



Galatians

When your best just isn't good enough

Justification

Galatians

Theme

Justification by Faith

Galatians

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"
(2:16).

Galatians

Galatians

Summary Statement

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 to faith in Christ *any* other requirements for salvation

—baptism, tongues, good works, etc.?

The logical result of justification by faith is godliness.

Kingdom Statement

False teachers deceived with a “faith plus works” formula to enter the kingdom by adding works of the law to attain conversion—especially circumcision (5:6)—yet what counts is being a new creation by faith (6:14-15).

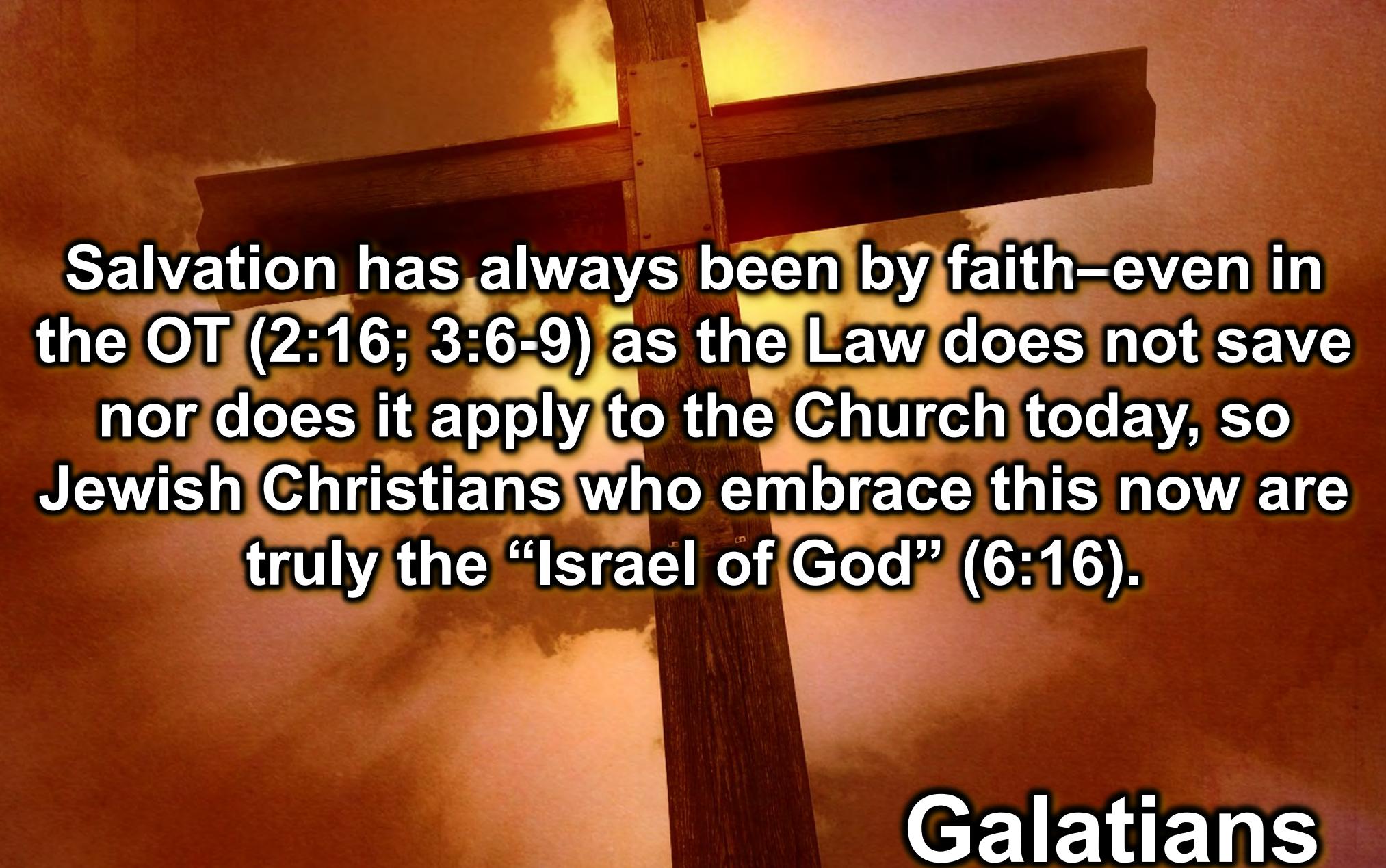
Galatians

Covenant

The Mosaic Covenant served well to reveal sin to Israel (3:23-25), but it didn't save them or New Covenant believers today (4:21-31), as salvation was by faith even for the 430 years between the Promise to Jacob and the giving of the Law (3:15-29).

Galatians

Redemption

A wooden cross is silhouetted against a bright, cloudy sky. The cross is made of dark wood and is set against a backdrop of orange and yellow clouds, suggesting a sunset or sunrise. The text is overlaid on the left side of the cross.

Salvation has always been by faith—even in the OT (2:16; 3:6-9) as the Law does not save nor does it apply to the Church today, so Jewish Christians who embrace this now are truly the “Israel of God” (6:16).

Galatians

Prophecy (Lord, Deity)

Paul interprets figuratively God's blessing on Isaac (Abrahamic Covenant) rather than Ishmael (Mosaic Covenant) to reveal that his readers were operating under the wrong descendant of Abraham by following the Law (4:21-31; cf. p. 174a), which was only temporary (3:19).

Galatians

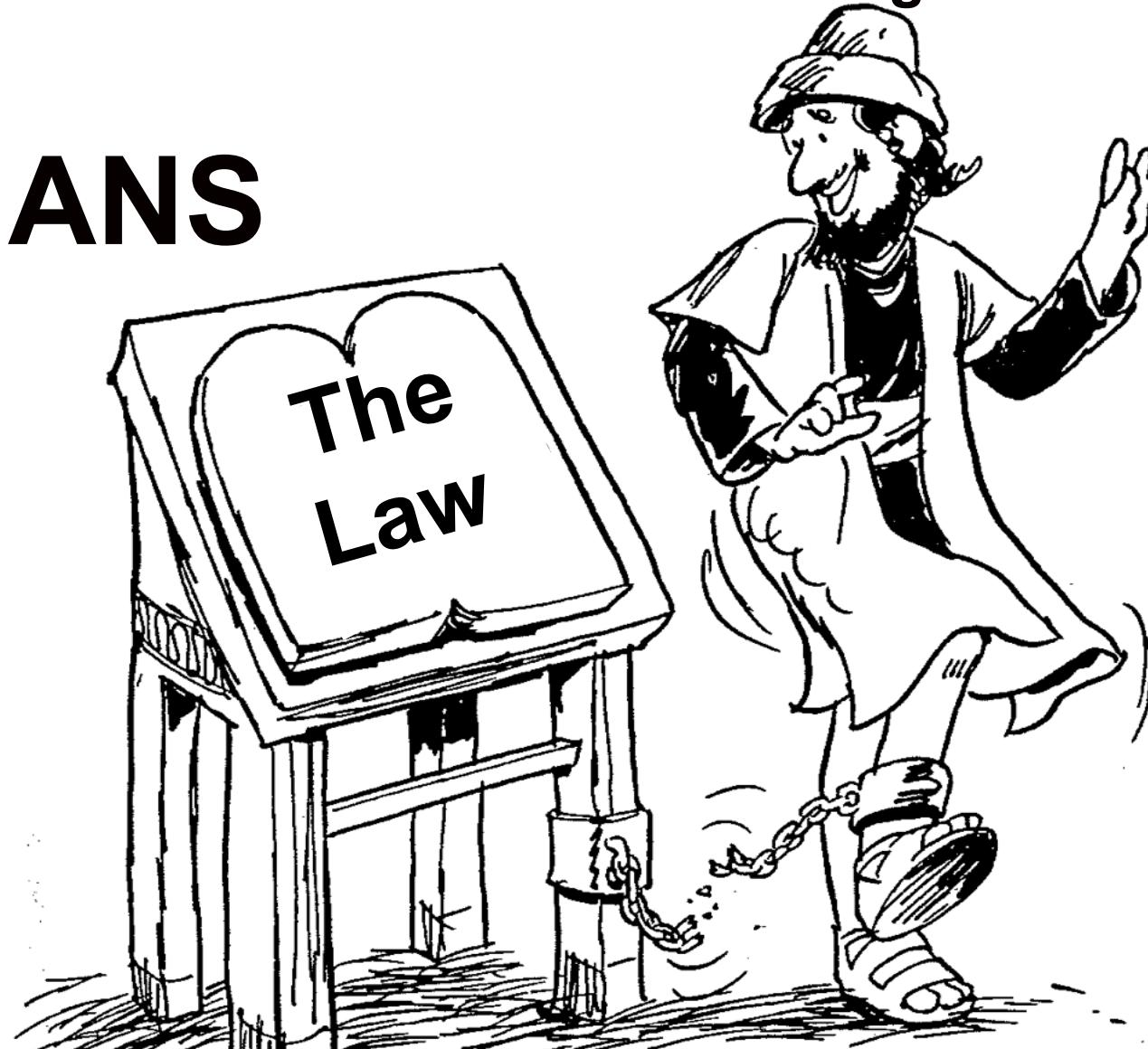
Judaizer Attack #1 "Paul teaches this doctrine by his own authority!"	Judaizer Attack #2 "This is a new teaching contrary to the OT!"	Judaizer Attack #3 "Teaching faith alone will encourage a sinful lifestyle!"				
Paul's Defense: "God called me and the 12 apostles affirmed this"	Paul's Defense: "Salvation 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)

- 1 Turning from true gospel
- 2 Hypocrisy found in Peter
- 3 Example of Abraham's faith
- 4 Law versus true liberty
- 5 Attitudes from Spirit's leading
- 6 Win back erring believers

GALATIANS





Be Free

Galatians

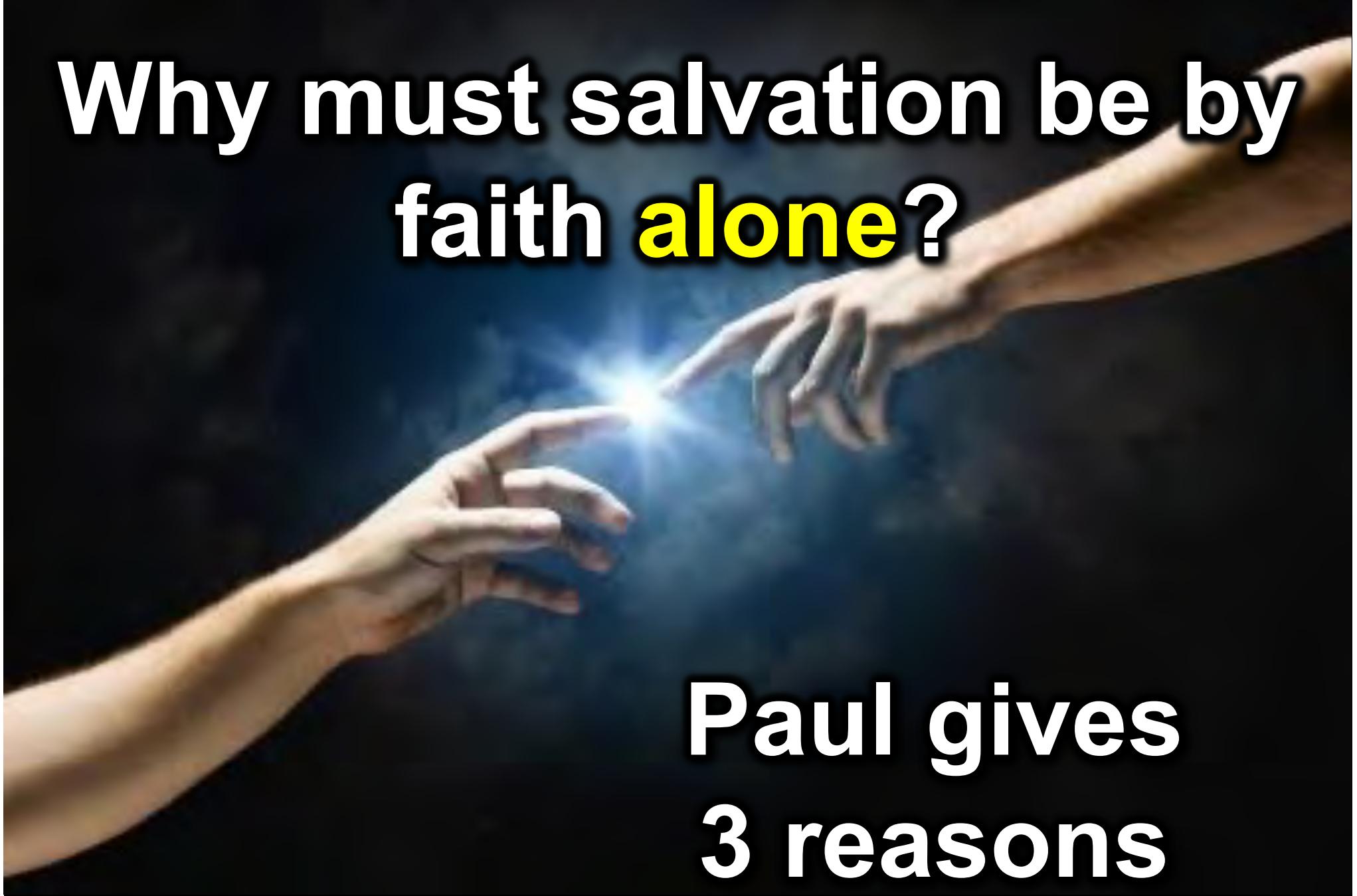
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**Slavery to false
teaching is the
worst slavery**

Galatians

Why must salvation be by faith **alone**?



Paul gives
3 reasons

Galatians

I. Jesus called **Paul** to teach salvation by faith (Chapters 1–2).



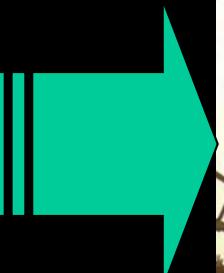
Galatians

II. Salvation has **always** been by faith (Chapters 3–4).

The Centrality of the Cross

B.C.
Faith looked
forward to the
Cross of
Christ

Galatians



A.D.
Faith looks
back at the
Cross of
Christ

III. Salvation by faith alone changes us **inside** (Chap. 5–6).



Galatians

Main Idea

Salvation by faith **frees** us
from the Law to give
freedom in Christ.

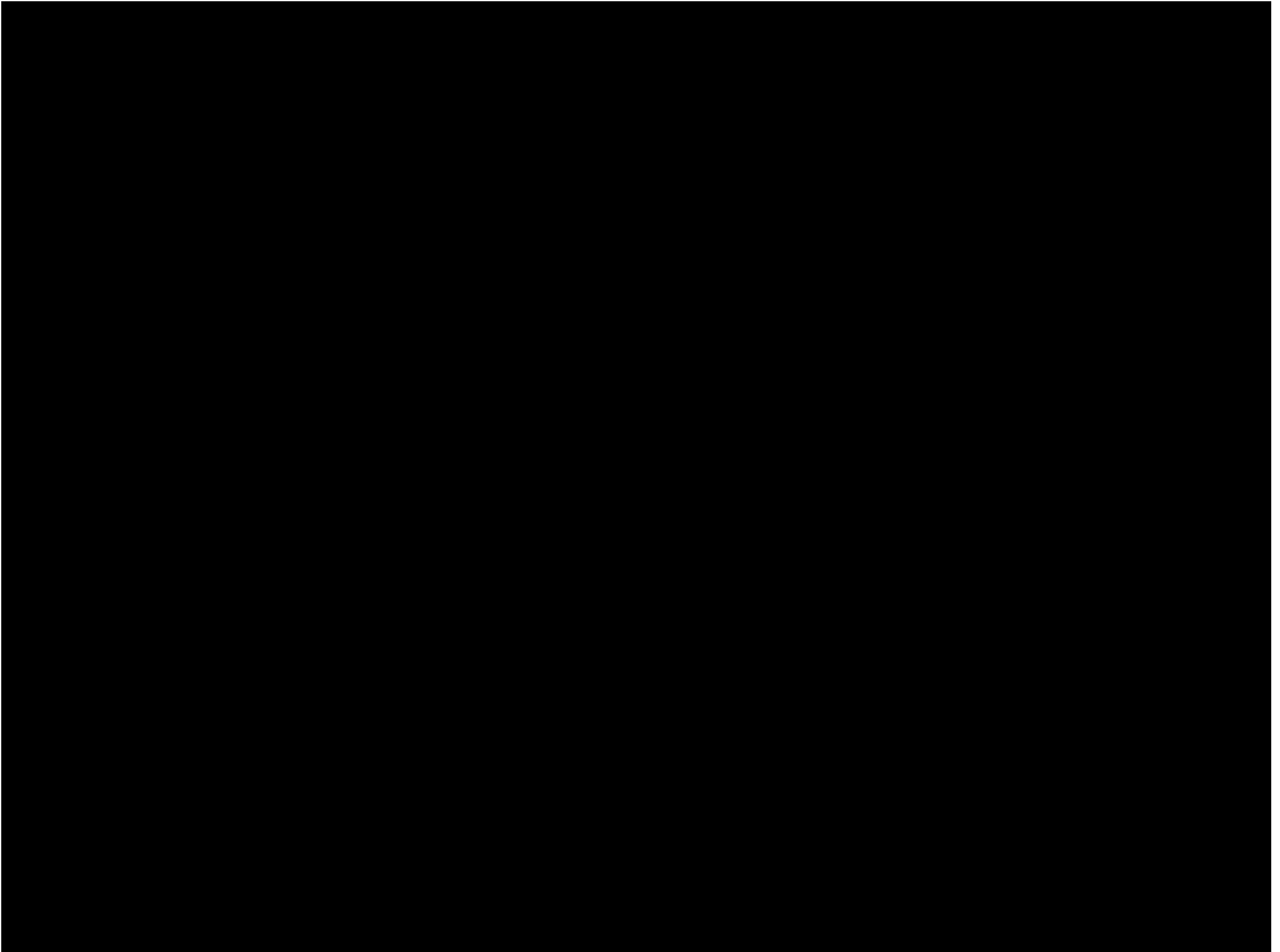
Galatians

Applying Galatians

Be free from the
slavery of legalism...



...so you can
live for Christ

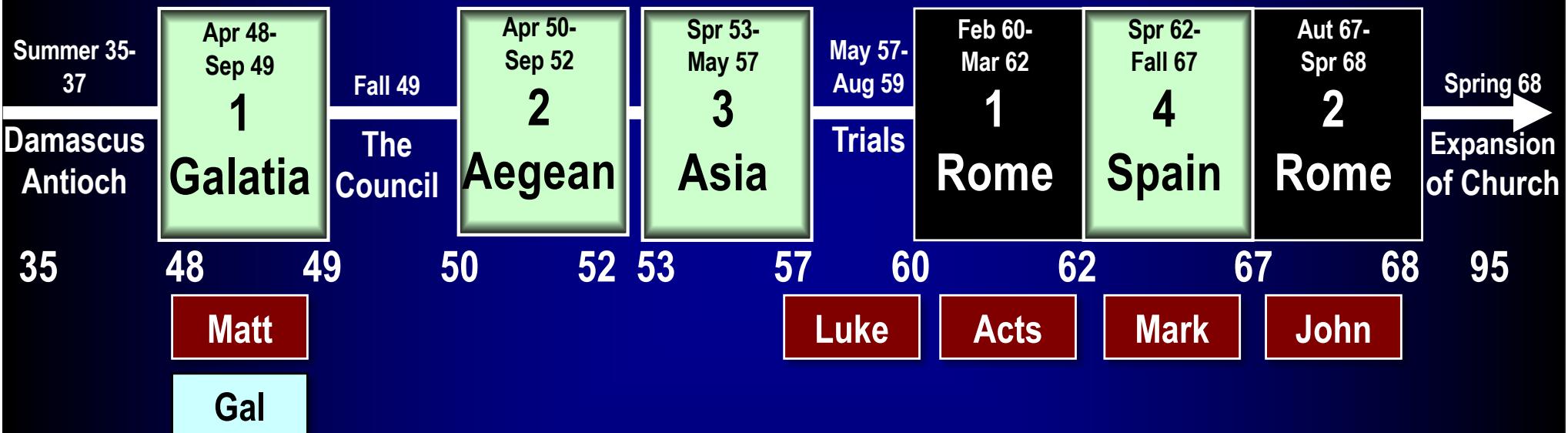


NT Overview (Paul's Letters)

38
124
39-41

"To the remotest part of the earth" (Acts 1:8)

Acts 9 13 14 15 16 18 21 27 28



Gospels & Acts

Pauline Epistles

1234

Journeys

Rome

Imprisonments

Pauline

Contrasting Galatians & James

<u>Issue</u>	<u>Galatians</u>	<u>James</u>
Author	Paul	James
Date	A.D. 49	A.D. 44-48
Audience	Gentiles	Jews
Ethnicity		
Justification	Before God (vertical)	Before Man (horizontal)
The time of faith...	before salvation	after salvation
Emphasis is on...	faith	works

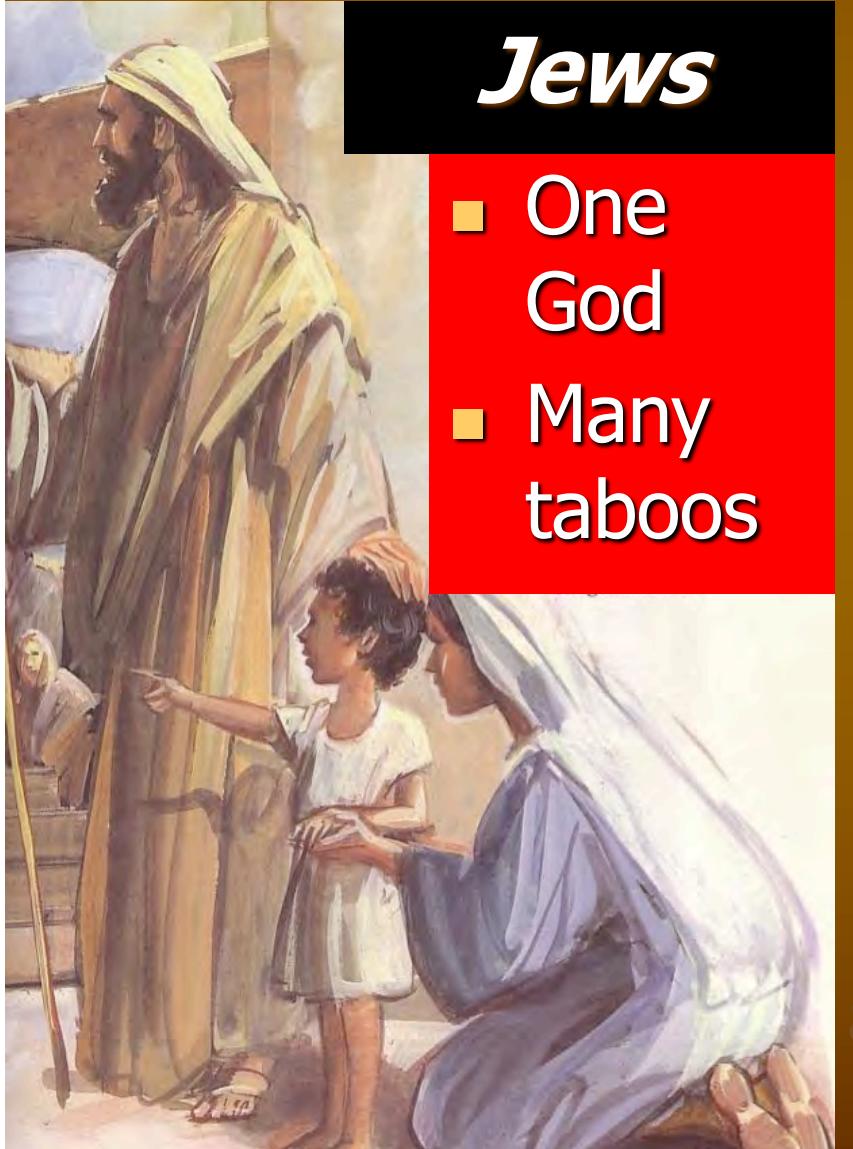
Contrasting Galatians & James

<u>Issue</u>	<u>Galatians</u>	<u>James</u>
Spirit Noted	19 times	0 times
Gospel Noted	12 times	0 times
Opposite Author	James noted	Paul not noted
Author Title	Apostle (1:1)	Servant (1:1)
Reader Problem	Confusion of way of salvation	Confusion of way of discipleship
Use of “saved”	Soteriological	Preserve life

Contrasting Galatians & James

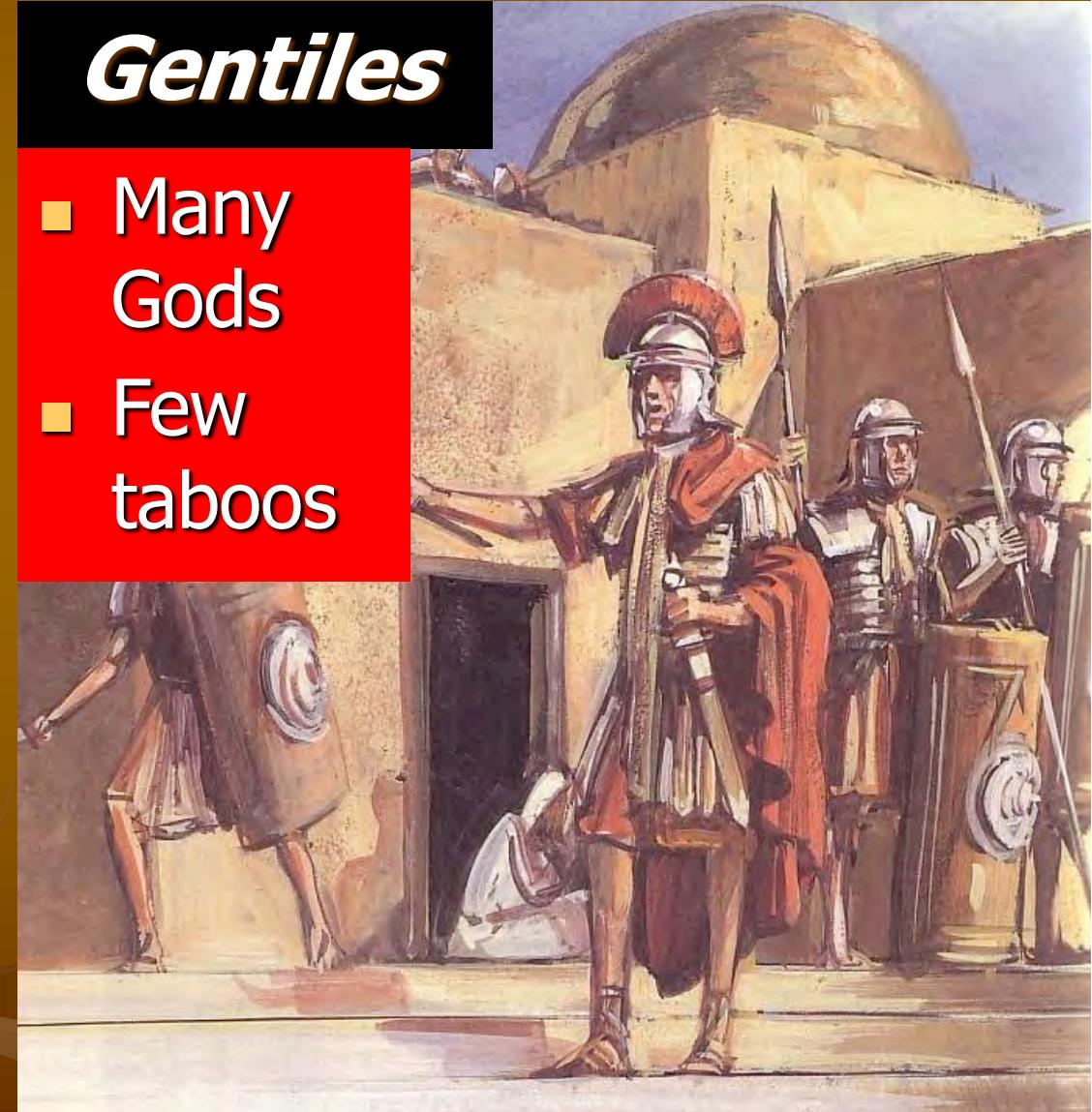
<u>Issue</u>	<u>Galatians</u>	<u>James</u>
Circumcision	Big issue	Non-issue
Opponents	Judaizers	None
Audience	Disunited	United
Structure	Logical, sequenced	Random, repeated
Geography	Roman Province of Galatia	Roman Empire in its entirety
One of the 12?	No—came later	No—came later

What Were the Ethnic Differences?



Jews

- One God
- Many taboos



Gentiles

- Many Gods
- Few taboos

Hebrew

- Favors **poetry, imagery & symbolism**

Writing Style

Greek

- Favors **outlines, lists and bullet points**

Adapted from Lynne M. Thompson, "Christmas: The Real Deal," interview with Ray Vander Laan, *Breakaway magazine* (Dec 2003): 7-9

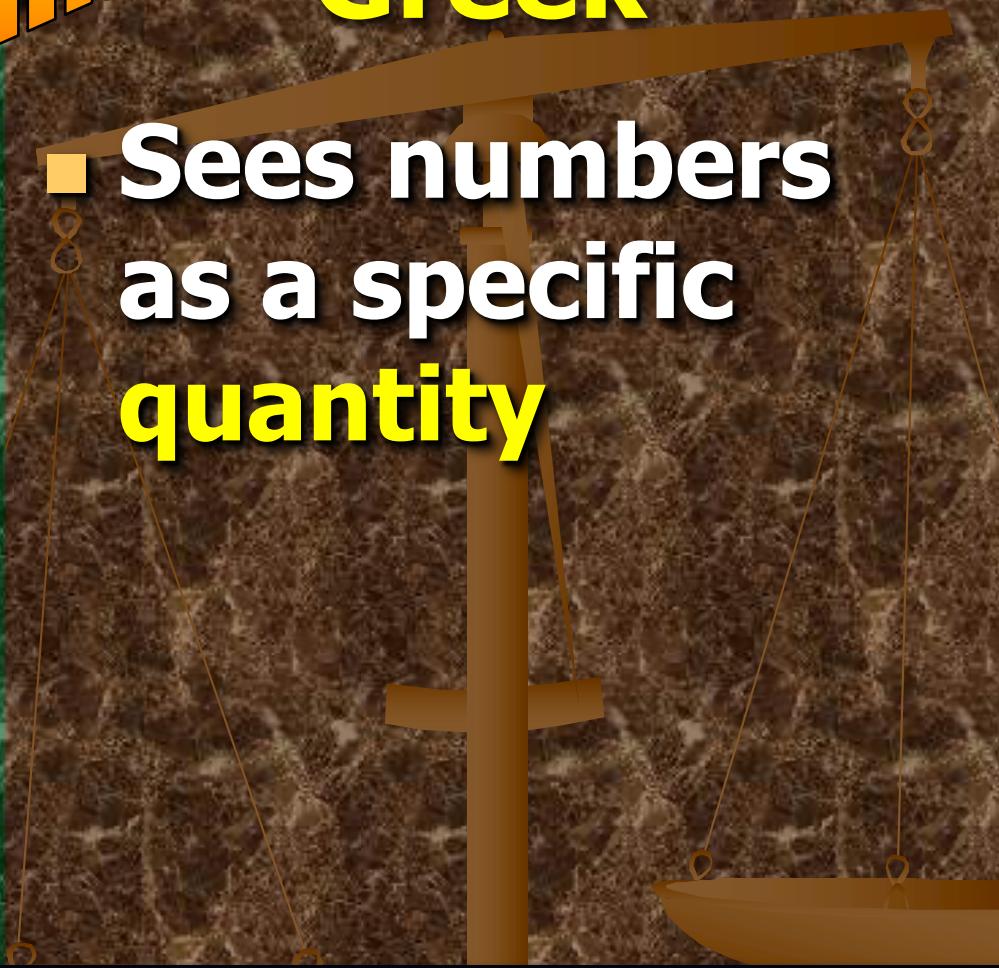
Hebrew

- Sees numbers as a quality or symbol

Numbers

Greek

- Sees numbers as a specific quantity



Adapted from Lynne M. Thompson, "Christmas: The Real Deal," interview with Ray Vander Laan, *Breakaway magazine* (Dec 2003): 7-9

Hebrew

Relation to God

- Focuses on the **community** in relationship with God

Greek

- Focuses on the **individual's** relationship with God

Hebrew

- The kingdom of God begins **in this life.**
Eternal life is lived in harmony with God.

Eternal Life

Greek

- The kingdom of God is **outside this world.** Eternal life will occur after this life ends.

Hebrew

- Sin is wrong **behavior** alone.
- Emphasize what one **does** in response to faith.

Sin

Greek

- Sin is wrong actions & incorrect thinking.
- Emphasize what a person **knows** about faith.

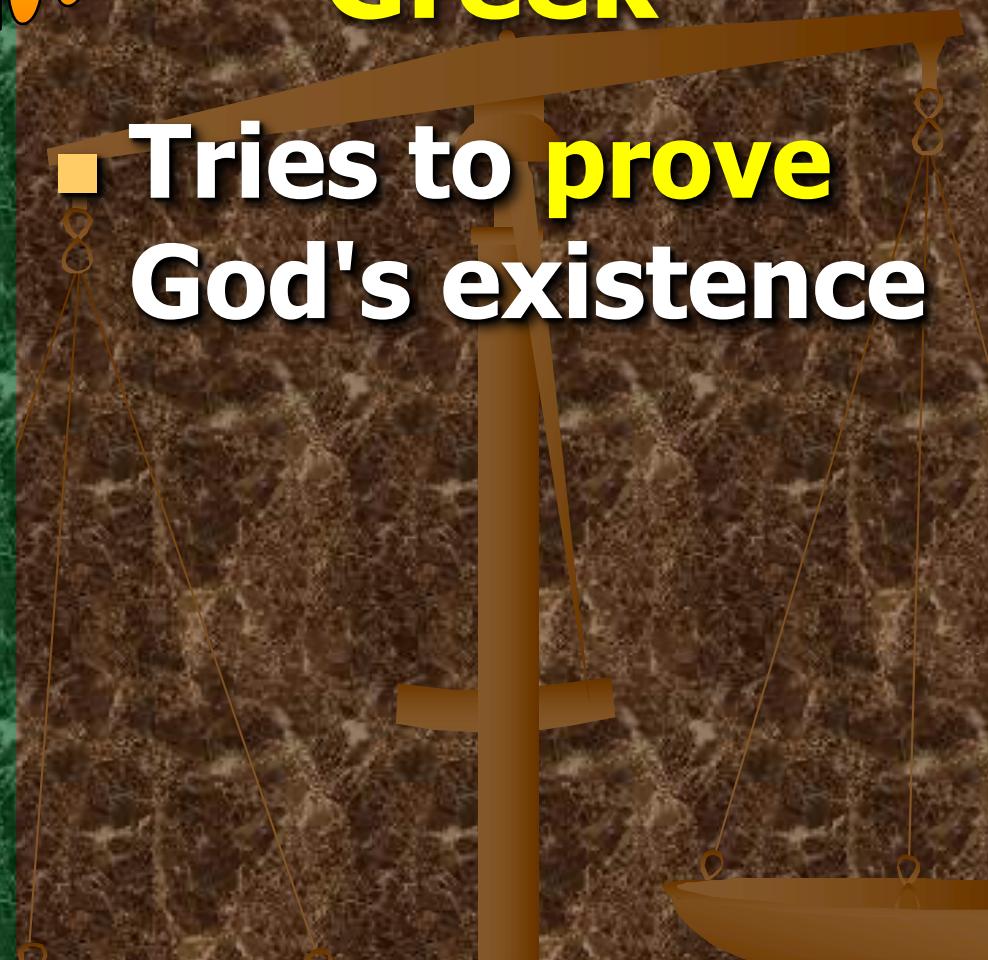
Hebrew

- **Assumes that God exists**

Existence of God

Greek

- **Tries to prove God's existence**



Adapted from Lynne M. Thompson, "Christmas: The Real Deal," interview with Ray Vander Laan, *Breakaway magazine* (Dec 2003): 7-9

Hebrew

- Relational and personal
- Expressed in terms of **relationship** with God rather than rationalization

Faith Greek

- Intellectual and impersonal
- Expressed in creeds and **doctrine** with support through proof texts

Hebrew

- **Experiential**
- **What is done and who did it in Scripture**
- **Believing comes through experience**
- **Truth is unfolding and relative**

Truth Greek

- **Scientific & rational**
- **How things are done in the Scripture**
- **Believing comes through thinking**
- **Truth is static and unchanging**

Adapted from Lynne M. Thompson, "Christmas: The Real Deal," interview with Ray Vander Laan, *Breakaway magazine* (Dec 2003): 7-9

The Cross Makes Ethnicity Irrelevant

Jew-Gentile Unity

- One God
- Love over Tabo

- One God
- Love

There is neither Jew nor Greek,
there is neither slave nor free,
there is neither male nor female,
for you are all one in Christ Jesus.

Galatians 3:28 ESV





JudaicaHeaven.com

True or False?

Are these actual laws somewhere in the world?

- The **Kentucky** makes people to take a **tan** once a **year**
- It is illegal to **kill** a **dog** in **Iceland**
- By law, people in **Finland** now how to read in order to get married

To Clip or Not to Clip?



Lev. 19:27- "Do not cut the hair at the sides of your head or clip off the edges of your beard."

Are we
living
under
law?

Can I eat
pork?

Should I
obey the
Sabbath?

What do you think?



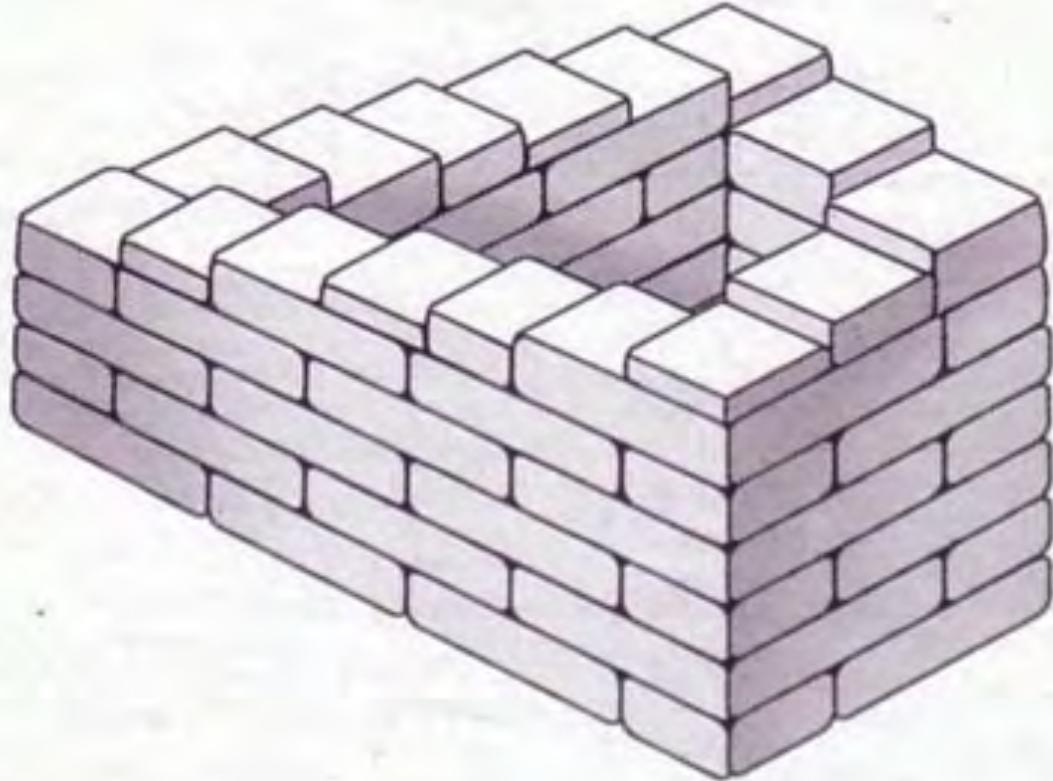
How does the
Law relate to
us?

Does God
require me to
tithe?

Can
Christians
eat blood
(e.g., yong
tau foo,
blood
pudding)?

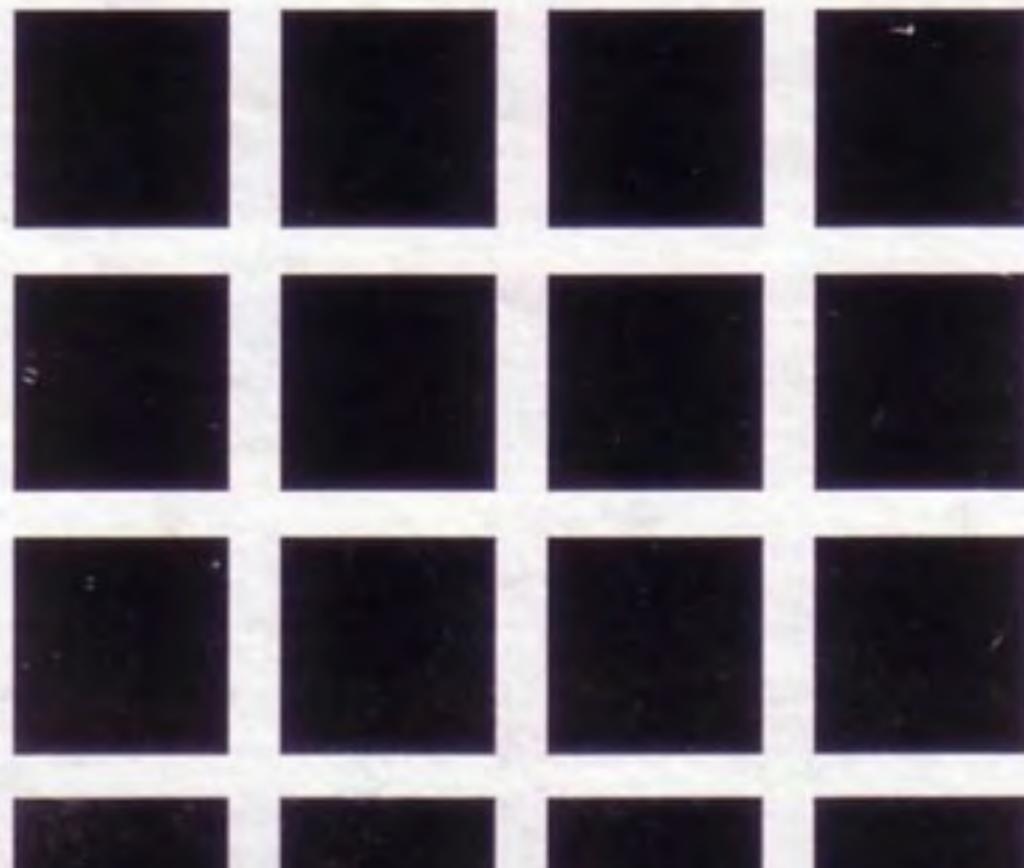
**Walk
Carefully!**

**How long would it take you to
walk to the top?**

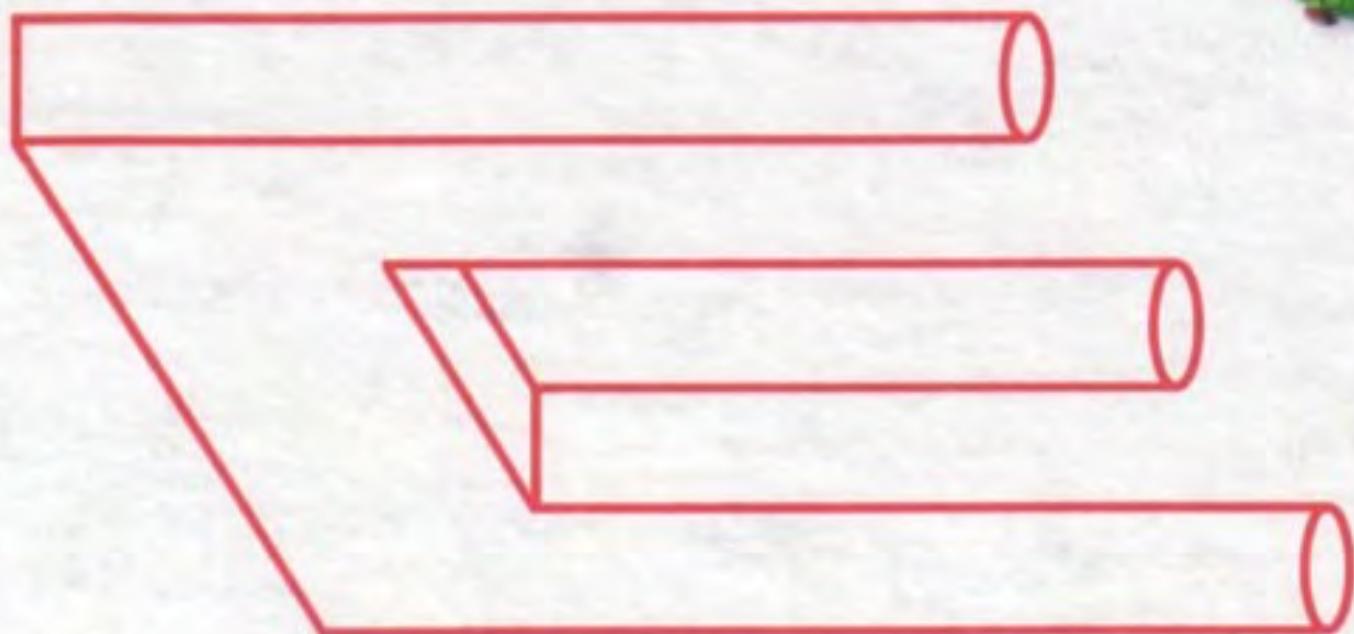


Look Closely

Do you see gray in the white lines?



Look Again



How would you make this?

The Point?

BETTER LOOK TWICE

- The eye often sees things not there
- So does the spirit
- No issue is more important to see clearly than the gospel
- So what is the gospel? This is answered in Galatians!

Paul's 1st & 2nd Missionary Journeys 138-39



Where were the Galatians?



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

The issue of date is closely related to the letter's destination.

The North Galatian Theory (Later date)

Arguments for both dates are inconclusive, although the best evidence supports the South Galatian Theory and the earlier date of about fall AD 49.

Origin/Recipients

168-169

Northern Galatian Theory
– From Ephesus, Corinth, Macedonia, or Rome.

Southern Galatian Theory
– From Antioch on the route from Antioch to the Council.

The weight of the evidence supports the Southern Galatian Theory

Galatia (territory of Galatia, including the cities of Ancyra, Pessinus, and Tavium) – 2nd missionary journey (Acts 16:6).

Galatia (territories in the Roman province of Galatia (political Galatia, including the cities of Pisidian Antioch, Iconium, Lystra, and Derbe) – 1st missionary journey (Acts 13–14).

Which is the Most Accurate?

Salvation by...

OT

Works

NT

Faith

**Faith +
Works**

**Faith
Alone**

**Faith
Alone**

**Faith
Alone**

**Faith +
Works**

**Faith +
Works**

- *Which verses in the Bible support your answer?*

cf. OTS 119e

Salvation in All Ages:

The Centrality of the Cross

B.C.

Looked

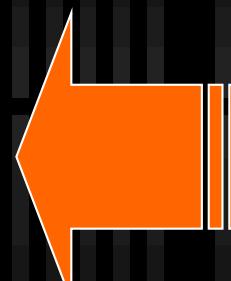
forward to the
Cross of Christ



A.D.

Look

back at the
Cross of Christ



Salvation & Sanctification

121a

Man's Role

God's Response

Life of Faith

Restored Fellowship

OT

Faith in God as offered
Passover Lamb

Exodus

Journey to Canaan

Sacrifices (Sin, Guilt)

Type
|
Antitype

Type
|
Antitype

Type
|
Antitype

Type
|
Antitype

NT

Faith in Christ as Lamb of God (1 Cor. 5:7)

Salvation (1 Cor. 10:1-4)
Positional Sanctification

Growth (1 Cor. 10:5)
Progressive Sanctification

Confession (1 John 1:9)

Salvation in the Old Testament

174e

	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)	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 had sacrifices & promises: animals (Gen. 3:21), Abel's sacrifice (Gen. 4:4), Abrahamic covenant (Gen. 15)	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)

Leviticus Synthesis

OTS, 124

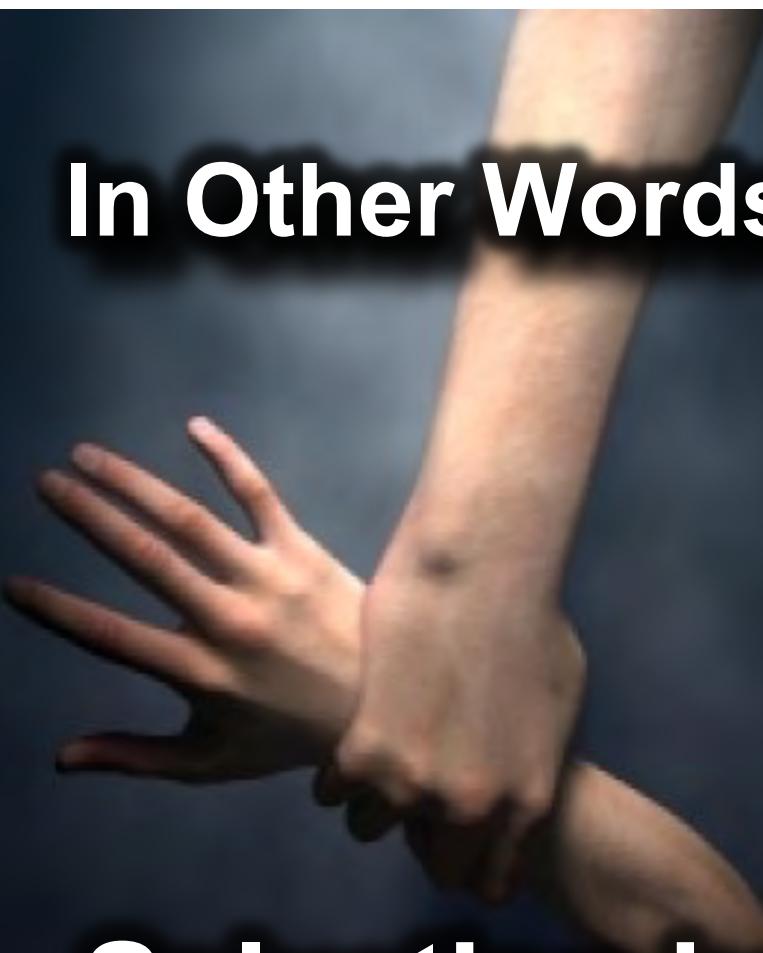
**Sanctification through
sacrifice and separation**



**1-10 Sacrifice
(worshipping God)**

**11-27 Separation
(walking with God)**

In Other Words...



Salvation has
ALWAYS been **through**
faith alone!

Two Emphases

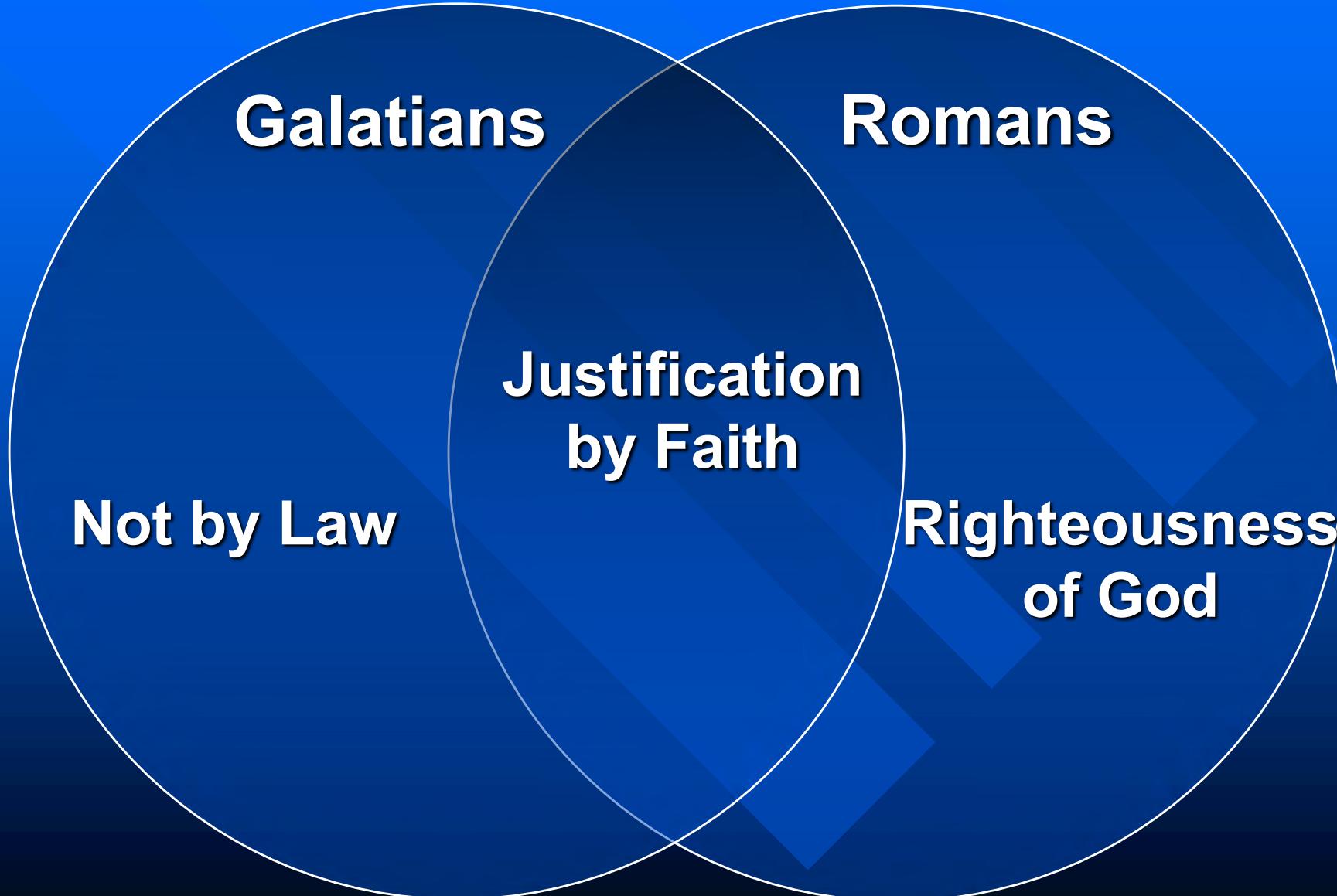


Chart of Topics

Galatians	Galatians and Romans	Romans
Defense of Apostleship	Justification by Faith	Origin of Sin
Testimony of Conversion	Faith versus Works	Universal Condemnation
Judaizers	Spirit versus Flesh	Scope of Salvation
Conflict with Peter	Failure of Self-effort	Israel's Destiny
Concern for Galatians	Promise to Abraham	Concern for Israel
Sarah and Hagar	Plan of Salvation	Jews and Gentiles
Servants and Sons	Divine Love	Government
	Union with Christ	Weak Christians
	Circumcision	Personal Plans
	Relationship to Law	Missions and Offerings
	Relations to Others	Congratulations
	Water Baptism	Personal Greetings
	False Teachers	

	Galatians	Romans
<i>Influence of Cities</i>	Minor	Major
<i>Number of Churches</i>	Several Cities (Lystra, Derbe)	Single City (Rome)
<i>Church Founded</i>	AD 48-49 – 1st journey	AD 33-56 (no one knows)
<i>Founder</i>	Paul	Pentecost? 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

Galatians versus Romans

	Galatians	Romans
Readers	Mostly Gentiles	Jew-Gentile mix
Theological Errors	Serious: Salvation	Minor: Christian liberty
Theme (Key Word)	Justification (2:16)	Righteousness (1:17)
Vocabulary & Tone	Simple yet Severe	Technical and Structured
Form	Modified Defense (e.g., no thanksgiving)	Traditional (e.g., names, greetings)
OT Quotes	Few (only 12, or 2 per chapter)	Nearly as many as the rest of Paul's epistles (63 total!)
Doctrinal Focus	Narrow: Justification	Broad: Many topics

**Galatians
versus
Romans**

¹ Paul, an apostle—sent not from men nor by a man, but by Jesus Christ and God the Father, who raised him from the dead—² and all the brothers and sisters with me, To the churches in Galatia: ³ Grace and peace to you from God our Father and the Lord Jesus Christ, ⁴ who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father,

Galatians 1:1-9

5 to whom be glory for ever and ever. Amen.

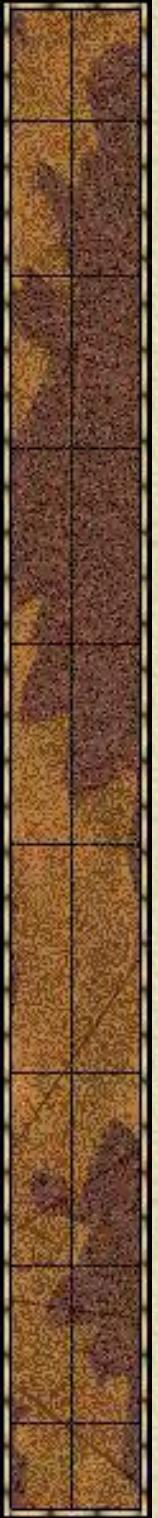
6 I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel— **7** which is really no gospel at all.

Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. **8** But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God's curse!

Galatians 1:1-9

⁹ As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let them be under God's curse!

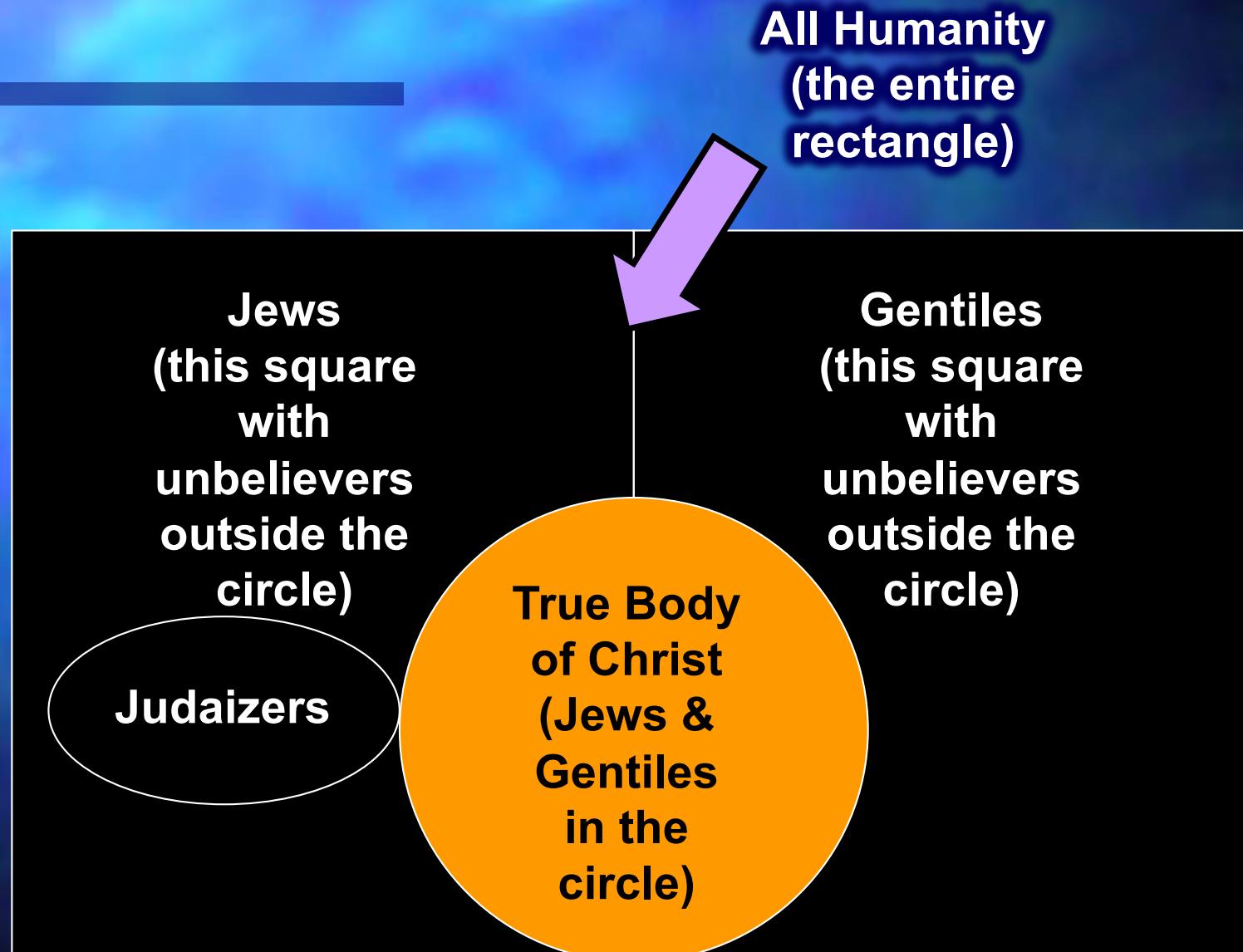
Galatians 1:1-9



The Problem in Galatia

- ❖ Freedom and unity in Christ are central themes of Paul's letter to the Galatians.
- ❖ His letter addresses Christians, whose preoccupation with keeping the Law was splitting their churches along racial lines, separating Jews from Gentiles.
- ❖ The false teachers were teaching that faith alone cannot save, but you also need works of the law.

Who were the Judaizers?



The Problem of Labelism

Definition:

"Labelism" is pride of ownership for having the "right" religion.

In Galatians:

Take pride in observing the "right" religious activities (e.g. food laws, circumcision).

Today:

Pride over the right doctrine, being in the right church, practicing the right ministry strategies.

Lesson:

We are who we are by God's grace, and not because of ourselves or what we have done.

External Evidence

Traditional view :
Paul wrote Galatians

1. Early support by Polycarp, Marcion, etc.
2. Even 19th century critics accept Paul as the author.

Internal Evidence

1. Galatians explicitly notes Paul as its author (1:1; 5:2)

Only departed from the practice of dictating to a secretary by the apostle himself (5:11)

3. Chapters 1 and 2 are **autobiographical** with many Pauline themes (grace, law).

Both the external and the internal evidence point to Paul's authorship

- The enthusiastic start in the gospel by the Galatians ended due to opposition from Jewish false teachers (Judaizers).
- Judaizers proclaimed "another gospel" associated with the Jewish Torah and circumcision.
- Paul wrote the churches immediately to combat this false teaching with a defense of his apostleship (chs. 1–2) and the true gospel of justification by faith alone (chs. 3–4), which produces a grace lifestyle based upon freedom in Christ (chs. 5–6).

Southern Galatian Theory – Famine Relief View

No

Better evidence for the Southern Galatian Theory favors the famine relief view.

Jerusalem Council View

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, they should not be led away from their moorings in Christ by Judaizers who sought to impose upon them a legalistic system based upon the Law.

1–2 Biographical: Defends apostleship

3–4 Theological: Defends justification by faith

5–6 Practical: Defends responsibilities



Be Free

Galatians

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Slavery



***"the slave is a living tool
and the tool is a lifeless slave"***

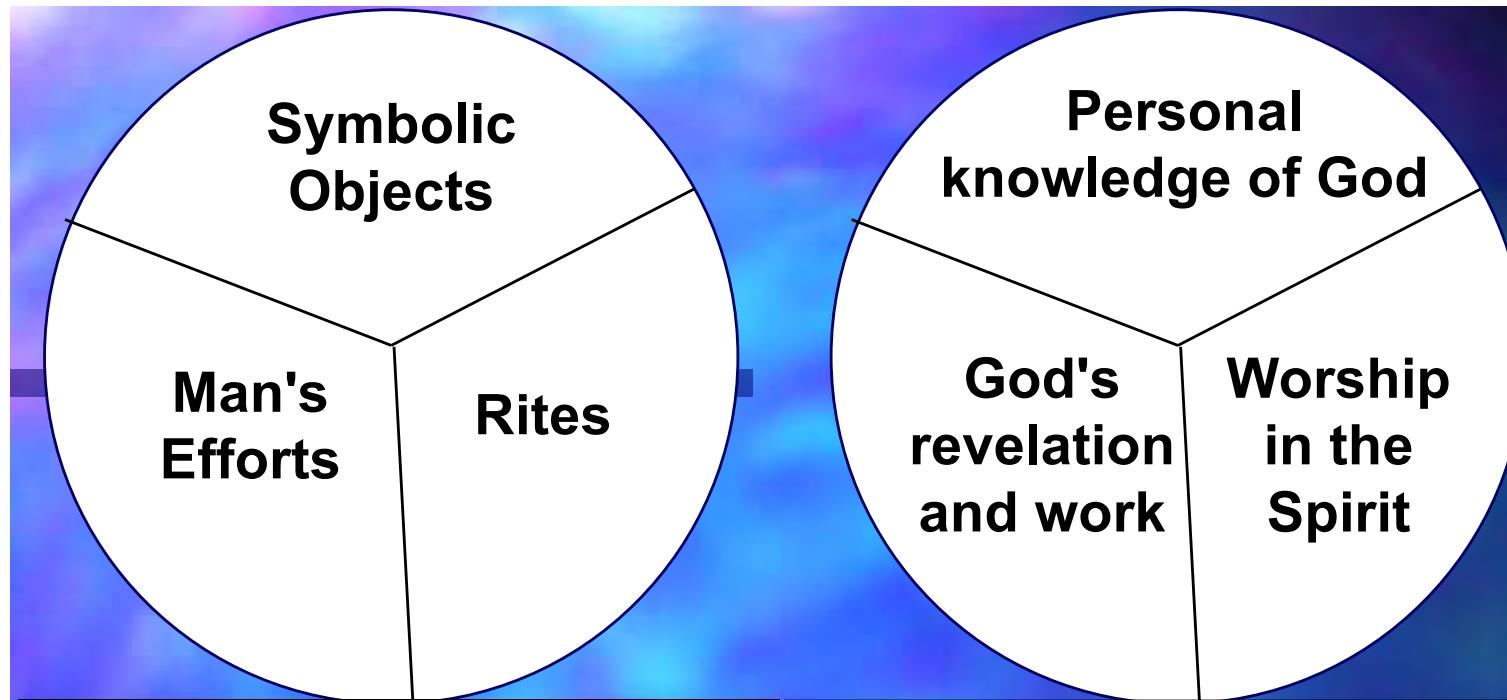
—Aristotle—



**Slavery to false
teaching is the
worst slavery**



Are you a slave?



Ceremonial vs. True Religion

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.

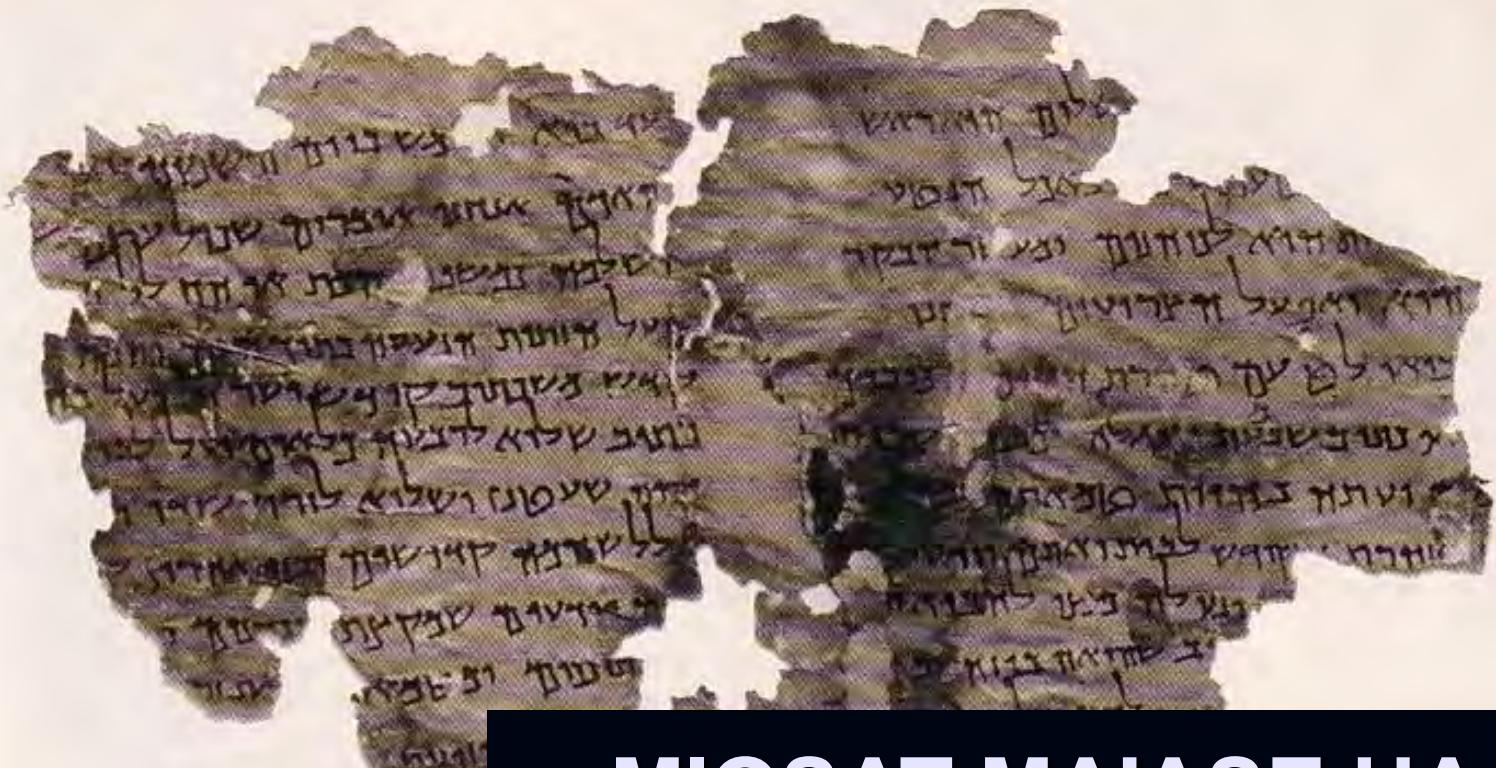
Religion of Personal Experience

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).

Paul A. Pomerville,
Galatians & Romans
 (Brussels: ICI, 1976), 96, 98

MMT

- The only letter in Qumran



MIQSAT MA'ASE HA-TORAH

- "some precepts of the Torah" (Qimron)?
- "some legal rulings of the Torah"?
- "works of the law" (Abegg's translation shows that this is evidence for rabbinic belief in salvation by works, which Paul argues against in Galatians.)



Elisha Qimron

Paul versus Legalists

Legalists

"The one who does righteousness stores up life for himself with the Lord"

Psalms of Solomon
(about 50 BC)

"Miracles, however, will appear at their own time to those who are being saved by their works"

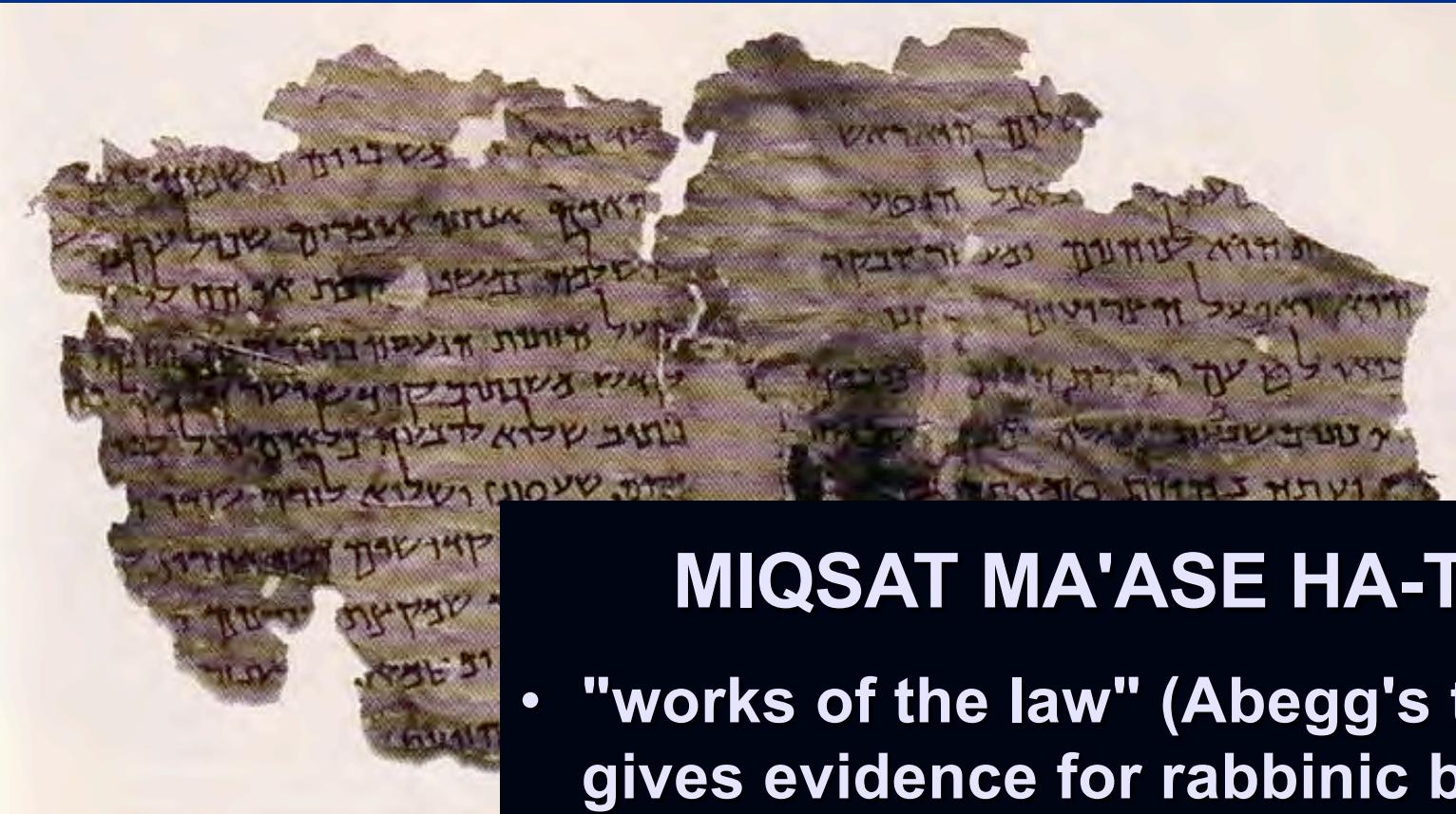
Baruch
(about AD 100)

Paul

"Let me ask you this one question: Did you receive the Holy Spirit by obeying the law of Moses? Of course not! You received the Spirit because you believed the message you heard about Christ."

(Gal. 3:2 NLT)

MMT shows that Paul's opponents who taught salvation by the law were indeed real people.



MIQSAT MA'ASE HA-TORAH

- "works of the law" (Abegg's translation gives evidence for rabbinic belief in salvation by works, which Paul argues against in Galatians.)

How can you be free?

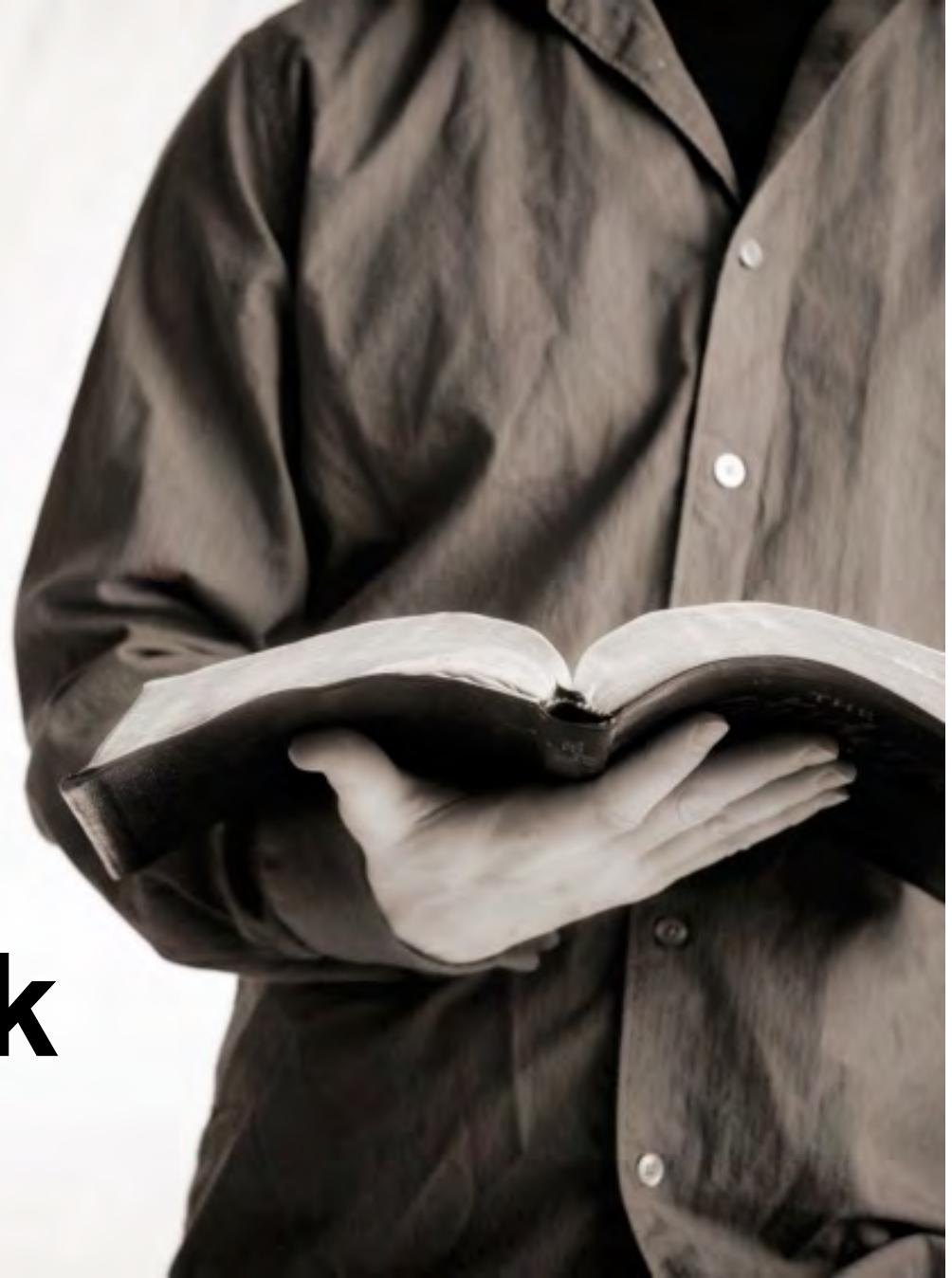


Why must salvation be by faith **alone**?



Let's Study Through Scripture

The Bible: Book by Book

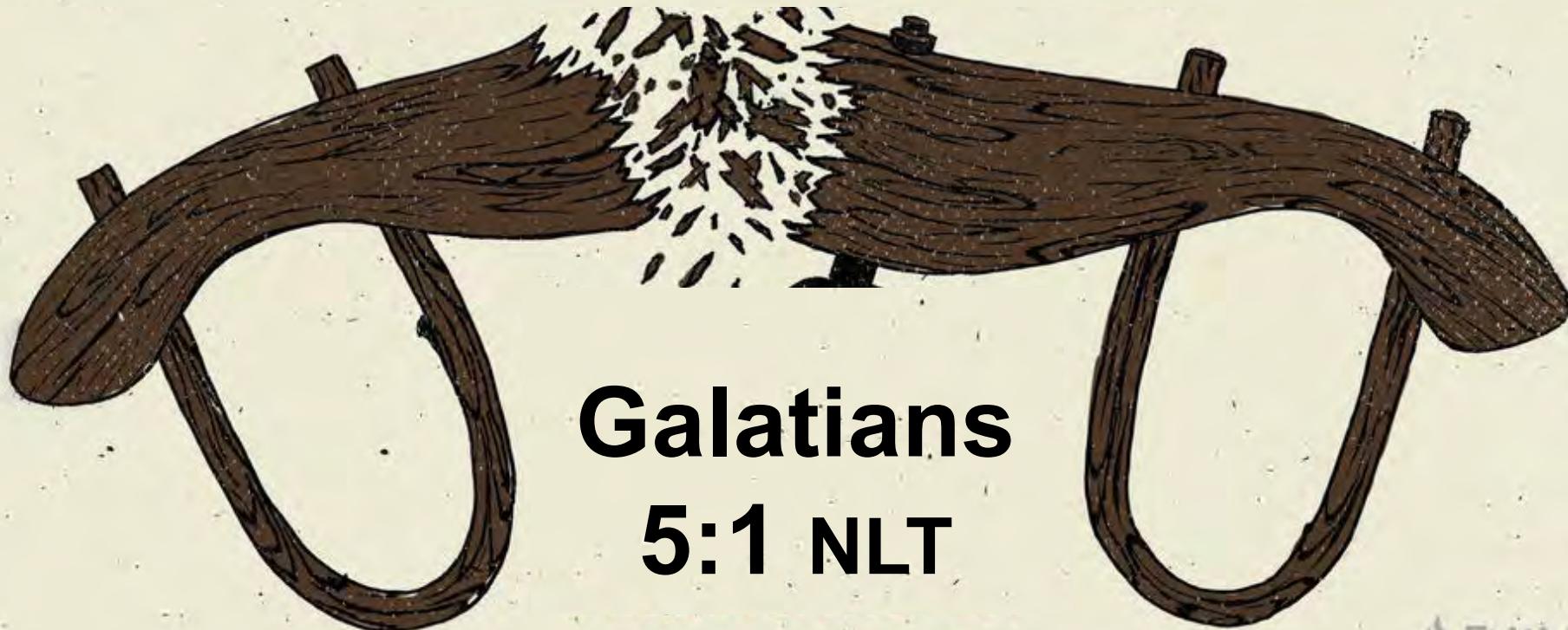


Background



So Christ has truly set us
free.

Now make sure that you stay free, and don't
get tied up again in slavery to the law



**Galatians
5:1 NLT**

STUDY HELP #24

A.D. 48-
49

Acts 13-14

#1. "The Hook: A Laboratory"

Significance: Worshipped as gods; did miracles;
Paul stoned; difficult work; churches planted;
return by same route.



Macedonia
Athens
Ephesus
• Pisidian Antioch
• Syrian Antioch
• Jerusalem

A.D.49

Acts 15:1—Must a Gentile become a Jew, and accept his laws and ceremonies, before he can become a Christian?

Acts 15

15:2 "The Jerusalem Council"

The issue was permanently settled: GRACE, not LAW!

GRACE
ONLY!

ROME

ASIA

ATHENS

Ephesus

MEDITERRANEAN

ASIA

Syria Antioch
Jerusalem

ARABIA

How to Plant a Church

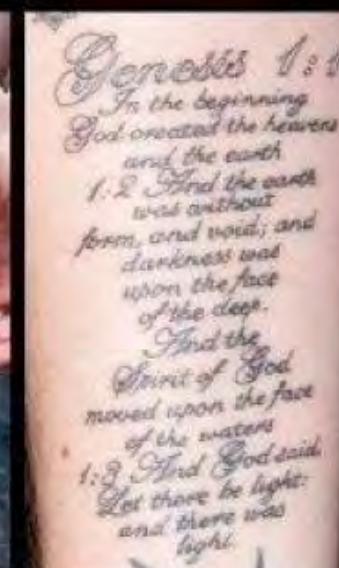
(The Gospel According to Paul)

1. Teach in a synagogue
2. Get kicked out
3. Go find some Gentiles

To Clip or Not to Clip?



Lev. 19:27- "Do not cut the hair at the sides of your head or clip off the edges of your beard."



Levitcus 19:28

"Do not cut your bodies for the dead, and do not mark your skin with tattoos. I am the LORD."

Are we
living
under
law?

Can I eat
pork?

Should I
obey the
Sabbath?

What do you think?

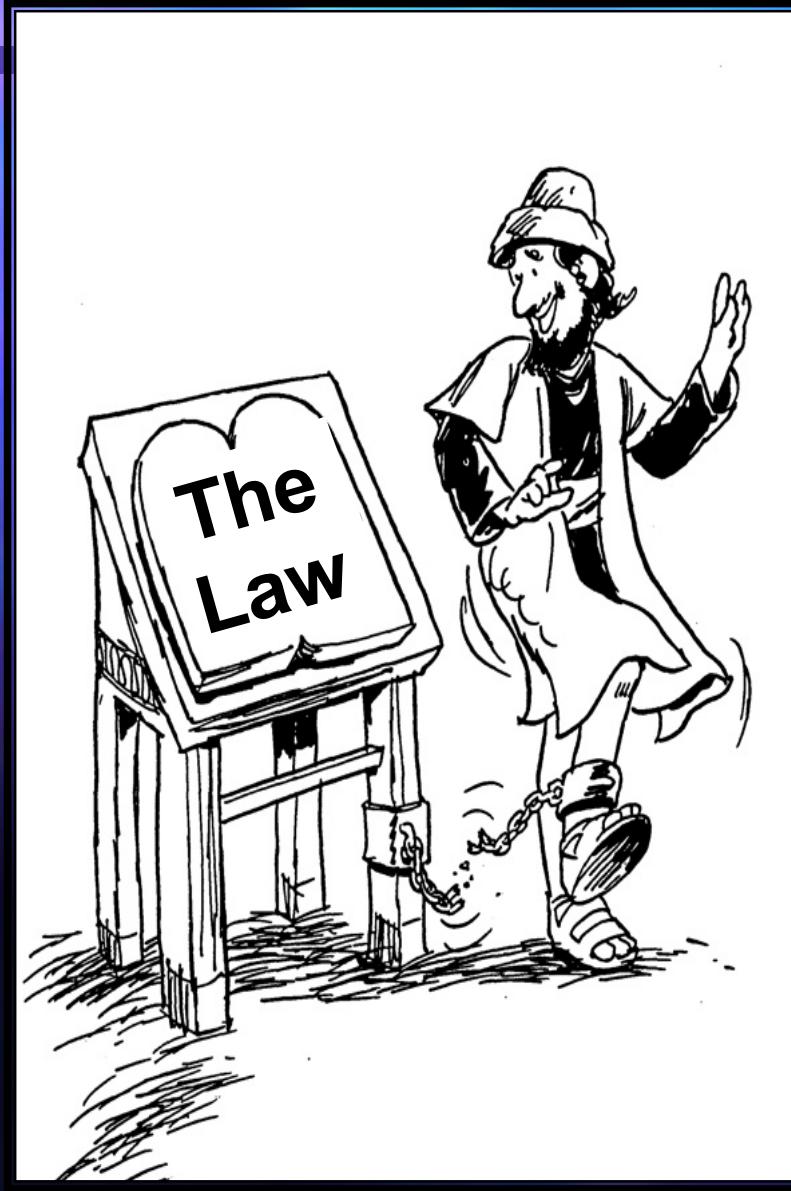


How does the
Law relate to
us?

Does God
require me to
tithe?

Can
Christians
eat blood
(e.g., yong
tau foo,
blood
pudding)?

Chapters in Galatians



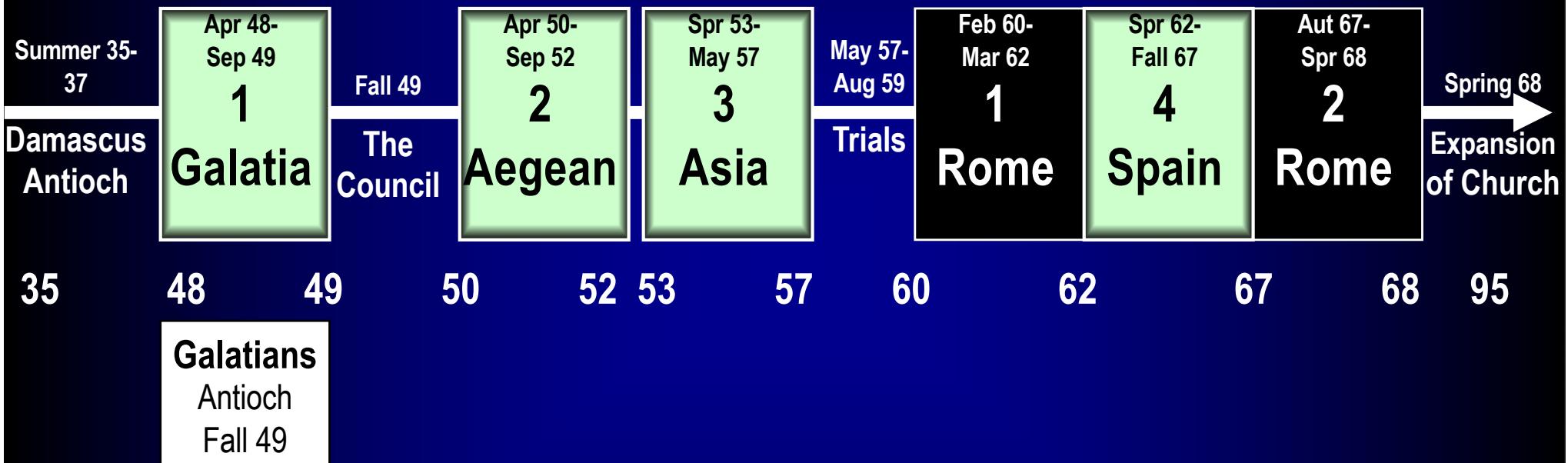
1. **T**urning from true gospel
2. **H**ypocrisy found in Peter
3. **E**xample of Abraham's Faith
4. **L**aw versus true liberty
5. **A**ttitudes from Spirit's leading
6. **W**in back erring believers

Paul & His Letters

143
124
39-41

"To the remotest part of the earth ..." (Acts 1:8)

Acts 9 13 14 15 16 18 21 27 28



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).

Veres on Justification

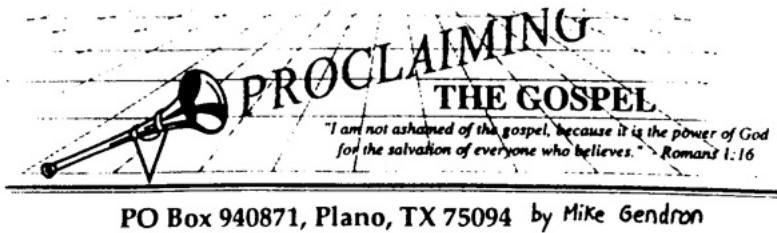
	New Living Translation	New American Standard
<i>Romans 4:25</i>	He was handed over to die because of our sins, and he was raised to life to make us right with God .	He who was delivered over because of our transgressions, and was raised because of our justification .
<i>Romans 5:16</i>	And the result of God's gracious gift is very different from the result of that one man's sin. For Adam's sin led to condemnation, but God's free gift leads to our being made right with God , even though we are guilty of many sins.	The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification .
<i>Romans 5:18</i>	Yes, Adam's one sin brings condemnation for everyone, but Christ's one act of righteousness brings a right relationship with God and new life for everyone .	So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men .

Summary Statement

Paul defends his apostleship and *justification by faith* so that the Galatians would not seek salvation through adherence to the law.

Application

**Do you add *any* other requirements for salvation except faith in Christ—baptism, tongues, good works?
The logical result of justification by faith is godliness.**

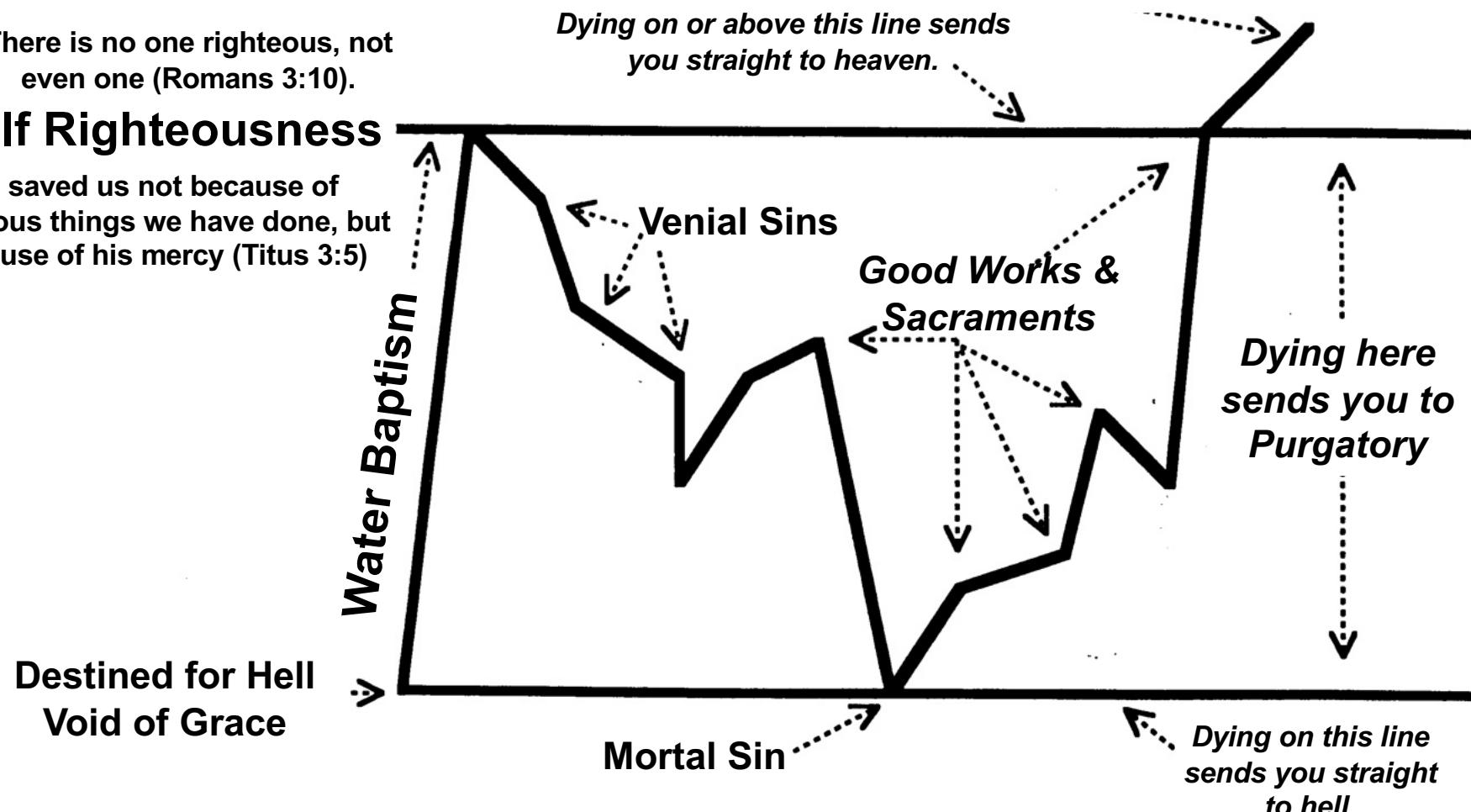


There is no one righteous, not even one (Romans 3:10).

Self Righteousness

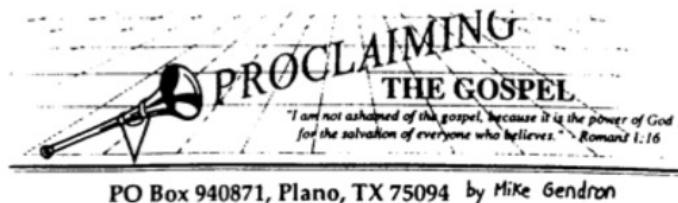
He saved us not because of righteous things we have done, but because of his mercy (Titus 3:5)

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.



The Scriptural View of Justification

174c



Righteousness of God

Philippians 3:9
Romans 5:17
2 Corinthians 5:21

Sanctification

Justified

Dying with God's righteousness qualifies you for heaven (John 5:24)

Glorification

Destined for Hell
Spiritually Dead

... ↘ Faith in Christ ↗

Justification is a permanent verdict by God that declares a sinner righteous because of his faith in Christ. It enables God to continue to see the sinner as if he were righteous even if he continues to sin. The ground of justification is the righteousness of Christ and therefore sin or good works has no effect on it. A person either has the righteousness of God and is destined for heaven, or he is condemned and is destined to hell. The righteousness of God is given as a gift to those who trust in God's one and only provision for their sin: that Jesus paid the full and complete punishment by dying in their place. See Romans 3:21-26; 4:2-9 and Ephesians 2:1-10.

Dying without trusting Christ sends you to hell (John 12:48)

A Graphic View of Justification According to Scripture

Why must salvation be by faith **alone**?



Paul gives
3 reasons

Paul versus the Judaizers

	Judaizer's Attack	Paul's Defense	Issue
Chs. 1–2	"Paul teaches this doctrine by his own authority!"	"God called me and the 12 apostles affirmed this"	Biographical
Chs. 3–4	"This is a new teaching contrary to the OT!"	"Salvation has always been by faith, even in the OT"	Theological
Chs. 5–6	"Teaching faith alone will encourage a sinful lifestyle!"	"No, justification by faith naturally leads to godly living"	Practical

Justification by Faith

I. Jesus called **Paul** to teach salvation by faith (Gal 1–2).



Galatians 1

Paul's Biographical Argument (Gal. 1-2)

Paul defends
apostleship



A Different Type of Salutation (1:1 NLT)



"This letter is from Paul, an apostle. I was not appointed by any group of people or any human authority, but by Jesus Christ himself and by God the Father, who raised Jesus from the dead."

Justification by Faith

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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)



The Turning Away (Gal. 1:6-7 NLT)

"I am shocked that you are turning away so soon from God, who called you to himself through the loving mercy of Christ. You are following a different way that pretends to be the Good News ⁷but is not the Good News at all. You are being fooled by those who deliberately twist the truth concerning Christ."

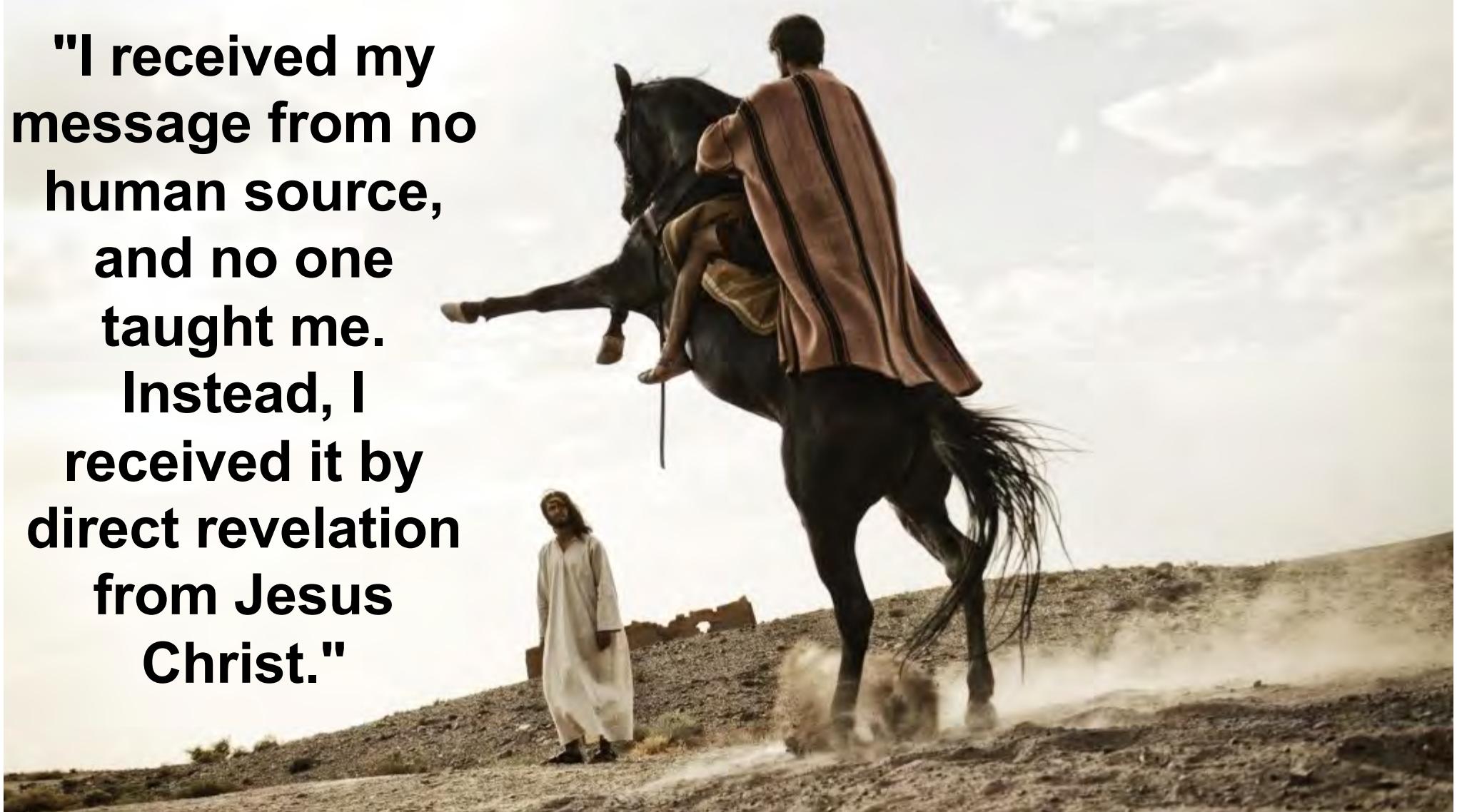


The Turning Away (Gal. 1:8-9 NLT)

"Let God's curse fall on anyone, including us or even an angel from heaven, who preaches a different kind of Good News than the one we preached to you. ⁹I say again what we have said before: If anyone preaches any other Good News than the one you welcomed, let that person be cursed."

The Source of Paul's Teaching (1:12 NLT)

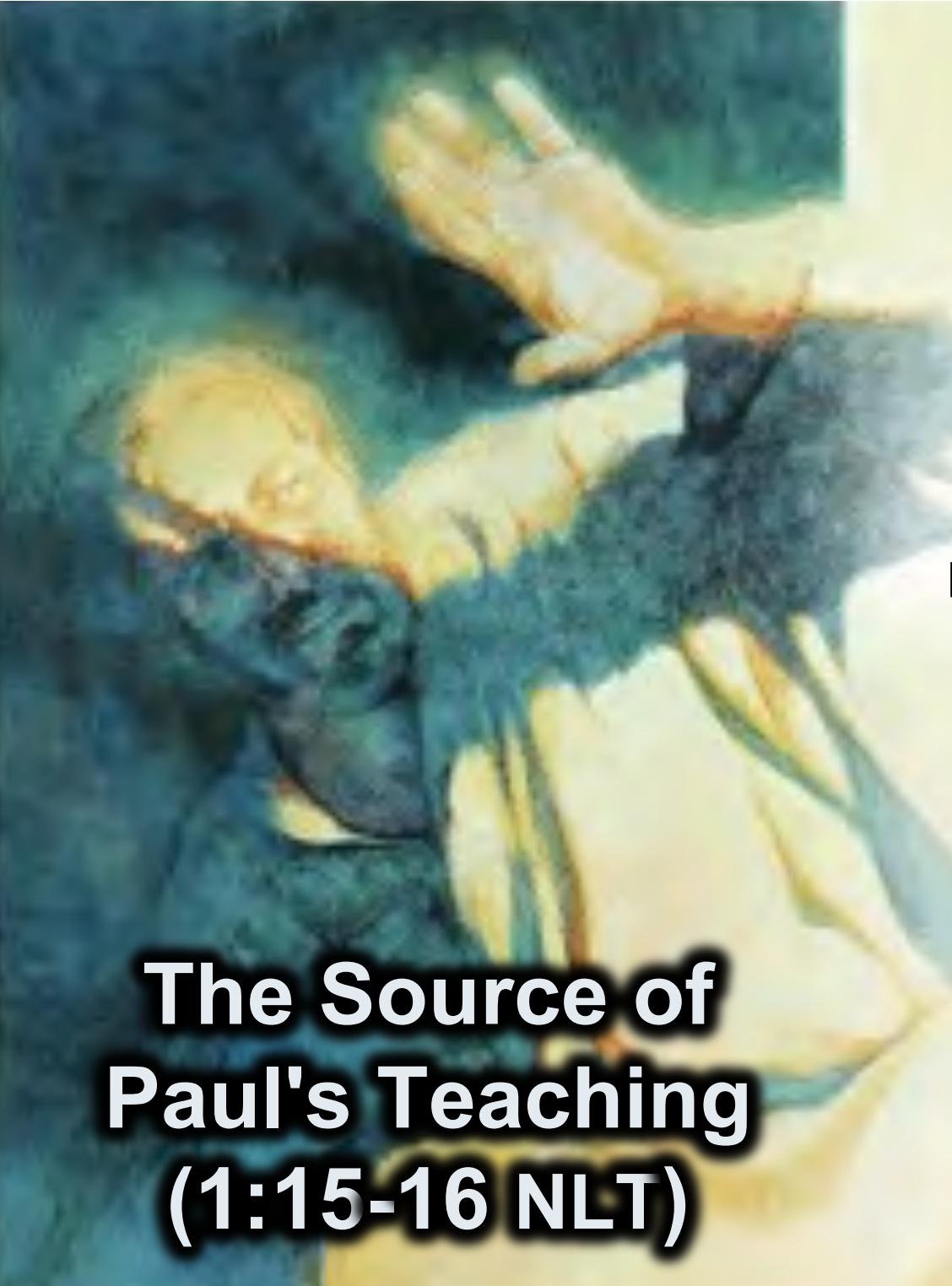
"I received my message from no human source, and no one taught me. Instead, I received it by direct revelation from Jesus Christ."



"...I am Jesus, the one you are persecuting!"



**The Source of
Paul's Teaching
(Acts 9:5b NLT)**



The Source of Paul's Teaching (1:15-16 NLT)

"But even before I was born, God chose me and called me by his marvelous grace. Then it pleased him ¹⁶to reveal his Son to me so that I would proclaim the Good News about Jesus to the Gentiles. When this happened, I did not rush out to consult with any human being."



The Source of Paul's Teaching (1:17 NLT)

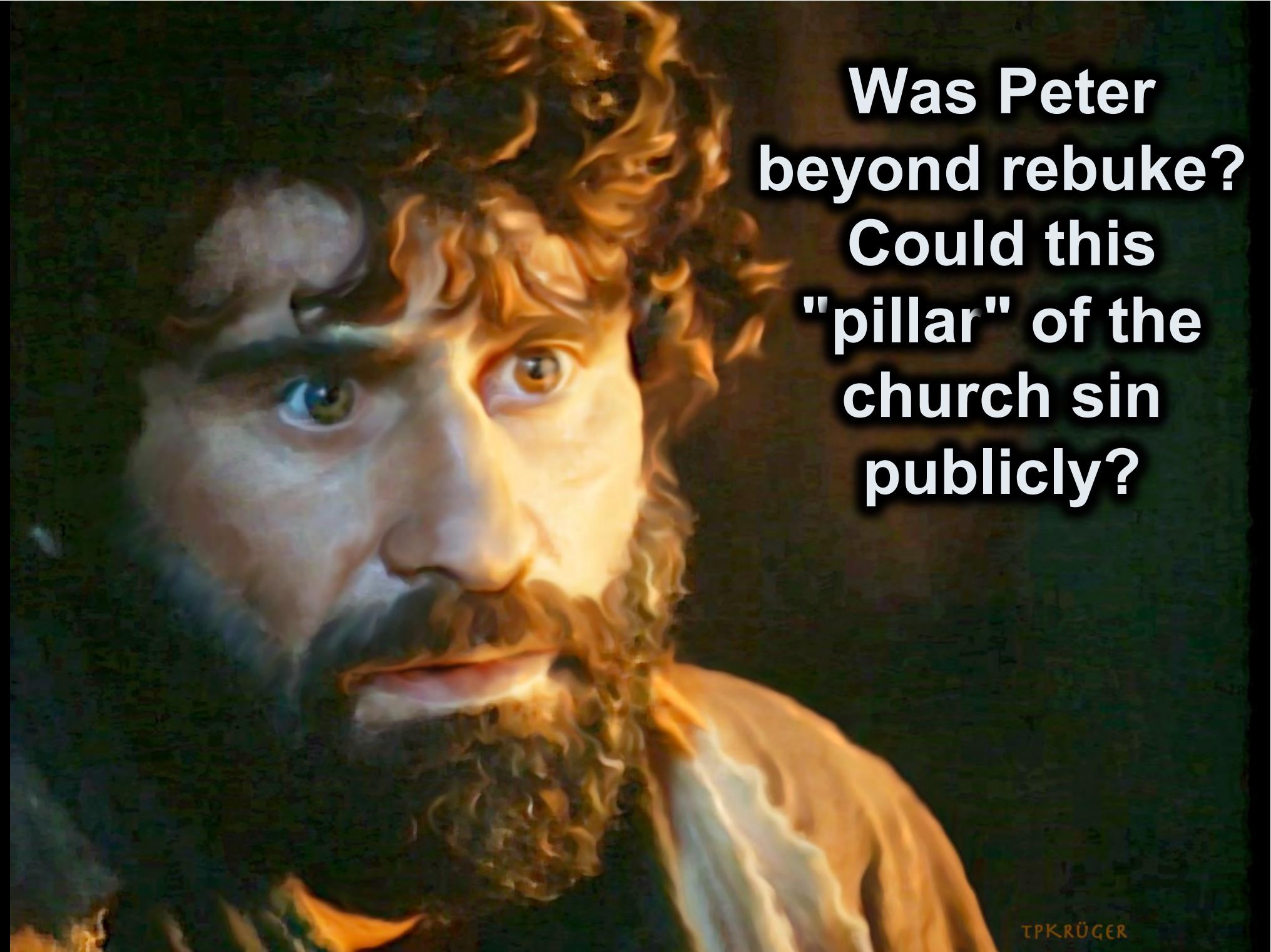
"Nor did I go up to Jerusalem to consult with those who were apostles before I was. Instead, I went away into Arabia, and later I returned to the city of Damascus."

Galatians 2

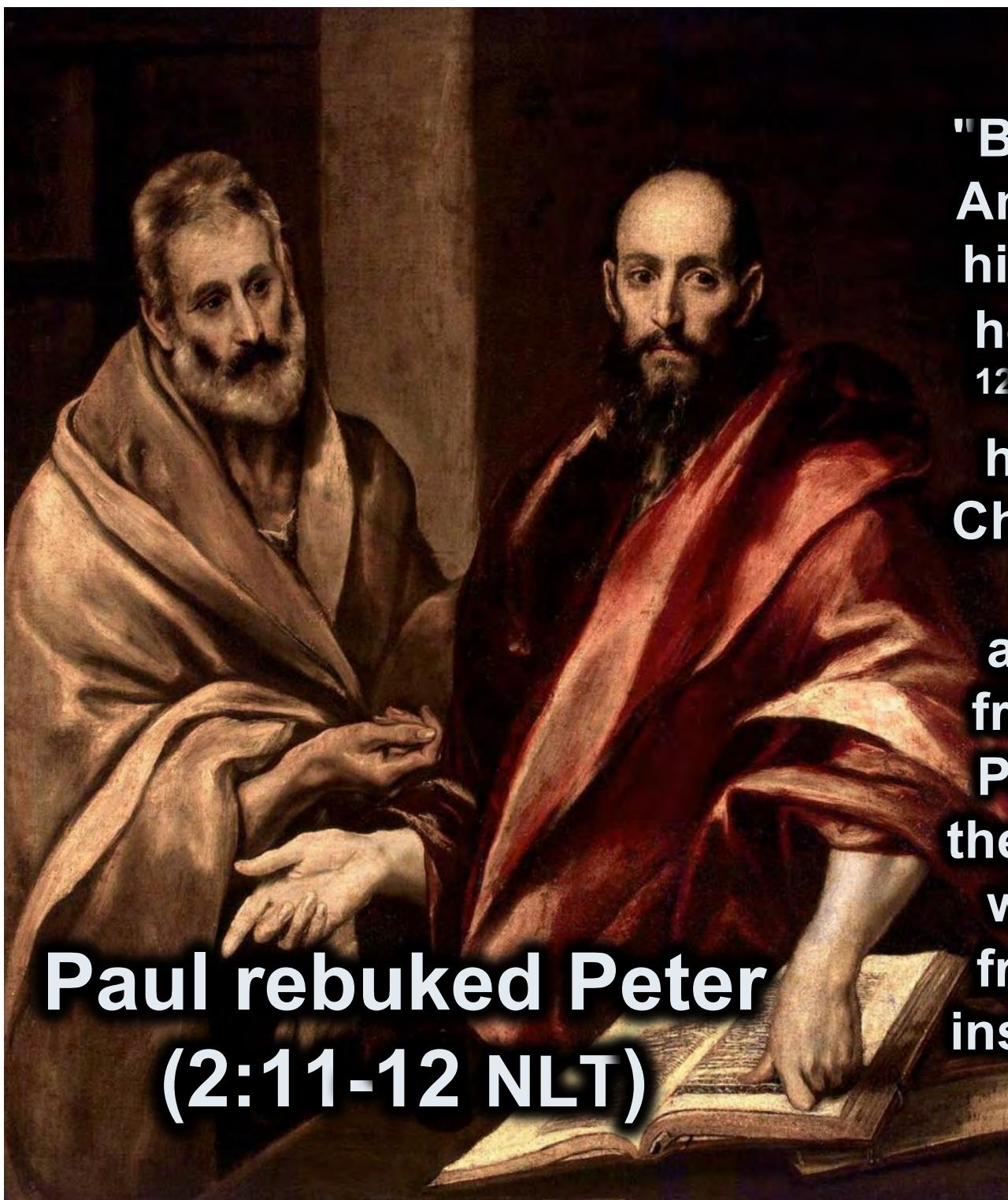
"In fact, James, Peter, and John, who were known as pillars of the church, recognized the gift God had given me, and they accepted Barnabas and me as their co-workers. They encouraged us to keep preaching to the Gentiles, while they continued their work with the Jews."



**Partners,
Not
Teachers
(2:9 NLT)**



Was Peter
beyond rebuke?
Could this
"pillar" of the
church sin
publicly?



**Paul rebuked Peter
(2:11-12 NLT)**

"But when Peter came to Antioch, I had to oppose him to his face, for what he did was very wrong. 12When he first arrived, he ate with the Gentile Christians, who were not circumcised. But afterward, when some friends of James came, Peter wouldn't eat with the Gentiles anymore. He was afraid of criticism from these people who insisted on the necessity of circumcision."

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"
(2:16).

Galatians

Why must salvation be by faith **alone**?



Paul gives
3 reasons

I. Jesus called **Paul** to teach salvation by faith (Gal 1–2).



Justification by Faith

167

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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)

Galatians 3

The Ten Commandments



Should us Jews require the Gentiles to be circumcised and follow the law of Moses?



Paul versus Legalists

Legalists

"The one who does righteousness stores up life for himself with the Lord"

Psalms of Solomon
(about 50 BC)

"Miracles, however, will appear at their own time to those who are being saved by their works"

2 Baruch
(about AD 100)

Paul

"Let me ask you this one question: Did you receive the Holy Spirit by **obeying the law of Moses?** Of course not! You received the Spirit because you believed the message you heard about Christ."

(Gal. 3:2 NLT)

II. Salvation has **always** been by faith (Gal 3–4).

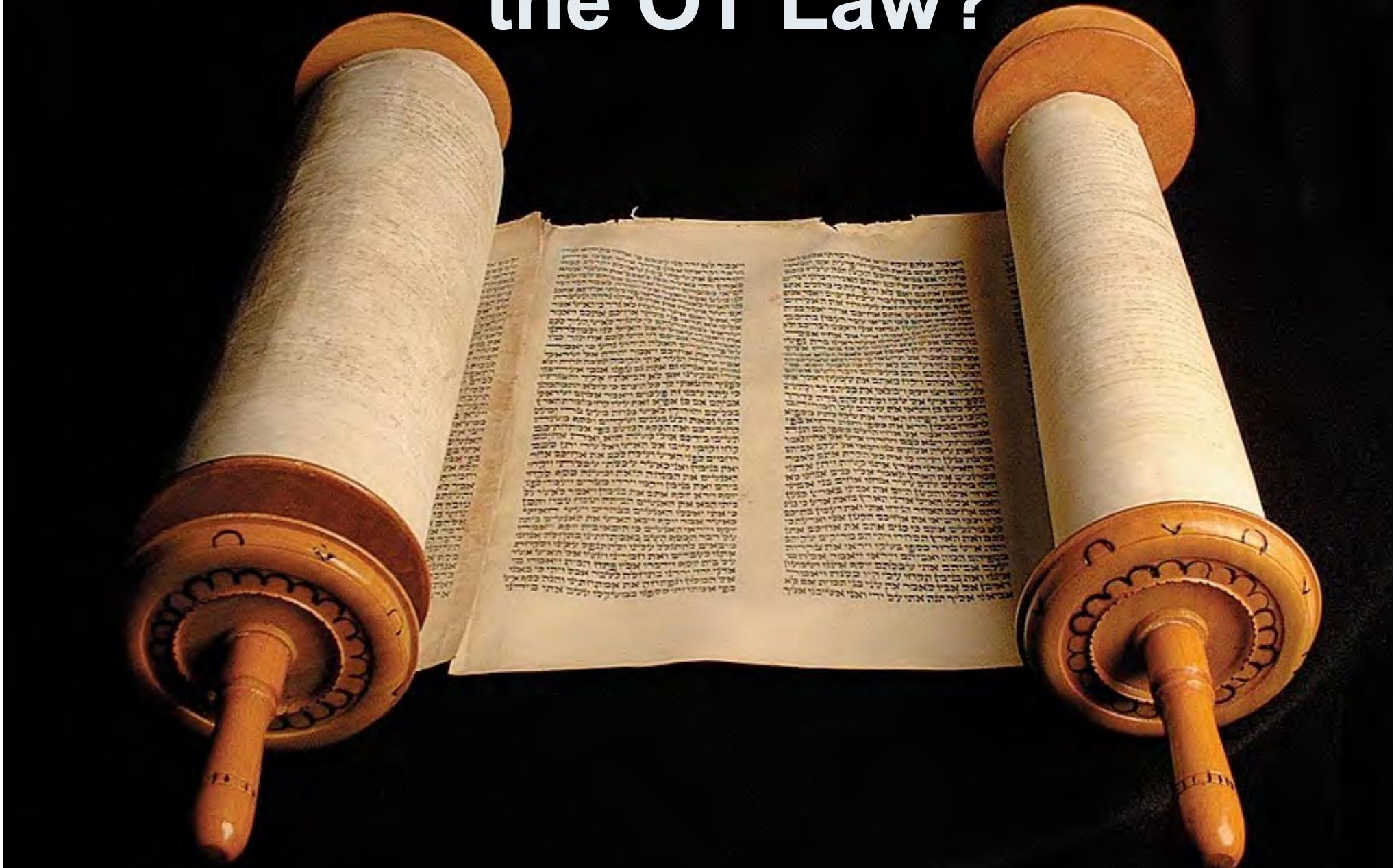
The Centrality of the Cross



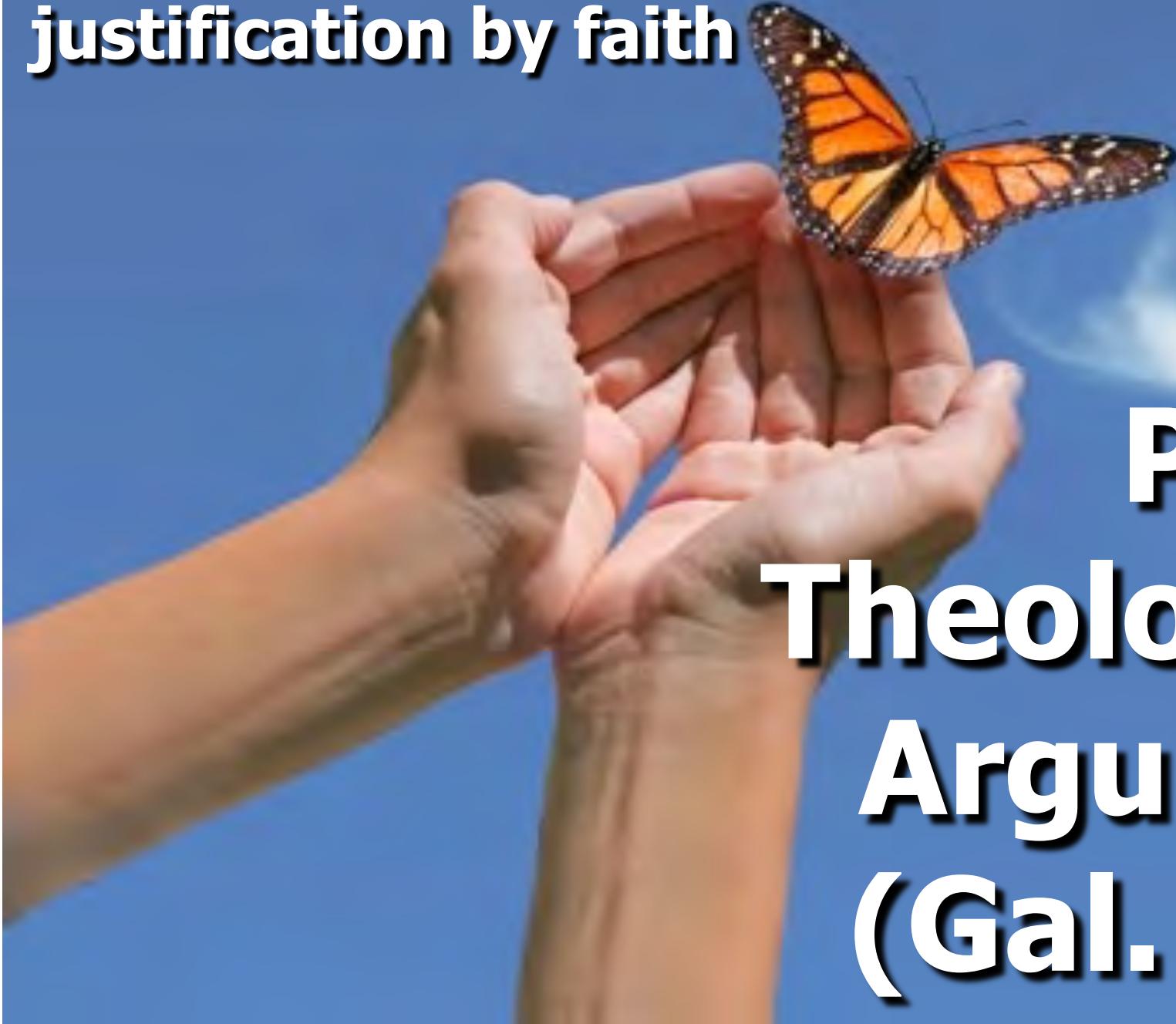
B.C.
Faith looked ||
forward to the
Cross of
Christ

A.D.
Faith looks
back at the
Cross of
Christ

Why did God give the OT Law?



**Paul defends
justification by faith**



**Paul's
Theological
Argument
(Gal. 3–4)**

Which is the Most Accurate?

Salvation by...

OT

Works

NT

Faith

**Faith +
Works**

**Faith
Alone**

**Faith
Alone**

**Faith
Alone**

**Faith +
Works**

**Faith +
Works**

cf. OTS 121e

In Other Words...

Salvation has
ALWAYS been
through faith alone!

Heroes of
the Faith

Abraham

[God took Abraham] outside and said,
"Look up at the heavens and count the
stars--if indeed you can count them."
Then he said, "So shall your offspring be."

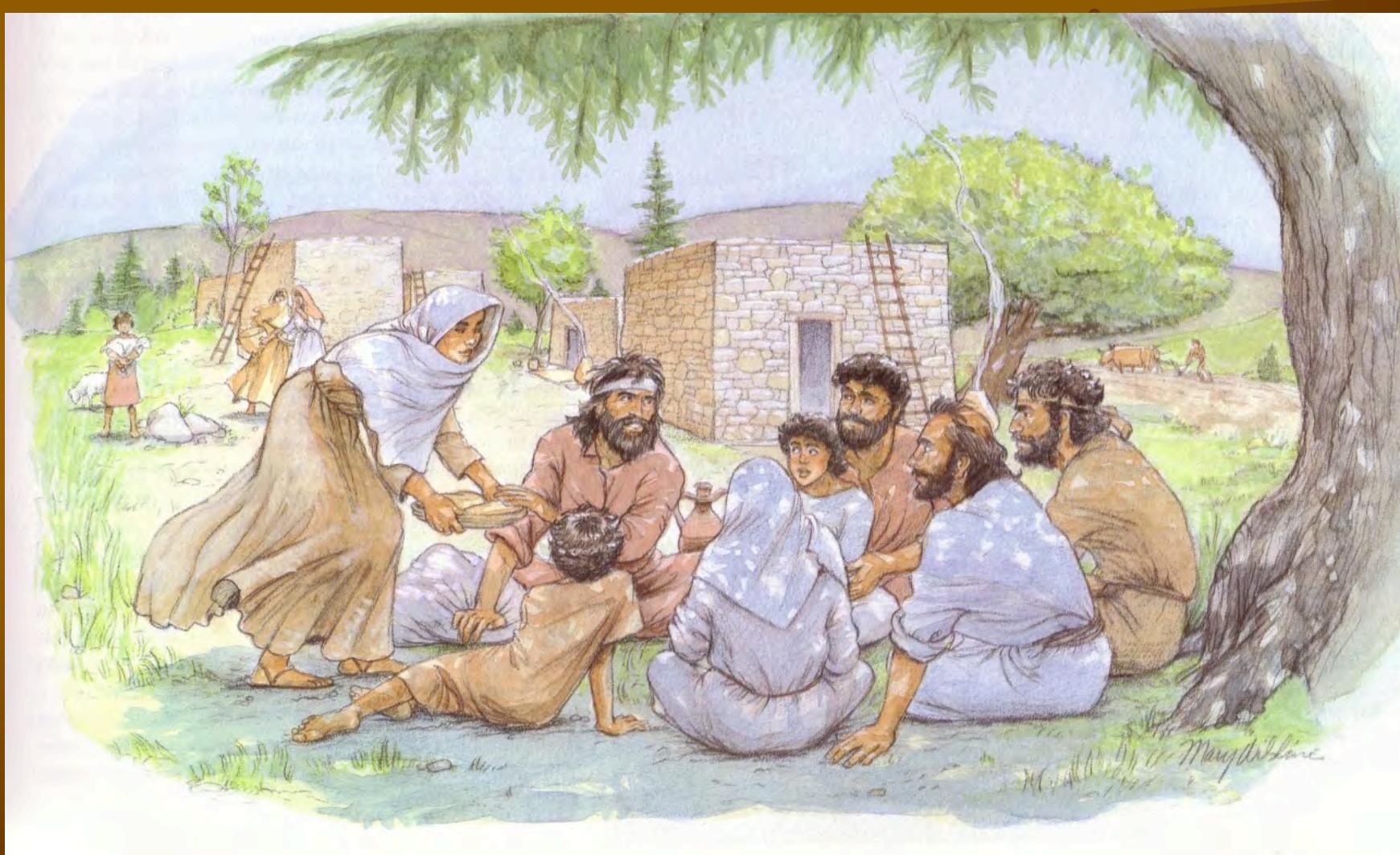
Abram believed the LORD, and he credited
it to him as righteousness.



ROYAL LAND GRANT FORM OF THE ABRAHAMIC COVENANT

*This painting
inaccurately
depicts Abram
walking through
the pieces*

Galatians counters false teachers



The Purposes of the Law

1. It revealed or exposed the **sinfulness** of man (Gal. 3:19).
2. It revealed the **holiness** of God (1 Pet. 1:15).
3. It revealed the **standard of holiness** for people in fellowship with God (Ps. 24:3-5).
4. It **supervised** the physical, mental, and spiritual development of the redeemed Israelite until he could come to maturity in Christ (Gal. 3:24).

The Purposes of the Law

5. It **unified** the people to establish the nation in voluntary submission to God's decrees (Exod. 19:5-8; Deut. 5:27-28).
6. It **separated** Israel among the nations as a kingdom of priests to mediate God's truth to these nations (Exod. 31:13).
7. It provided **forgiveness** of sins for individual Israelites to restore their fellowship with God, even though they already functioned as a redeemed people (Lev. 1-7).

The Purposes of the Law

8. It made provision for Israel to **worship** God as a redeemed people (Lev. 23).
9. It **tested** if one was in the kingdom or the theocracy over which God ruled (Deut. 28). Faith led to obedience and blessing; lack of faith led to disobedience and judgment.
10. It **revealed Jesus** Christ (typology in the sacrificial system; Luke 24:27).

Interpreting and Preaching Legal Literature

1. Interpretation: Study the *intent behind* the legal command, asking, "Why was this command given in Israel?"
2. Principlizing: State the law's intent in a *general principle* showing God's character.
3. Application: Show *how this principle relates* to a modern parallel situation.



A Suggested Strategy for Expounding the OT Law

Principlizing: Universal truth

Interpretation:
Intent behind
the command

Application:
Parallel Modern
Situation



A Suggested Strategy for Expounding the OT Law

Divinely Ordained Laziness?

"When you harvest the crops of your land, do not harvest the grain along the edges of your fields, and do not pick up what the harvesters drop. Leave it for the poor and the foreigners living among you. I am the LORD your God" (Lev. 23:22 NLT).



A Suggested Strategy for Expounding the OT Law

Principlizing: God wants His people to give the underprivileged the chance to earn a living

Interpretation:
Do not harvest the corners of the fields because God had compassion on the poor who should glean for their food

Application:
As an employer you should provide opportunities for the poor to support themselves



A Suggested Strategy for Expounding the OT Law

Divinely Ordained Stealing?

"When you enter your neighbor's vineyard, you may eat your fill of grapes, but you must not carry any away in a basket.

²⁵And when you enter your neighbor's field of grain, you may pluck the heads of grain with your hand, but you must not harvest it with a sickle" (Deut. 23:24-25 NLT).



A Suggested Strategy for Expounding the OT Law

Principilizing: God allows taking small items for He cares more for human need than human property

Interpretation:
Do not steal your neighbor's crops, but also don't be so fearful of stealing that you become ridiculous

Application:
As a guest, don't be afraid to take the food given to you—but don't secretly pack a lunch or steal the towels!



**The heart of the Mosaic Covenant is
the Ten Commandments**

TRADITIONAL VIEW ON LAW A Godly Education In Three Parts:

MORAL: The Ten Commandments for our current legal system.

CIVIL: How people are to live with each other in the new social structure.

CEREMONIAL: How to worship God in the new social structure.

BUT ARE THE BIG 10 MORAL LAW?

MOSES
Exodus
Sinai
M - C - C

Moral law means God's rules that apply to...

- Every time period
- Every culture
- Every place
- Every people



Does the Law of Moses Apply to Me? (5 Views) 113c

Spectrum on Degree of Applicability:

Theonomic
Greg Bahnsen

Reformed
Willem
VanGemeren

Weightier Issues
Walter
Kaiser

**Modified
Lutheran**
Douglas Moo

Dispensational
Wayne G.
Strickland



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 alike stress 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). The following chart is 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.

Does the Law of Moses Apply to Me? 113b

Stanley N. Gundry, ed. *Five Views on Law & Gospel* summarized by Lee Hwee Chin, SBC, 2001

	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL 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)

Does the Law of Moses Apply to Me? 113b

Stanley N. Gundry, ed. *Five Views on Law & Gospel* summarized by Lee Hwee Chin, SBC, 2001

	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL Strickland
Which parts of the Law apply today? • “Moral law”? (i.e., Decalogue or 10 Commandments)	All moral laws apply to people of God only in every age, so all elect persons since creation should observe either the Jewish Sabbath (Sat. 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 & prohibited sexual practices still apply)	The Mosaic Law is fully abolished, but its moral content are good Christian guidelines. Yet Christ holds the final say via the Spirit's ministry 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)

Does the Law of Moses Apply to Me? 113b

Stanley N. Gundry, ed. *Five Views on Law & Gospel* summarized by Lee Hwee Chin, SBC, 2001

	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL Strickland
• 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 principles (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 sacrificial system and Jewish priesthood are now fulfilled in Jesus Christ				

Does the Law of Moses Apply to Me? 113b

Stanley N. Gundry, ed. *Five Views on Law & Gospel* summarized by Lee Hwee Chin, SBC, 2001

	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL Strickland
What is the relationship of the Abrahamic Covenant to Mosaic Covenant?	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	MC was given specifically to Israel but its moral principles are still relevant to all believers under the AC	Like dispensationalists, MC was conditional but AC was not; MC was a temporary framework that prescribed terms of obedience for Israel in Law period	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

Does the Law of Moses Apply to Me?

113c

Stanley N. Gundry, ed. *Five Views on Law & Gospel* summarized by Lee Hwee Chin, SBC, 2001

	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL 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 • 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 tutor (Gal. 3:19, 24-25) • Keeps Israel and church separate • Advocates continued guidance in law of Christ

Does the Law of Moses Apply to Me?

113c

Stanley N. Gundry, ed. *Five Views on Law & Gospel* summarized by Lee Hwee Chin, SBC, 2001

	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL Strickland
Weaknesses	<ul style="list-style-type: none"> • Dividing law as moral, civil & ceremonial not biblical • Misguided to apply godly commands to unregenerate • 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 biblical • Using "law" in differing ways is inconsistent & confusing • Requiring Sabbath for today contradicts Col. 2:16-17 • Unclear if moral law became law of Christ • Merges Israel & church 	<ul style="list-style-type: none"> • Dividing law as moral, civil & ceremonial not biblical • 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

“Old” Replaced by “New”

Wayne Grudem, *Systematic Theology*, 521

“What then is the 'old covenant' in contrast with the 'new covenant' in Christ? It is not the whole of the Old Testament, because the covenants with Abraham and David are never called 'old' in the New Testament. Rather, only the covenant under Moses, the covenant made at Mount Sinai (Ex. 19-24) is called the 'old covenant' (2 Cor. 3:14; cf. Heb. 8:6, 13), to be replaced by the “new covenant” in Christ (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8, 13; 9:15; 12:24).”

Galatians 3:13-14 ESV



13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”—
14 so that in Christ Jesus the blessing of Abraham might come to the Gentiles so that we might receive the promised Spirit through faith.

“The promises were spoken to Abraham and to his seed. The Scripture does not say “and to **seeds**,” meaning many people, but ‘and to your **seed**,’ meaning one person, who is Christ” (Gal 3:16 NIV).

“The stress on seed (cf. Gen. 12:7; 13:15; 24:7), not seeds, was made simply to remind the readers that the faithful in Israel had always recognized that blessing would ultimately come through a single individual, the Messiah (cf. Gal. 3:19).”

—Campbell, *BKC*, 2:598

Kingdom & Covenants Timeline

9g



Dr. Rick Griffith • BibleStudyDownloads.org

Kingdom Teaching...

Adam rules with God (Gen. 1:26, 28; 2:19) Satan begins rule as god of this world (Gen. 3:15; 2 Cor. 4:4)

Fall of Man (Gen. 3)

God covenants with Abraham to reestablish man's rule via Israel as a "kingdom of priests" (Gen. 12:1-3; Exod. 19:6)

Israel's failure to witness to nations as a kingdom of priests is judged via exile under foreign rule

Israel rejects Messiah's offer of kingdom (Matt. 12:41-42; 23:37-39)

Jesus extends His kingdom in mystery form to the Church (Matt. 13)

Christ subdues Israel's enemies and nation believes (Rom. 11:26-27)

Christ rules over everything with saints (Eph. 1:9-10; Rev. 20:1-6; 22:5b)

Noahic Covenant

Genesis 6:18; 9:8-17

Abrahamic Covenant

Genesis 12:1-3

Land Covenant

Genesis 15:18 (cf. Deut. 30:1-10) promises:
 • Land from Wadi of Egypt to Euphrates River (Isa. 27:12)
 • Eternal possession of land (Gen. 17:8) after exile/restoration
 • Whole world blessed via the land (Isa. 14:1-2)



Davidic Covenant

2 Samuel 7:12-16 promises:
 • Sons ("house" never wiped out)
 • Kingdom (political dynasty)
 • Throne (right to rule by descendants)
 • Temple (son to build it)

New Covenant

Jeremiah 31:31-34 promises:
 • Forgiveness
 • Indwelling Spirit
 • New heart, nature, mind
 • Reunification of Israel and Judah
 • No need for evangelism

Mosaic Covenant

Temporary (Gal. 3:19) and conditional (Deut. 28) to reveal sin (Rom. 7:7) and regulate Israel (Gal. 3:23-25)

ISRAEL
(National Focus)

CHURCH
The "New Man" (Eph. 2:15)

Israel judged for rejecting Messiah by dispersion away from land for 19 centuries (AD 70–AD 1948) but now partially restored (Ezek. 37:1-7)

MESSIANIC
Millennial

Full restoration (Ezek. 37:8-28)
Jerusalem world capital (Isa. 2:1-5)

KINGDOM
Eternal

New Jerusalem (Rev. 21–22)

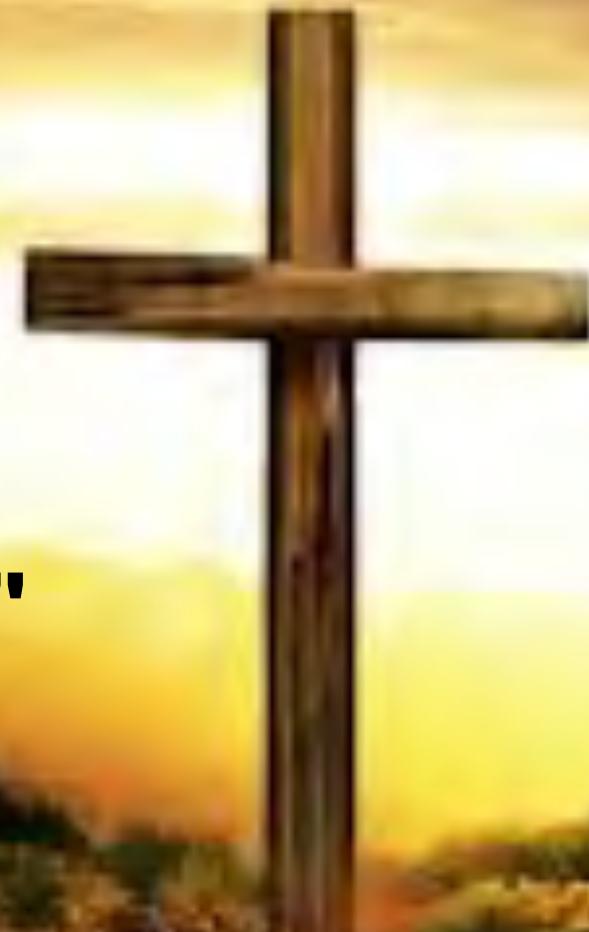
"Why, then, was the law given? It was given alongside the promise to show people their sins. But the law was designed to last only until the coming of the child who was promised" (Gal. 3:19 NLT).

Law abolished, fulfilled, and replaced at the cross (Rom. 7:1-6; 1 Cor. 9:19-21; Heb. 8:13)

10th Edition
10 Nov 2020

Scripture has a dual kingdom-covenant theme. Israel's role from Abraham to Christ expands to include the Church (continuity) yet the Church never replaces the nation as the "new Israel" (discontinuity). Israel will enjoy world prominence after trusting Christ at His second coming.

"For you are all children of God through faith in Christ Jesus. 27 And all who have been united with Christ in baptism have put on Christ, like putting on new clothes."



Galatians 3:26-27 NLT

Galatians 3:28 NLT

"There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus."





**"If you belong to
Christ, then you
are Abraham's
seed, and heirs
according to the
promise."**

DAVID J. TIERNAN
PHOTOGRAPHY

Galatians 3:29 NIV

Contrasting Two Key Covenants

	<u>Abrahamic</u>	<u>Mosaic</u>
<i>Recipient (Date & Place)</i>	Abraham as mediator for all nations in 2060 BC at Ur of the Chaldees	Moses as mediator for Israel in 1445 BC at Mount Sinai
<i>Scripture</i>	Genesis 12:1-3 (but formalized into a covenant in Genesis 15)	Exodus 20–31 is the heart of the covenant
<i>Between God &</i>	A person (for a future nation)	A nation
<i>Scope</i>	Universal ("all peoples will be blessed through you")	Only Israel received the Law (Deut. 4:8; Ps. 147:20)

Contrasting Two Key Covenants

	<u>Abrahamic</u>	<u>Mosaic</u>
Promises	Land, seed, and blessing (without indication of time of fulfillment)	Blessing for obedience and cursing for disobedience (Lev. 26; Deut. 28)
Conditions	Unconditional: "I will..."	Conditional: "If you will...then I will..."
Participation	Abraham asleep (Gen. 15:17)	Israel agreed to obey (Exod. 19:8)
Analogy	Father to son (royal grant)	Suzerain (superior king) to vassal (servant nation)

Contrasting Two Key Covenants

	<u>Abrahamic</u>	<u>Mosaic</u>
<i>Form</i>	Oral (no written stipulations)	Written on tablets of stone & Pentateuch
<i>Emphasis</i>	Blessing over discipline/judgment (five "blessings" in Gen. 12:1-3)	Judgment/discipline over blessing (contrast Deut. 28:1-14 & 28:15-68)
<i>Christ</i>	Ultimate seed (Gen. 12:3)	Typified in tabernacle (Heb. 8-10)
<i>Sign</i>	Circumcision (Gen. 17:11)	Sabbath (Exod. 31:13, 17)

Galatians 4

"Think of it this way. If a father dies and leaves an inheritance for his young children, those children are not much better off than slaves until they grow up, even though they actually own everything their father had"

(Galatians 4:1 NLT).



"They have to obey their guardians until they reach whatever age their father set. ³And that's the way it was with us before Christ came. We were like children; we were slaves to the basic spiritual principles of this world"
(Gal 4:2-3 NLT).

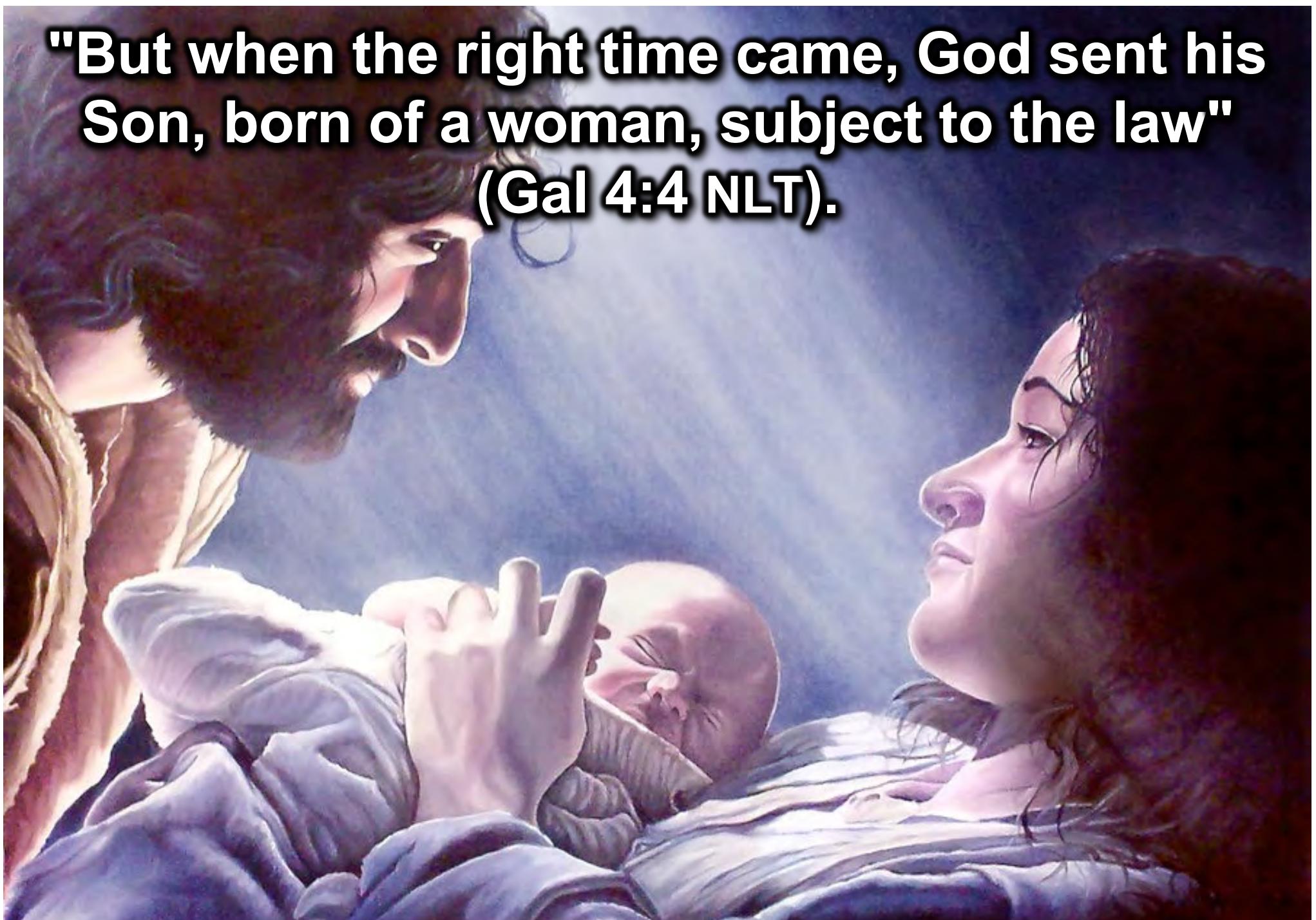




**"We were slaves to
the basic spiritual
principles of this
world"**
(Gal 4:3b NLT).

*Is this the Mosaic Law
or man's ceremonial
religion?*

**"But when the right time came, God sent his Son, born of a woman, subject to the law"
(Gal 4:4 NLT).**



"God sent him to buy freedom for us who were slaves to the law, so that he could adopt us as his very own children" (Gal 4:5 NLT).

Two reasons “God sent his son” (4:4):

- 1. To redeem us from slavery to the Mosaic Law**
- 2. To give us “the full rights of sons” (NIV)**

The Intertestamental Era

(425 BC—5 BC)

10

<i>Issue / Time Period</i>	Malachi (close of OT)	Intertestamental Era	Advent of Christ
<i>Rulers Over Israel</i>	Persia (208 yrs.)	Greeks (188 yrs.) Hasmoneans (80 yrs.)	Rome (58 yrs.)
<i>Political Stability</i>	Peace / autonomy	Many wars (Dan. 11:1-35)	Peace (but via Rome!)
<i>Expectation of Messiah & Kingdom</i>	Moderate	Increasing “Two Messiahs”	High
<i>Language in Palestine</i>	Hebrew / Aramaic	Greek (Septuagint)	Aramaic / Greek / Latin

The Intertestamental Era (425 BC—5 BC)

10

<i>Issue / Time Period</i>	Malachi (close of OT)	Intertestament Era	Advent of Christ
<i>Ability to Evangelize</i>	Limited	Increased	Extensive
<i>Road System</i>	Very Limited	Expanded	Extensive
<i>Places of Worship</i>	Temple only	Rise of Synagogues	Synagogues / Temple
<i>Religious Leaders</i>	Priests/Levites	Rise of Jewish Sects	Pharisees / Sadducees

The Intertestamental Era (425 BC—5 BC)

10

<i>Issue / Time Period</i>	Malachi (close of OT)	Intertestament Era	Advent of Christ
<i>Priesthood achieved by . . .</i>	Genealogy	Fighting illegitimate high priest	Bribes / Executions
<i>Extent of Power</i>	Local Jurisdiction	Rise of Sanhedrin	Corrupt Sanhedrin
<i>Hermeneutic</i>	Literal	Instable + Apocalyptic	Letterism
<i>Authority</i>	OT Law	Rise of Oral Law	Pharisees

The “Kingdom Stage” is Set!

The time was right:

Galatians 4:4 NIV
“But when the time had fully come,
God sent his Son, born of a
woman, born under law, to redeem
those under law, that we might
receive the full rights of sons.”

■ Transportationally



No longer slaves

Infant	Grown Son	
Under guardian (Law)	Enjoys son-with-father relationship (redeemed)	Ceremonial vs. True Religion (Gal. 4:1-7)
Status: like a slave with rights of sonship not realized	Status: son and heir with 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	Paul A. Pomerville, <i>Galatians & Romans</i> (Brussels: ICI, 1976), 95

Covenant Contrasts in Galatians 4:21-31

174a

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

Why must salvation be by faith **alone**?



Paul gives
3 reasons

I. Jesus called **Paul** to teach salvation by faith (Gal 1–2).



II. Salvation has **always** been by faith (Gal 3–4).

The Centrality of the Cross

B.C.
Faith looked
forward to the
Cross of
Christ



A.D.
Faith looks
back at the
Cross of
Christ

Freedom to go the wrong way?



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)

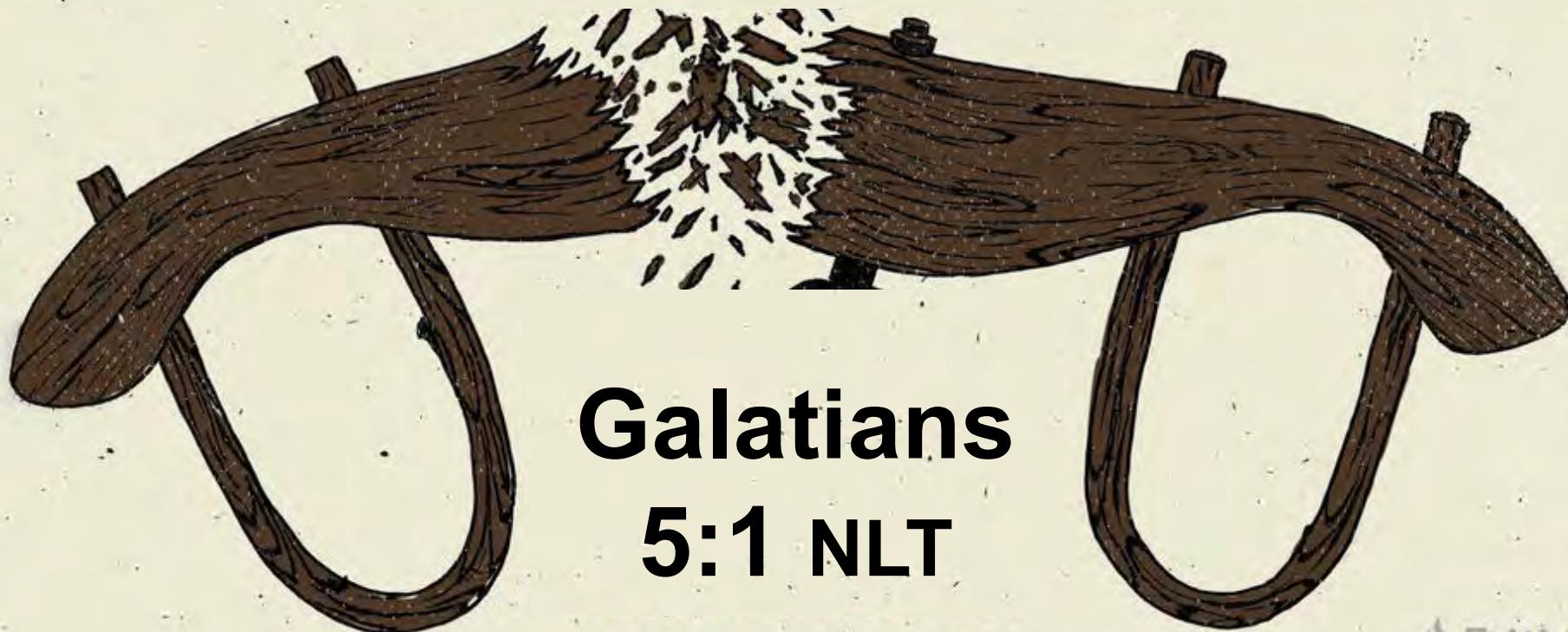
III. Salvation by faith alone changes us **inside** (Gal 5–6).



Galatians 5

So Christ has truly set us
free.

Now make sure that you stay free, and don't
get tied up again in slavery to the law

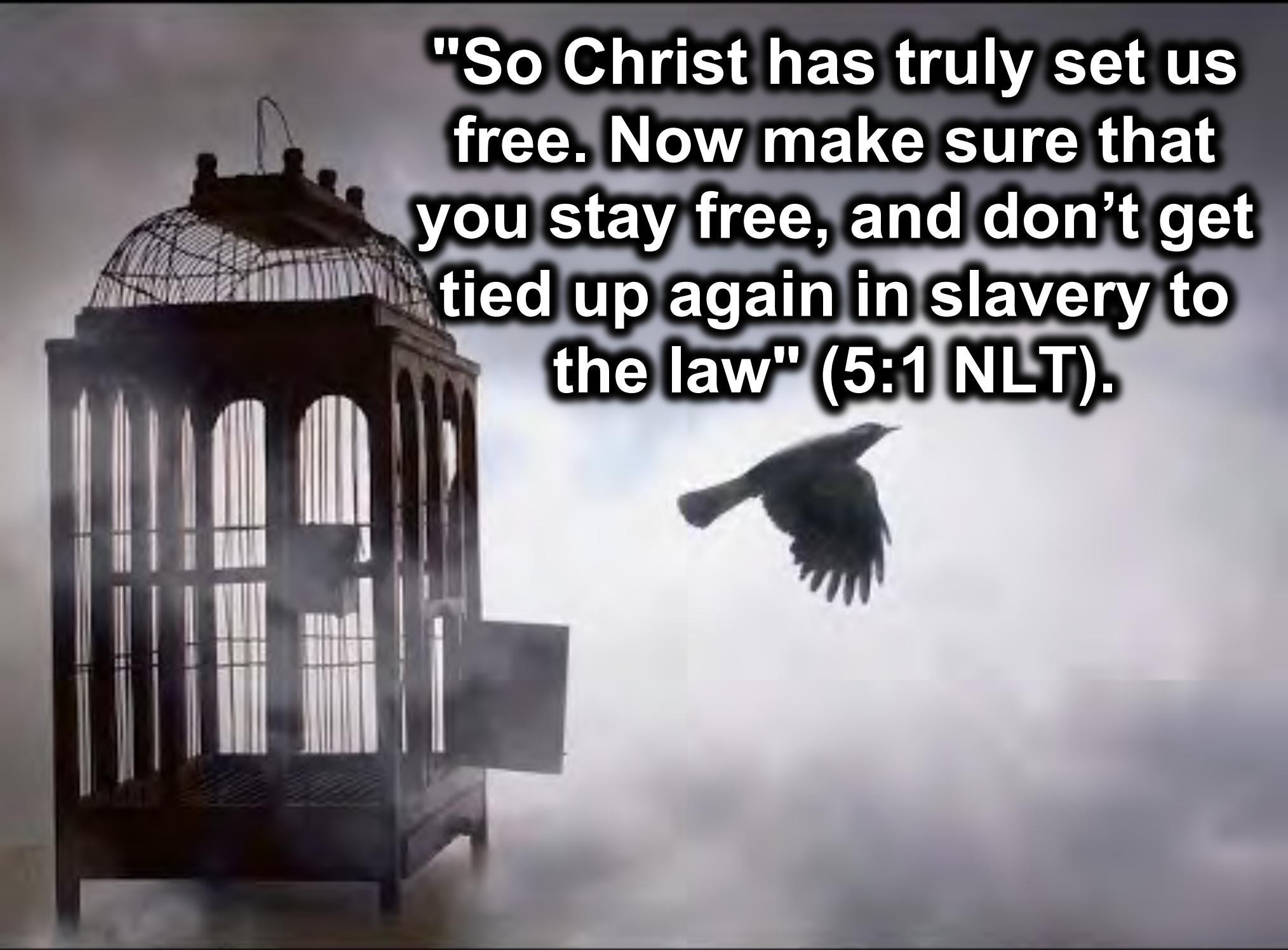


**Galatians
5:1 NLT**



GRACE

No more a license to sin than electricity is a license to electrocute yourself.



"So Christ has truly set us free. Now make sure that you stay free, and don't get tied up again in slavery to the law" (5:1 NLT).

Paul's Practical Argument (Gal. 5-6)

Paul defends
responsibilities



No Jails in the Law of Moses



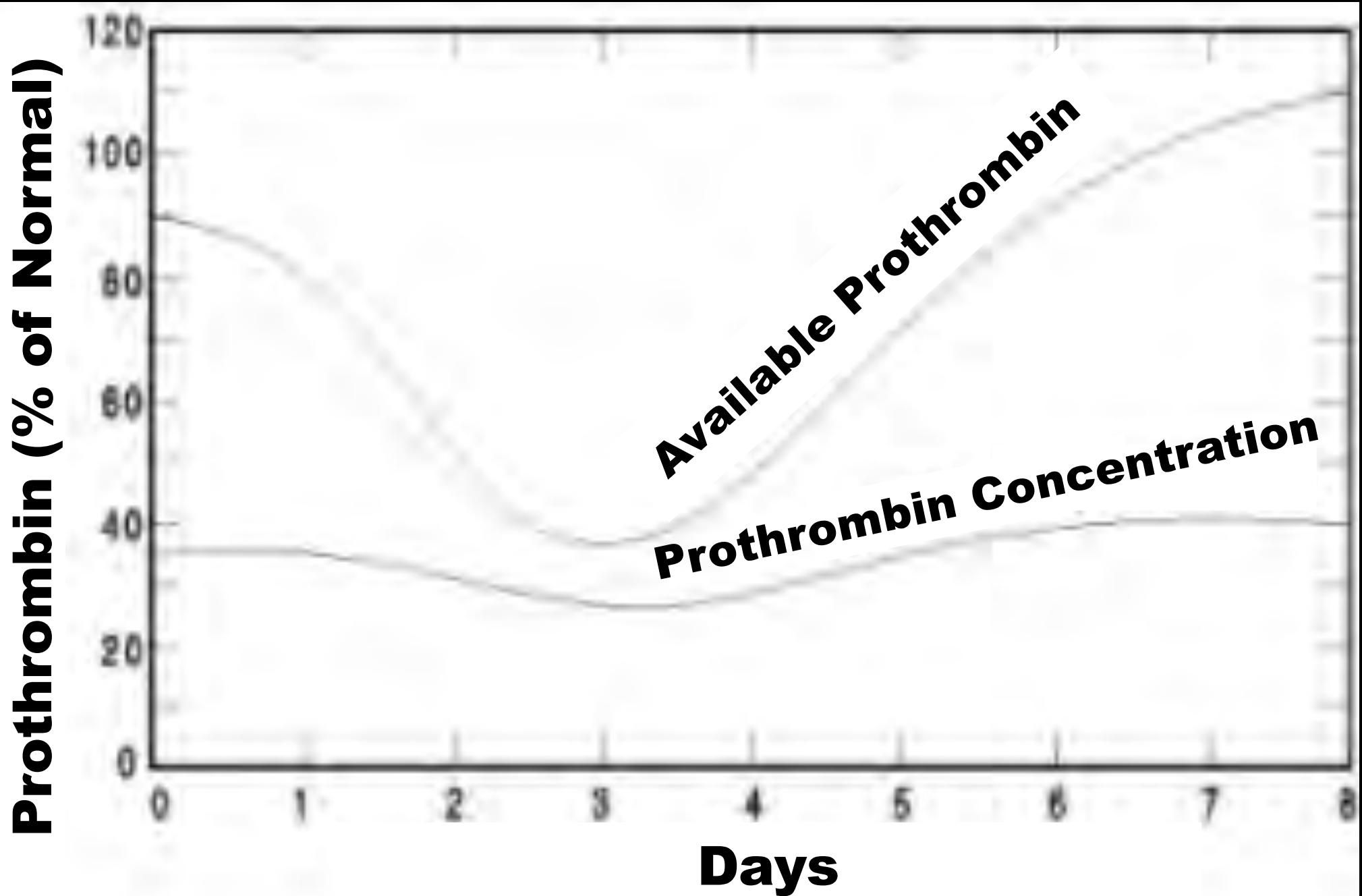
"So Christ has truly set us free. Now make sure that you stay free, and don't get tied up again in slavery to the law" (Gal. 5:1 NLT).

"So Christ has truly set us free. Now make sure that you stay free, and don't get tied up again in slavery to the law"
(Galatians 5:1 NLT).



"Listen! I, Paul, tell you this: If you are counting on circumcision to make you right with God, then Christ will be of no benefit to you. ³I'll say it again. If you are trying to favor with God by being circumcised, you must obey every regulation in the whole law of Moses. ⁴For if you are trying to make yourselves right with God by keeping the law, you have been cut off from Christ! You have fallen away from God's grace" (Galatians 5:2-4 NLT).

Circumcision, Vitamin K & Prothrombin



Walking in the Spirit



How the Spirit Leads Us



George Mueller's Step #1 to Find the Will of God

**"I get my heart into
such a state that it
has no will of its
own in regard to the
given matter."**



How the Spirit Leads Us

1. **"No will of my own"**
2. **Discern feelings**
3. **Word of God**
4. **Providential circumstances**
5. **Ask God in prayer**
6. **Decide, look for peace,
pray 2-3 more times, & act**



Gifts



Fruit

Abilities

Christ-likeness

Relate to service

Relate to character

Means to an end

The end itself

What a Christian has

What a Christian is



Gifts versus Fruit of the Spirit



Gifts



Fruit

Plural: many

Often misused in the church

No believer possesses all

Will cease (temporary)

Singular: one (love)

Rarely misused in the church

Every believer should strive for all

Will last (permanent)

Gifts versus Fruit of the Spirit

The Fruit of the Spirit



The Fruit of the Spirit

*Principles of
Conduct*

Self-Control

Gentleness

Faithfulness

Galatians 5:22-23

Joy

Love

Goodness

Peace

Patience

Kindness

*Social
Relationships*

Inner Life

The Fruit of the Spirit



The Fruit of the Spirit

Strength

Joy

Security

Peace

Self-Control

Victory

Gentleness

Humility

Faithfulness

Confidence

Galatians 5:22-23

Love's

Patience
Endurance

Kindness
Conduct

Goodness
Character

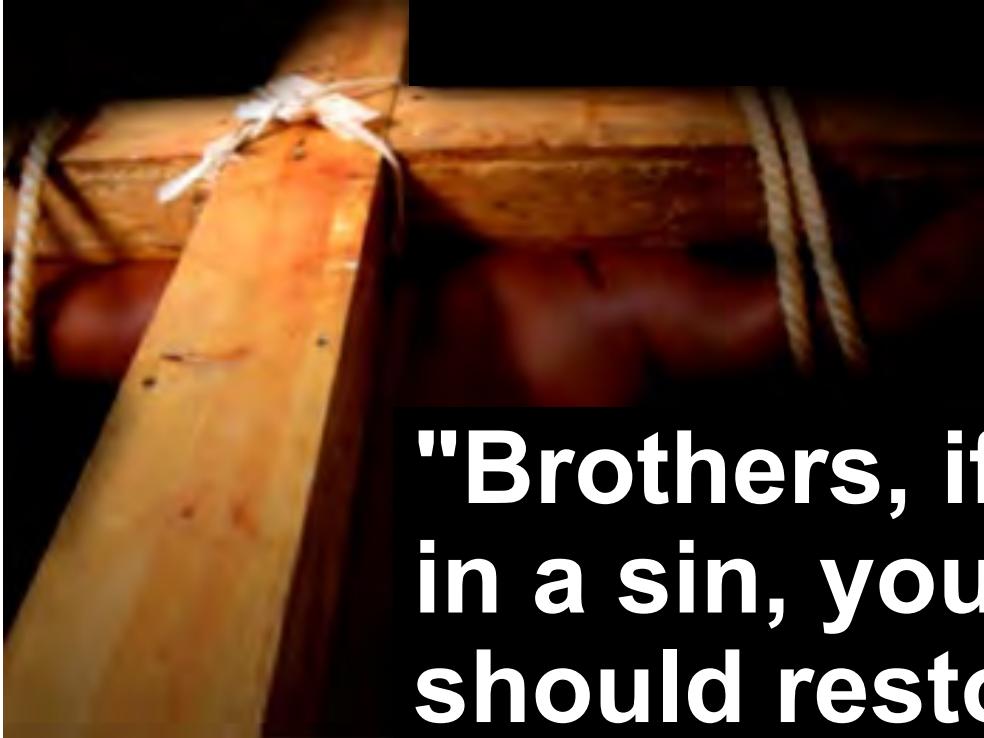


Are you surrendered to Christ?



Galatians 6

Restore People in Sin



"Brothers, if someone is caught in a sin, you who are spiritual should restore him gently."

Galatians 6:1



A close-up photograph of a fishing net. The net is made of a light-colored, fibrous material, likely monofilament or polypropylene. It features several red, spherical floats attached to the mesh. Some of these floats are partially buried in the net. A green, textured rope or cord is visible, running diagonally across the frame. The lighting is bright, highlighting the texture of the mesh and the color of the floats.

The word for "restore" in Galatians 6:1 refers in other contexts to fishermen mending nets

Restore nets

Don't make it your priority to restore nets!

Restore people!





GALATIANS 6:8

ETERNAL
life



GALATIANS 6:8

Those who live only to satisfy their own sinful nature will harvest decay and death from that sinful nature. But those who live to please the Spirit will harvest everlasting life from the Spirit.

Galatians 6:11



The normal Greek shows that Paul wrote the entire letter himself without a scribe in large letters (due to eye problems?)

Greek:

"Ιδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

NKJV (normal aorist):
See with what large letters I have written to you with my own hand!

NIV (epistolary aorist):
See what large letters I use as I write to you with my own hand!

Who is "the Israel of God" (Gal. 6:16)?

"Peace and mercy to all who follow this rule, **even** to the Israel of God" (NIV).

"May God's peace and mercy be upon all who live by this principle; **they are** the new people of God" (NLT).

καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσονται, εἰρήνη ἐπ’ αὐτοὺς καὶ ἔλεος **καὶ** ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ (Greek).

"And those who will walk by this rule, peace and mercy be upon them, **and** upon the Israel of God" (NAU).

"...and (*kai*) upon the Israel of God" (Gal. 6:16)

"...even to the
Israel of God"
(NIV)

Unusual
use of *kai*

= All
Christians

Church = Israel

"...and upon the
Israel of God"
(NAU)

Normal
use of *kai*

= Jewish
Christians

Church ≠ Israel

Biographical (Gal 1–2) : Paul defends his apostolic authority to counter the allegations of Judaizers who had infiltrated the Galatian churches with their false teaching that he invented justification by faith by his own authority.

Theological (Gal 3–4): Paul affirms and illustrates salvation by faith and not by the Law to counter the Judaizer accusation that justification by faith was a new teaching by showing the Galatians that since they are saved by faith they are free from the Law.

Practical (Gal 5–6): Paul applies salvation by faith to Christian living by exhorting a balanced perspective and responsibilities towards others to urge the application of his teaching under the Holy Spirit's direction.

Why must salvation be by faith **alone**?



Paul gives
3 reasons

Galatians

I. Jesus called **Paul** to teach salvation by faith (Chapters 1–2).

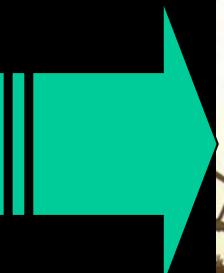


II. Salvation has **always** been by faith (Chapters 3–4).

The Centrality of the Cross

B.C.
Faith looked
forward to the
Cross of
Christ

Galatians



A.D.
Faith looks
back at the
Cross of
Christ

III. Salvation by faith alone changes us **inside** (Chap. 5–6).



Galatians

Main Idea

Salvation by faith **frees** us
from the Law to give
freedom in Christ.

Galatians

The Issue of Legalism

Definition

"Legalism" attempts to win God's favour by our own efforts of dedication and obedience.



The Galatians...

Tried to win God's approval by obedience to the law.

Today

We try to live up to God's and people's expectations of how Christians should act—obedience, dedication, fulltime Christian service, academic study, and volunteer work.

Lesson

We must obey and serve out of love and gratitude to Christ. The Holy Spirit must empower us. Our dedicated service cannot remove sin or obtain saving grace.



Christian Legalists

Invited to Church...





TRUE JESUS CHURCH, ADAM ROAD²⁰⁰



Identification with TJC

200

WHAT
DOES

THE

TRUE

JESUS

CHURCH

BELIEVE?



the Lonely road of Life +

Baptism in TJC (Head Bowed)

+ Footwashing by TJC Minister

Communion (Transubstantiation)

+ Reception of the Holy Spirit

+ Speaking in Tongues

(Faith in Christ? No!)

=
Salvation ! ? ! ?

Why do people like legalism?



Why do people like legalism?



- It gives us a **tangible measure of where we stand.**
- It puts **confidence** into our hands so **we can get credit for our deeds.**
- It **makes decision-making easier** with **nearly everything being right or wrong.**

Why do people like legalism?

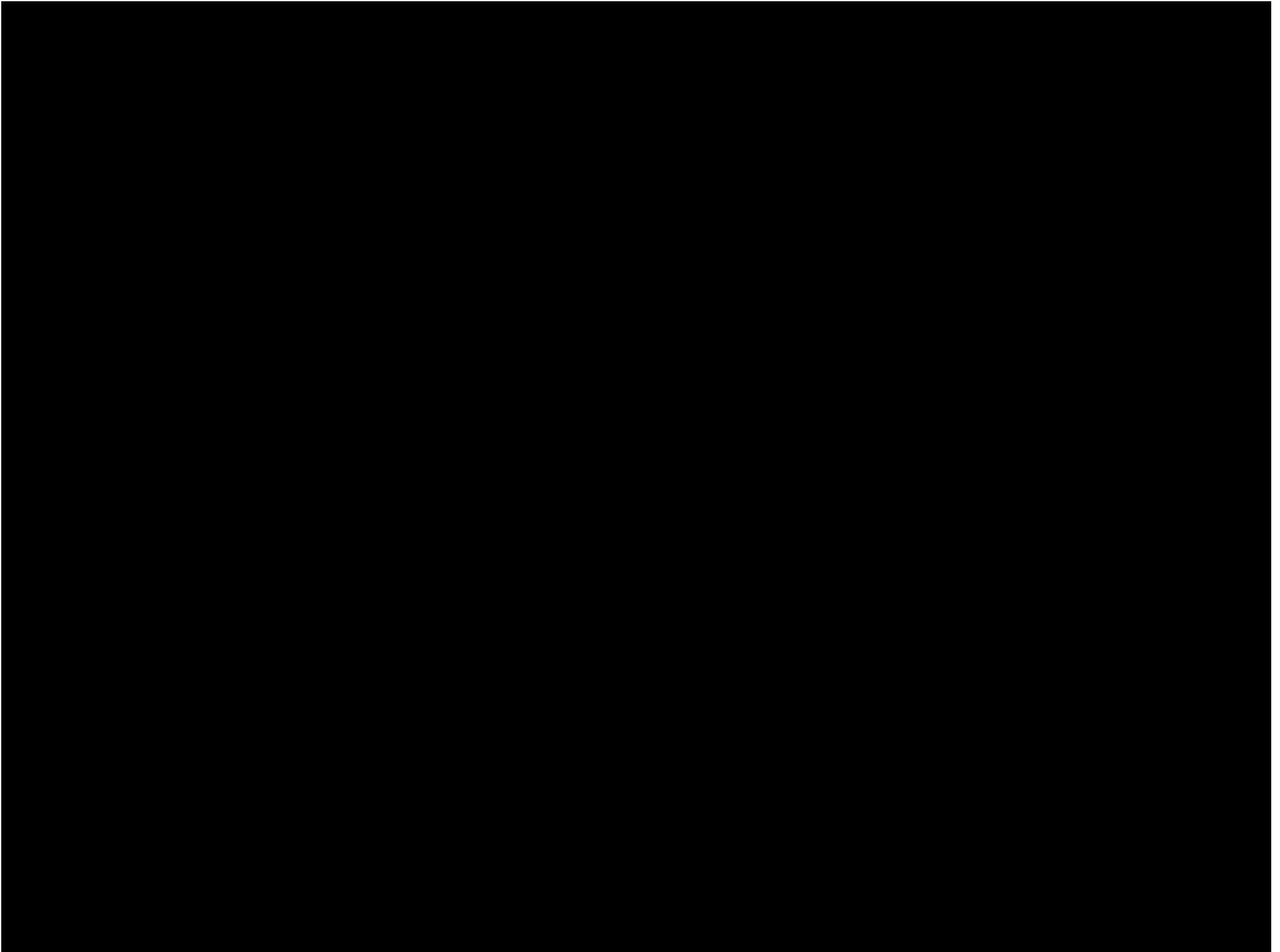
PRIDE

Applying Galatians

Be free from the
slavery of legalism...



...so you can
live for Christ



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Paul versus Legalists

Legalists

"The one who does righteousness stores up life for himself with the Lord"

Psalms of Solomon
(about 50 BC)

"Miracles, however, will appear at their own time to those who are being saved by their works"

2 Baruch
(about AD 100)

Paul

"But now God has shown us a way to be made right with him **without keeping the requirements of the law**, as was promised in the writings of Moses and the prophets long ago. ²² We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are"

(Rom. 3:21-22 NLT)

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**

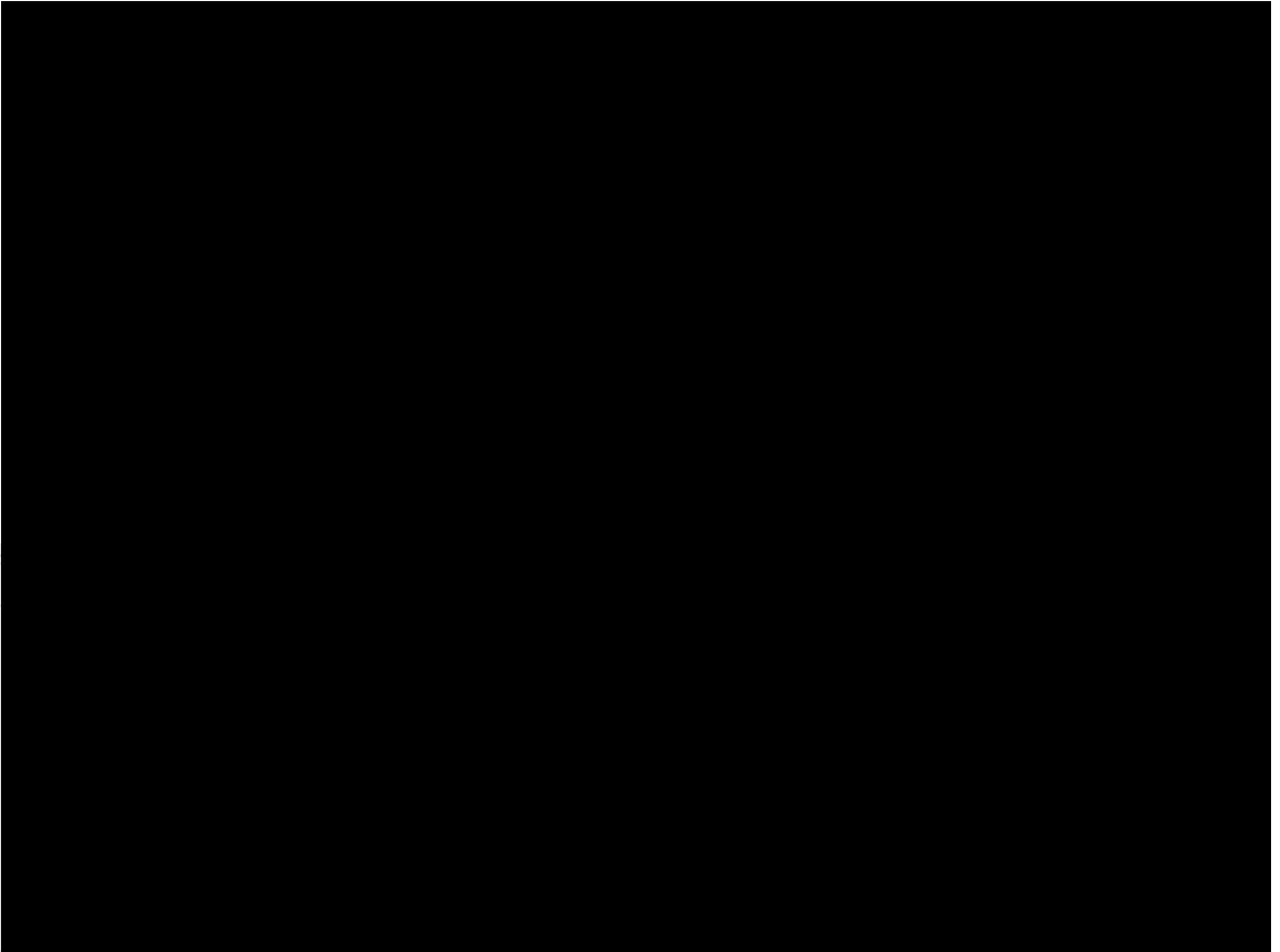
**Free:
internal authority
of the Spirit of God**

**Immature:
in elementary school
of the Law with
external motivation**

**Mature:
in secondary school
of the Spirit with
internal motivation**

**Ceremonial
vs. True
Religion
(Gal 4:1-7)**

Paul A. Pomerville,
*Galatians &
Romans* (Brussels:
ICI, 1976), 96, 98



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