JOY is love's strength

PEACE is love's security

PATIENCE is love's endurance

KINDNESS is love's conduct

GOODNESS is love's character

FAITHFULNESS is love's confidence

GENTLENESS is love's humility

SELF-CONTROL is love's victory

JOY - LOVE EXALTED

PEACE - LOVE IN REPOSE

LONGSUFFERING - LOVE ENDURING

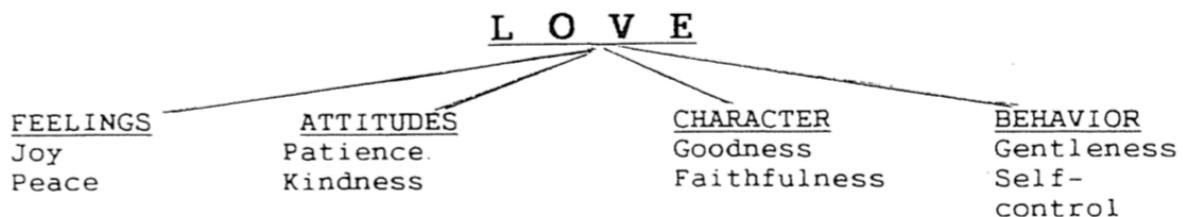
GENTLENESS - LOVE BEING TENDER

GOODNESS - LOVE SHOWING KINDNESS

FAITHFULNESS - LOVE OVERCOMING

MEEKNESS - LOVE IN SUBMISSION

SELF-CONTROL - LOVE UNDER DISCIPLINE



24-Mar-00

30-Oct-18

Does the Law of Moses Apply to Me?

Does the Law of Moses Apply to Me?

*Summarizing the Five Main Views on the Law and the Christian**

Should you as a Christian tithe? work on Saturday? charge interest to Jews? eat meat and drink milk in the same meal? The Pentateuch addresses these, but believers today debate whether the law applies to believers today. This chart summarizes five views on this crucial issue.

	Theonomic Greg Bahnsen	Reformed Willem VanGemeren	Weighier Issues Walter C. Kaiser	Modified Lutheran Douglas J. Moo	Dispensational Wayne G. Strickland
What is the Law?	Same definition as the views 3-5	God's oral or written instructions since creation	The whole Mosaic law given in the Pentateuch (Genesis to Deuteronomy) but also amplified in the rest of the Old Testament		
Who is the Law for?	The Elect (Israel = Church)	All mankind (Israel = Church)	Believers (Israel and Church)	Believers (Israel and Church)	Israel only (Israel ≠ Church)
Which parts of the Law apply today?	All moral laws apply to people of God only in every age; therefore, all elect persons since creation should observe either the Jewish Sabbath (Saturday, before Christ) or "Christian Sabbath," (Sunday, after Christ)	All moral laws apply to believers and unbelievers of every age (e.g., all persons — including unbelieving Gentiles since creation — should observe the Sabbath or "Christian Sabbath," being Sunday)	All moral laws that stem from God's character: • 10 Commandments • Leviticus 18–19 (sex) (i.e., Sabbath is required since Israel's nationhood and prohibited sexual practices still apply)	As with dispensationalists, the Mosaic law is abolished in its entirety; however, its moral content provides good guidelines for Christian living, though Christ holds the final say through the ministry of the Holy Spirit in believers today; Sabbath obedience is not consistently applied (?)	God's "moral law" before Moses is now called the "law of Christ" (Gal. 6:2) and governs believers through the Spirit's new covenant indwelling; The Law does not easily divide into "parts" and is done away with in its entirety (Rom. 7:1-6; 1 Cor. 9:19-21; Heb. 8:13), including the Sabbath (Col. 2:16-17)
• "Moral law" (i.e., Decalogue or 10 Commandments)					
• Civil laws? (i.e., judicial law)	All apply (e.g., laws today should require death for adultery)	Some apply (e.g., still tithe and don't charge believers interest)	Judicial <i>principles</i> (not laws) apply since moral laws underlie all judicial and ceremonial laws	Only principles apply now as the Mosaic law was given only to Israel	None apply as these regulated Israel alone (but principles such as love and compassion still apply)
• Ceremonial laws?	All five views agree that ceremonial aspects such as the MC was added to the AC; Both are God's "covenant of grace." They consist of the same substance of God's saving relationship which makes the MC still apply today	MC was added to the AC; both still apply though they are similar in substance but different in form and purpose	priesthood are now fulfilled in Jesus Christ		
What is the relationship of the Abrahamic Covenant to Mosaic Covenant?			Like dispensationalists, MC was conditional but AC was not; MC as a temporary framework prescribed terms of obedience for Israel in Law period	Only principles apply now as the Mosaic law was given only to Israel	MC regulated Israel's life so she could experience the blessings of the AC, but MC is no longer operative as it is fulfilled in Christ

* This chart summarizes Stanley N. Gundry, ed. *Five Views on Law and Gospel* (Grand Rapids: Zondervan, 1996), where each author presents his view and responds to the other four views. Generally speaking, views 1-2 are similar as both are Reformed (stressing continuity between the NT and OT) and these stand against views 3-5 which are alike in stressing discontinuity. In my opinion, the dispensational view has the most to commend it as law in the NT is never broken into component parts and this view clearly distinguishes Israel from the church. Further, it is inconsistent to change the Sabbath (Saturday) to Sunday but not apply the OT penalties for Sabbath-breaking today (i.e., death by stoning; cf. Exod. 31:14-15; 35:2).

Does the Law of Moses Apply to Me? (2 of 2)

Does the Law of Moses Apply to Me? (2 of 2) Evaluating the Five Main Views on the Law and the Christian

	Theonomic Greg Bahnsen	Reformed Willem VanGemeren	Weightier Issues Walter C. Kaiser	Modified Lutheran Douglas J. Moo	Dispensational Wayne G. Strickland
Strengths	<ul style="list-style-type: none"> Continuity between the OT and NT upheld Desires ethics to relate to all of life Sees positive aspects of the law 	<ul style="list-style-type: none"> Continuity between the OT and NT upheld Notes Mosaic law's foreshadowing of Christ Sees a convicting role of the law today for unbelievers 	<ul style="list-style-type: none"> Biblical support for some law aspects (i.e., moral) being weightier than others (Matt. 23:23) Holiness Code of Leviticus 18-19 stem from nature of God 	<ul style="list-style-type: none"> Accounts for new covenant emphases under the Law of Christ (Gal. 6:2) Says OT laws repeated in the NT are applicable Applies law principles today 	<ul style="list-style-type: none"> Biblical in that Mosaic law began at Sinai and ended with Christ's death as a temporary custodian or tutor (Gal. 3:19, 24-25) Clearly distinguishes between Israel and church Advocates continued guidance in law of Christ
Weaknesses	<ul style="list-style-type: none"> Dividing law as moral, civil & ceremonial not biblically supported Misguided to apply godly commands to unregenerate man All "law" need not be Mosaic (natural law and law of Christ also exist) The NT never applies the OT to civil matters Law condemned man (2 Cor. 3:9) 	<ul style="list-style-type: none"> Dividing law as moral, civil & ceremonial not biblically supported Use of "law" in differing ways inconsistent & confusing Requiring Sabbath for today contradicts NT (Col. 2:16-17) Unclear if moral law became law of Christ Merges Israel and church 	<ul style="list-style-type: none"> Dividing law as moral, civil & ceremonial not biblically supported Arbitrary to pick and choose which parts of the law are required Choice of Decalogue and Lev. 18-19 too narrow for moral law 	<ul style="list-style-type: none"> Seeks to teach the indivisibility of the law while upholding its moral content Too extreme to claim that the law has absolutely no purpose today Fails to see the gospel in the OT by demarcating Law and Gospel into distinct, discontinuous eras 	<ul style="list-style-type: none"> Distinguishing law's revelatory aspects (eternal, revealing God's nature) from regulatory (temporary, ruled Israel) makes distinctions within an inseparable code—if the OT law is essentially a unity, then why divide it into two parts? The law is not nullified but actually upheld by faith (Rom. 3:31)

Spectrum on Degree of Applicability*

Law as fully applicable in every sense
Theonomic
Reformed
Weightier Issues
Modified Lutheran
Dispensational
Law as fully abolished in every sense

* Adapted from Lee Hwee Chin, "The Applicability of the Law Today," unpublished research paper for the course "Old Testament Survey," Singapore: Singapore Bible College, 2001), 1.