



# Galatians

**When your best just isn't good enough**

**Key Word**

167

**Justification**

**Galatians**

**Theme**

23

**Justification by Faith**

**Galatians**

# Key Verse

167

**"[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

27c

**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

27c

**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

27c

**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)

27c

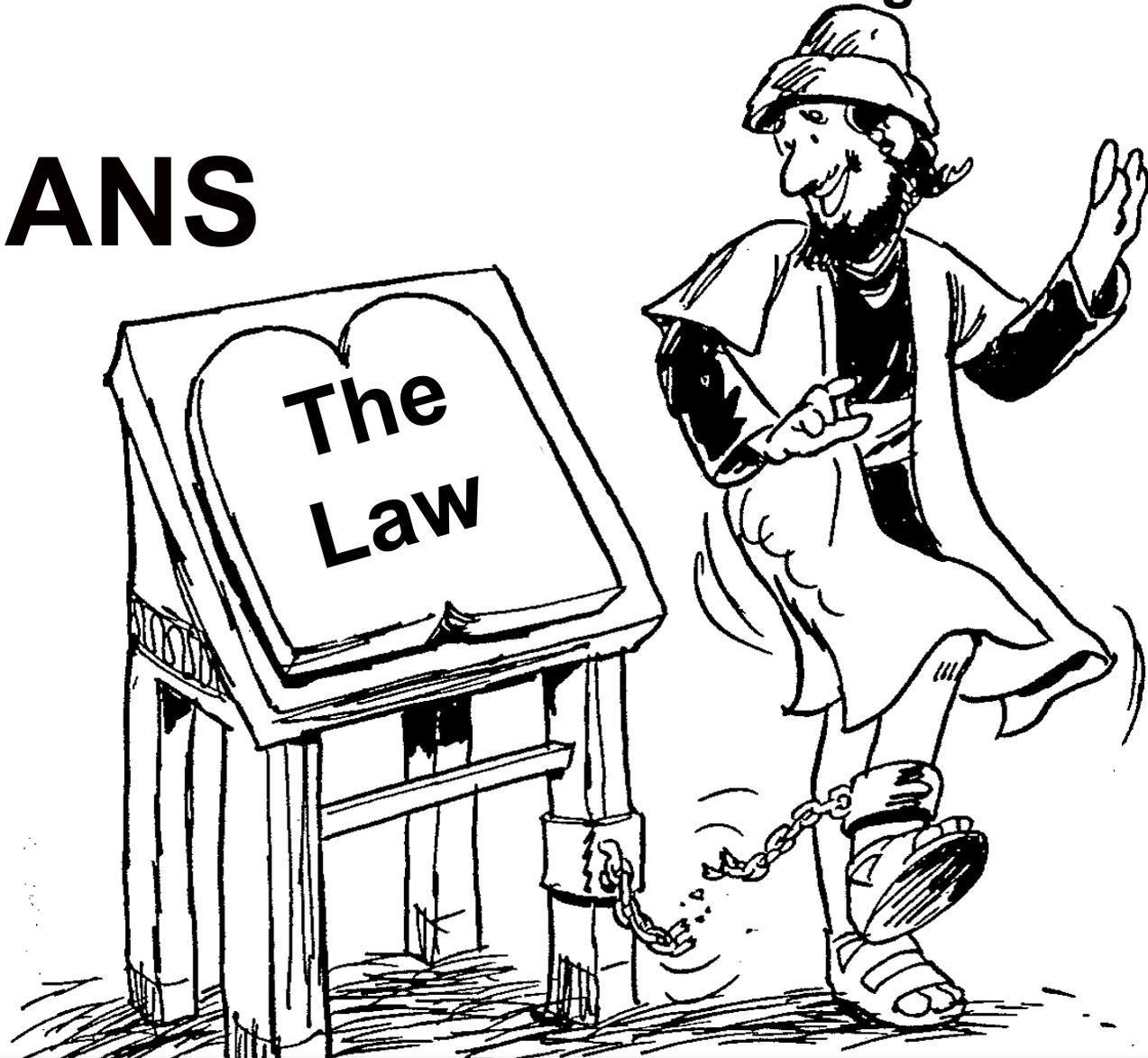
**Paul interprets figuratively God's blessing on Isaac (Abrahamic Covenant) rather than Ishmael (Mosaic Covenant) to reveal that his readers were operating under the wrong descendant of Abraham by following the Law (4:21-31; cf. p. 174a), which was only temporary (3:19).**

**Galatians**

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

- 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

# GALATIANS



Barry Huddleston, *The Acrostic Bible*

A photograph showing two hands, one on the left and one on the right, both tied with thick, brown, braided ropes. The hands are positioned as if they are about to break free from the ropes. The background is a clear, bright blue sky with some light, wispy clouds. The text 'Be Free' is overlaid in the center of the image in a large, white, bold font with a black outline.

**Be Free**

# ***Galatians***

**Dr. Rick Griffith • Crossroads International Church Singapore  
BibleStudyDownloads.org**



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

***Galatians***

The background of the slide features a dark, textured blue-grey surface. Two human hands are shown in profile, reaching towards each other from the left and right sides. Their index fingers are just inches apart, and a bright, glowing white and blue spark or light emanates from the gap between them, creating a sense of tension and divine spark. The overall mood is one of hope and spiritual connection.

**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).

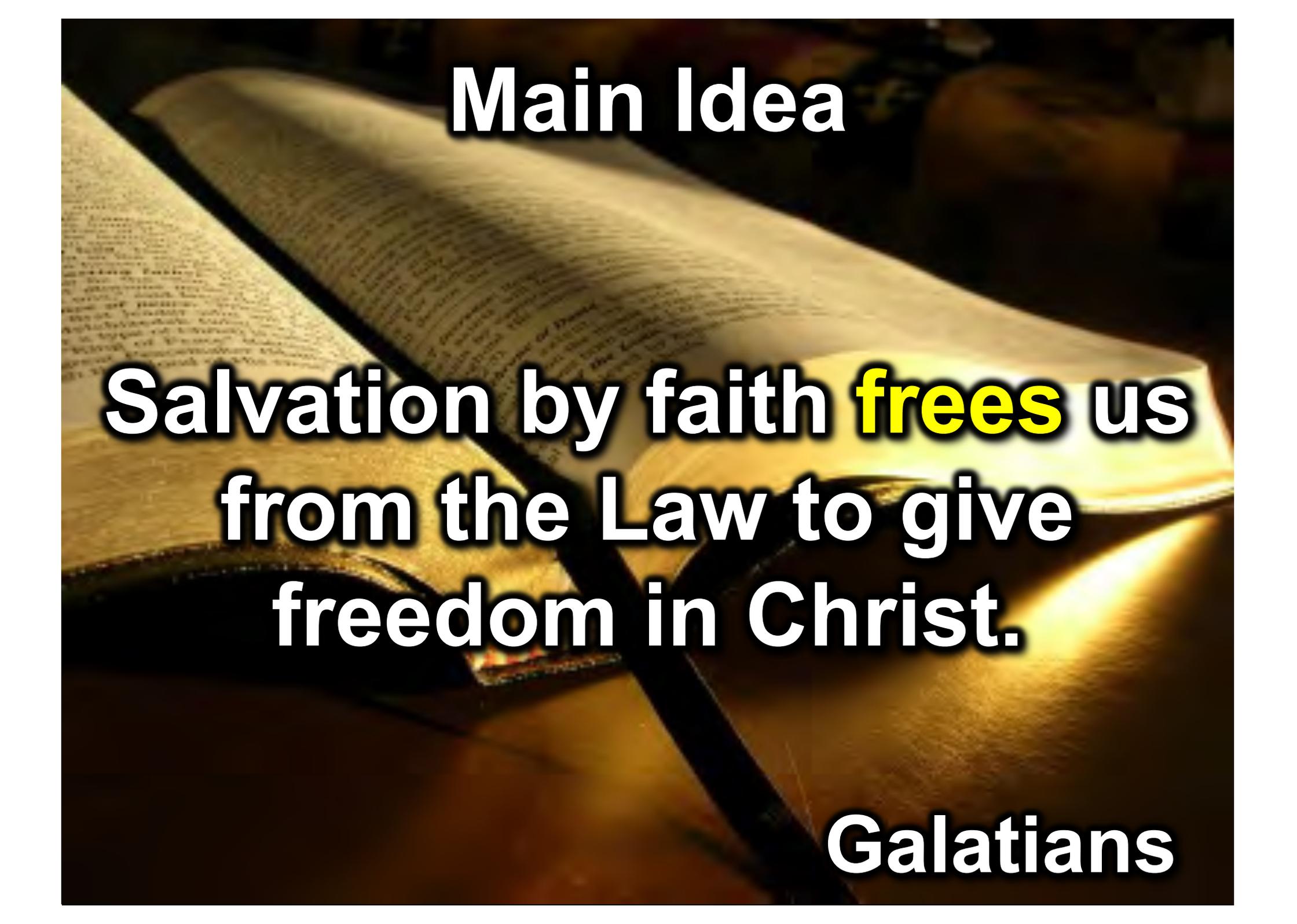
## The Centrality of the Cross



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.

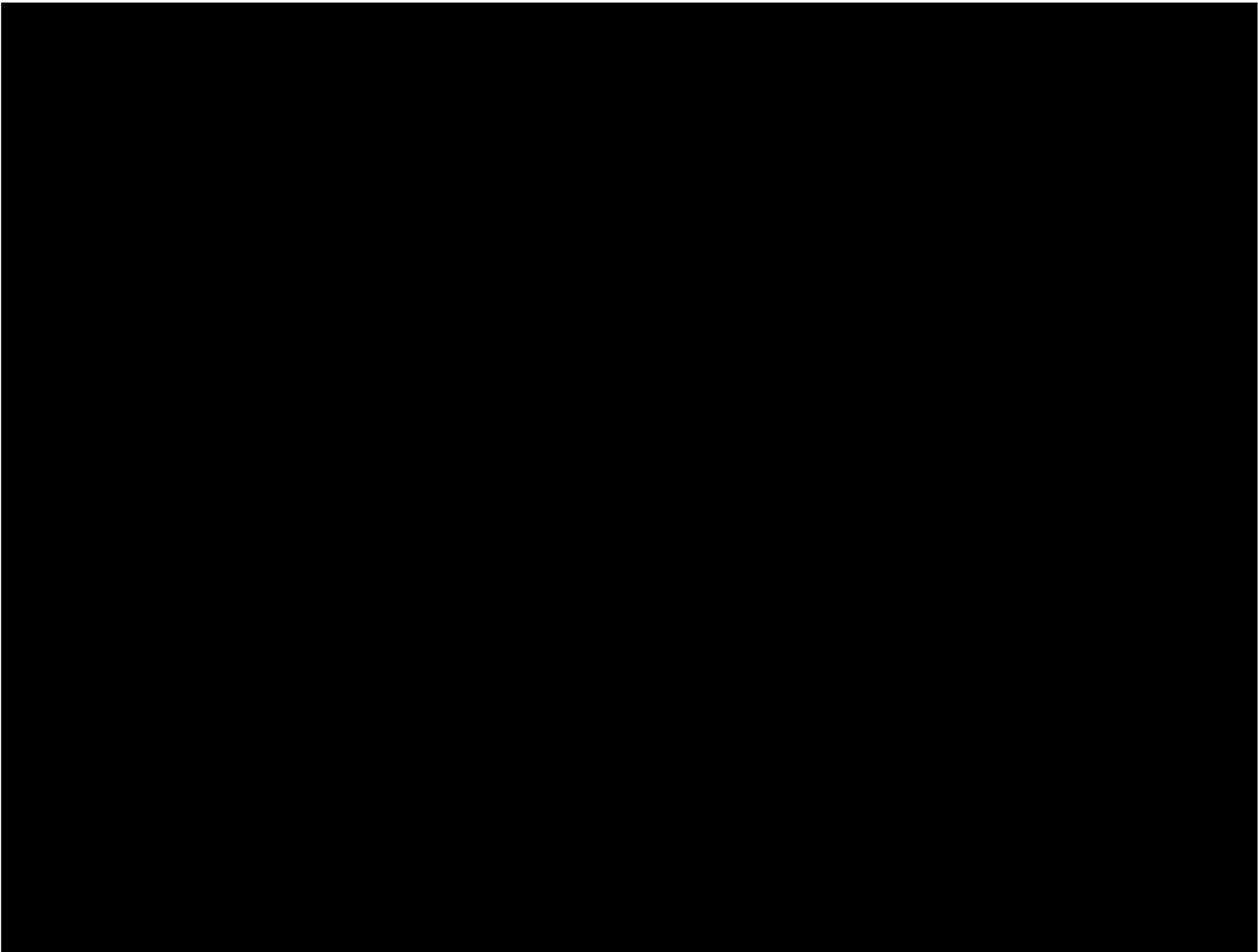
Galatians

# Applying Galatians

**Be free from the  
slavery of legalism...**



**...so you can  
live for Christ**

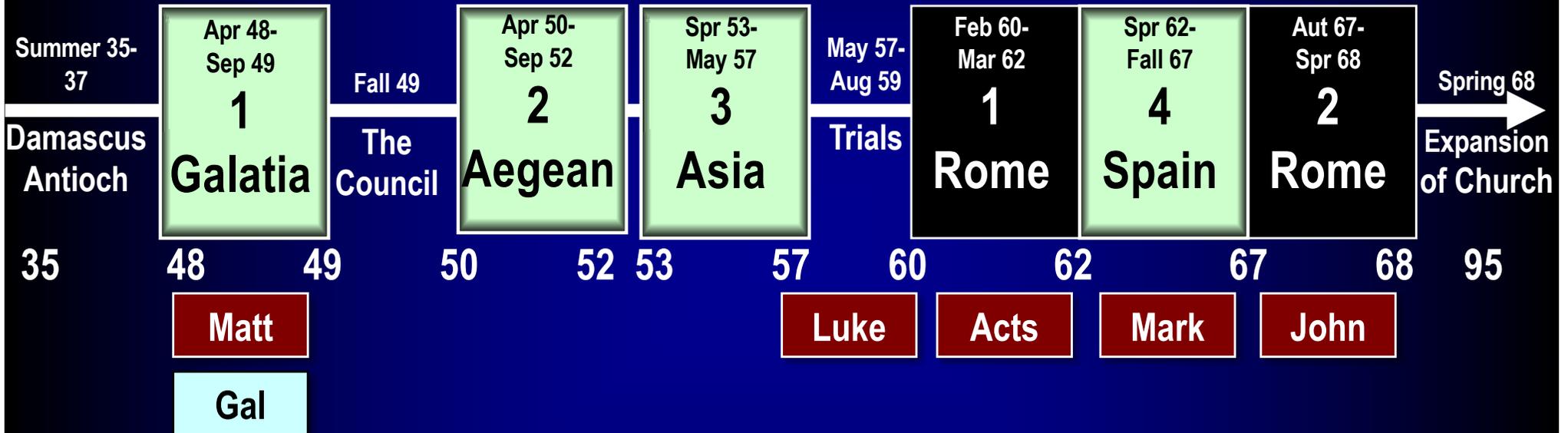


# NT Overview (Paul's Letters)

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

# Contrasting Galatians & James

| <u>Issue</u>          | <u>Galatians</u>         | <u>James</u>               |
|-----------------------|--------------------------|----------------------------|
| Author                | Paul                     | James                      |
| Date                  | A.D. 49                  | A.D. 44-48                 |
| Audience<br>Ethnicity | Gentiles                 | Jews                       |
| Justification         | Before God<br>(vertical) | Before Man<br>(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>                            |
|------------------------|--------------------------------------|-----------------------------------------|
| <b>Spirit Noted</b>    | <b>19 times</b>                      | <b>0 times</b>                          |
| <b>Gospel Noted</b>    | <b>12 times</b>                      | <b>0 times</b>                          |
| <b>Opposite Author</b> | <b>James noted</b>                   | <b>Paul not noted</b>                   |
| <b>Author Title</b>    | <b>Apostle (1:1)</b>                 | <b>Servant (1:1)</b>                    |
| <b>Reader Problem</b>  | <b>Confusion of way of salvation</b> | <b>Confusion of way of discipleship</b> |
| <b>Use of “saved”</b>  | <b>Soteriological</b>                | <b>Preserve life</b>                    |

# 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                |

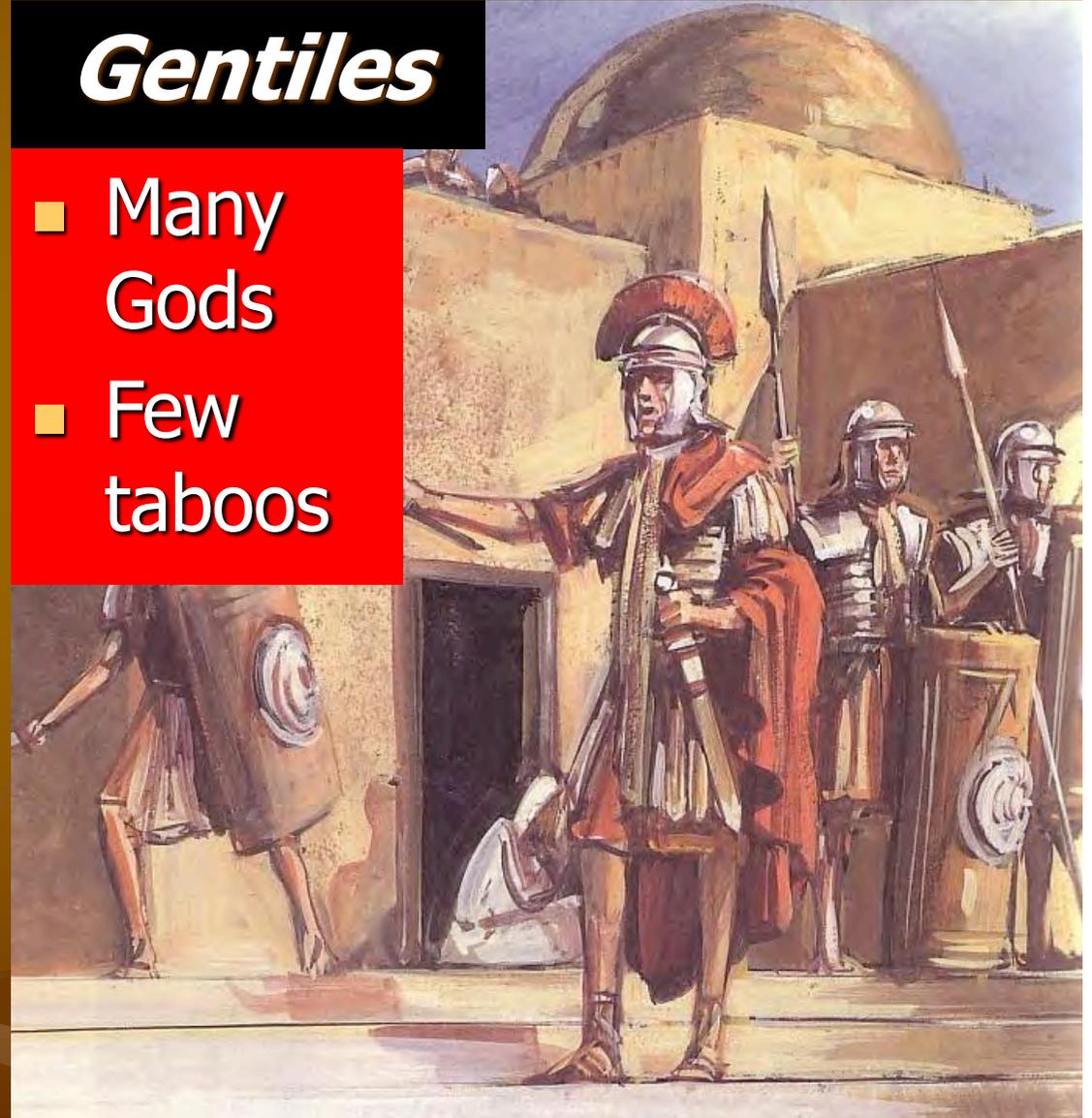
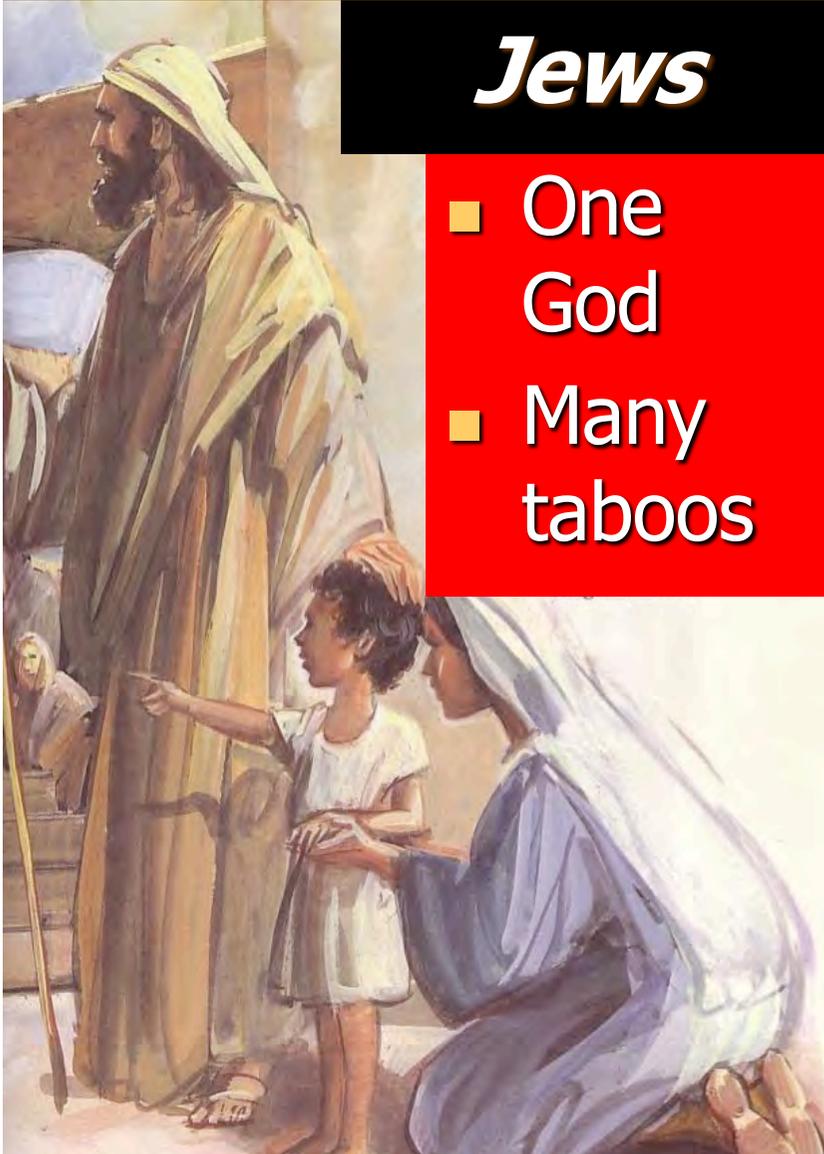
# What Were the Ethnic Differences?

## *Jews*

- One God
- Many taboos

## *Gentiles*

- Many Gods
- Few taboos



## Writing Style

### Hebrew

- Favors **poetry**, imagery & symbolism

### 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

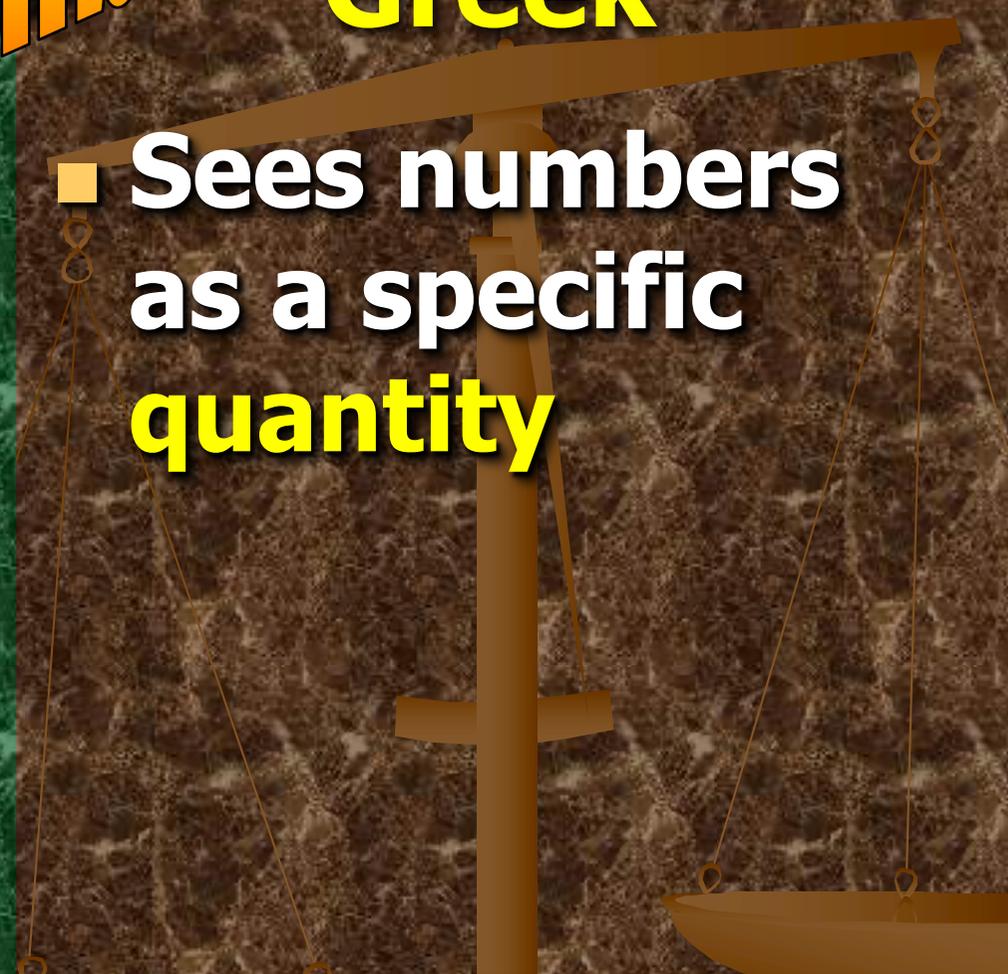
## Hebrew

- Sees numbers as a quality or **symbol**

# Numbers

## Greek

- Sees numbers as a specific **quantity**

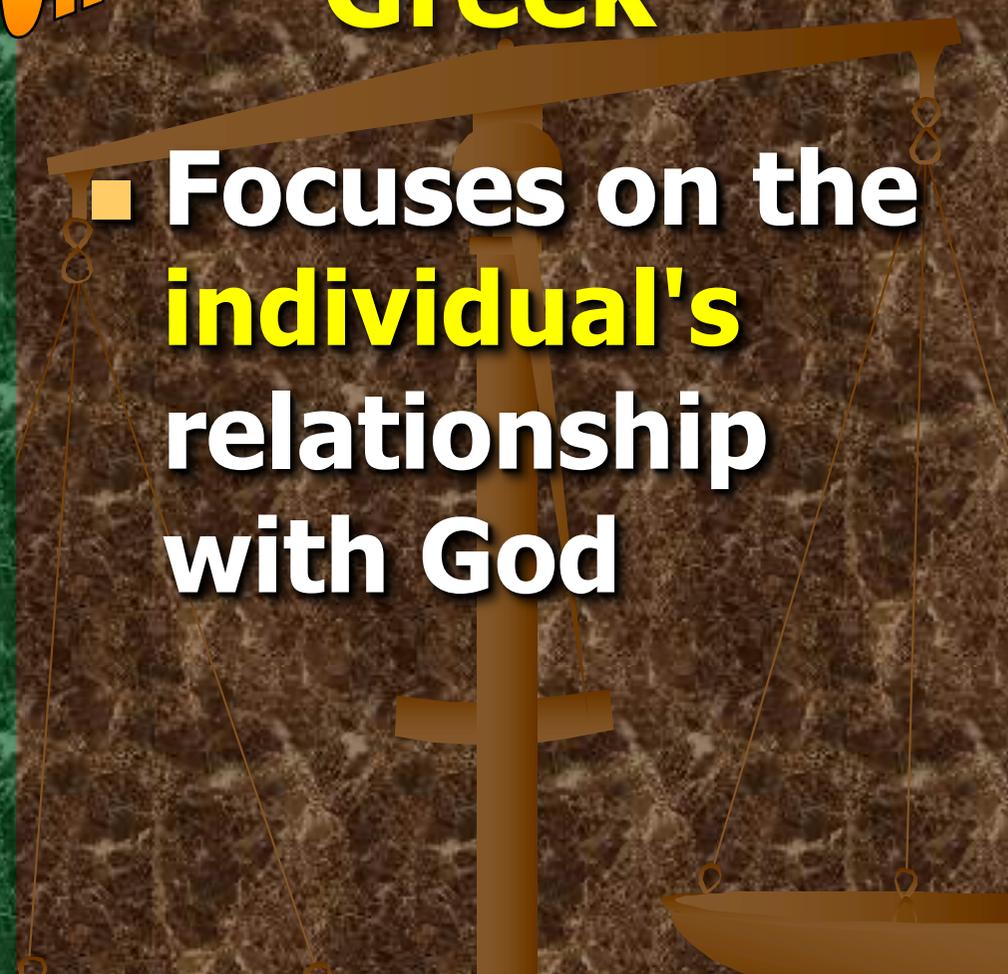


Adapted from Lynne M. Thompson, "Christmas: The Real Deal," interview with Ray Vander Laan, *Breakaway magazine* (Dec 2003): 7-9

# Hebrew **Relation to God** Greek

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

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



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

## 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.

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

## Hebrew

# Sin

## Greek

- Sin is wrong **behavior** alone.
- Emphasize what one **does** in response to faith.
- Sin is wrong actions & incorrect **thinking**.
- Emphasize what a person **knows** about faith.

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

Hebrew

# Existence of God

Greek

- Assumes that God exists

- 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

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

## Hebrew

# Truth

## Greek

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

- 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



# APPLYING THE LAW

© JudaicaHeaven.com

# True or False?

Are these actual laws somewhere in the world?

- The law in **Kentucky** requires people to take a **vacation** once a year

- It is illegal to **own** a dog in **Reykjavik, Iceland**

- By law, people in **Finland** must know 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?**

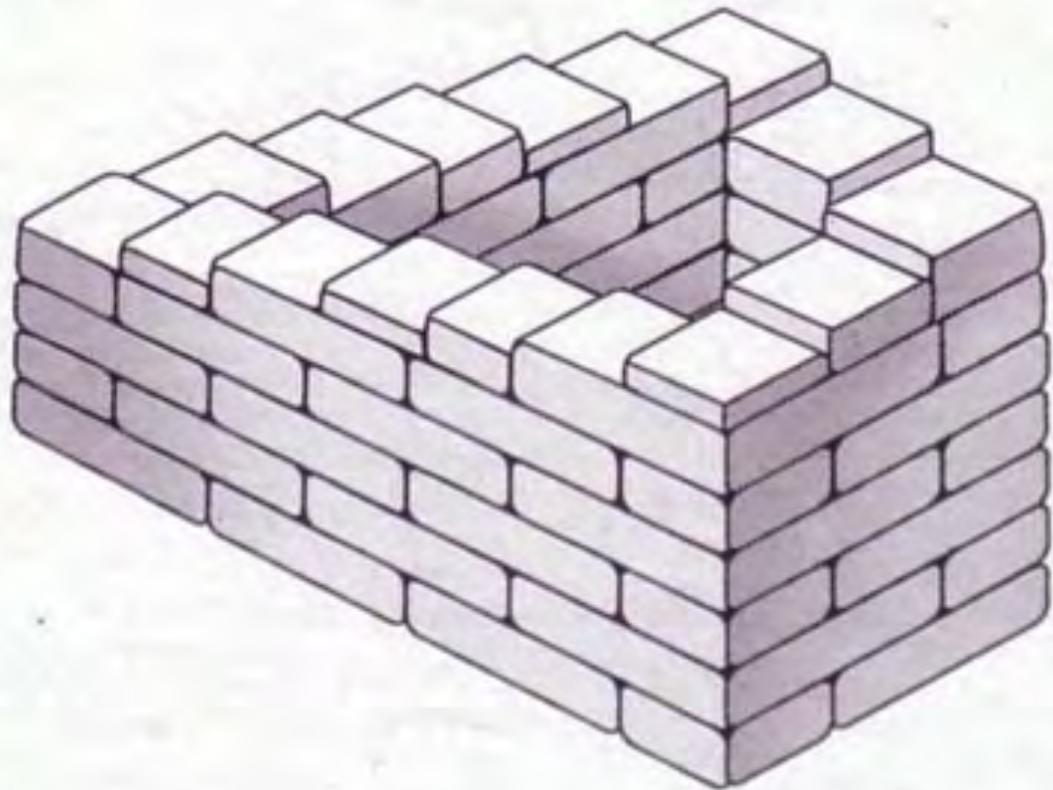
**LAW**

**How does the  
Law relate to  
us?**

**Does God  
require me to  
tithe?**

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

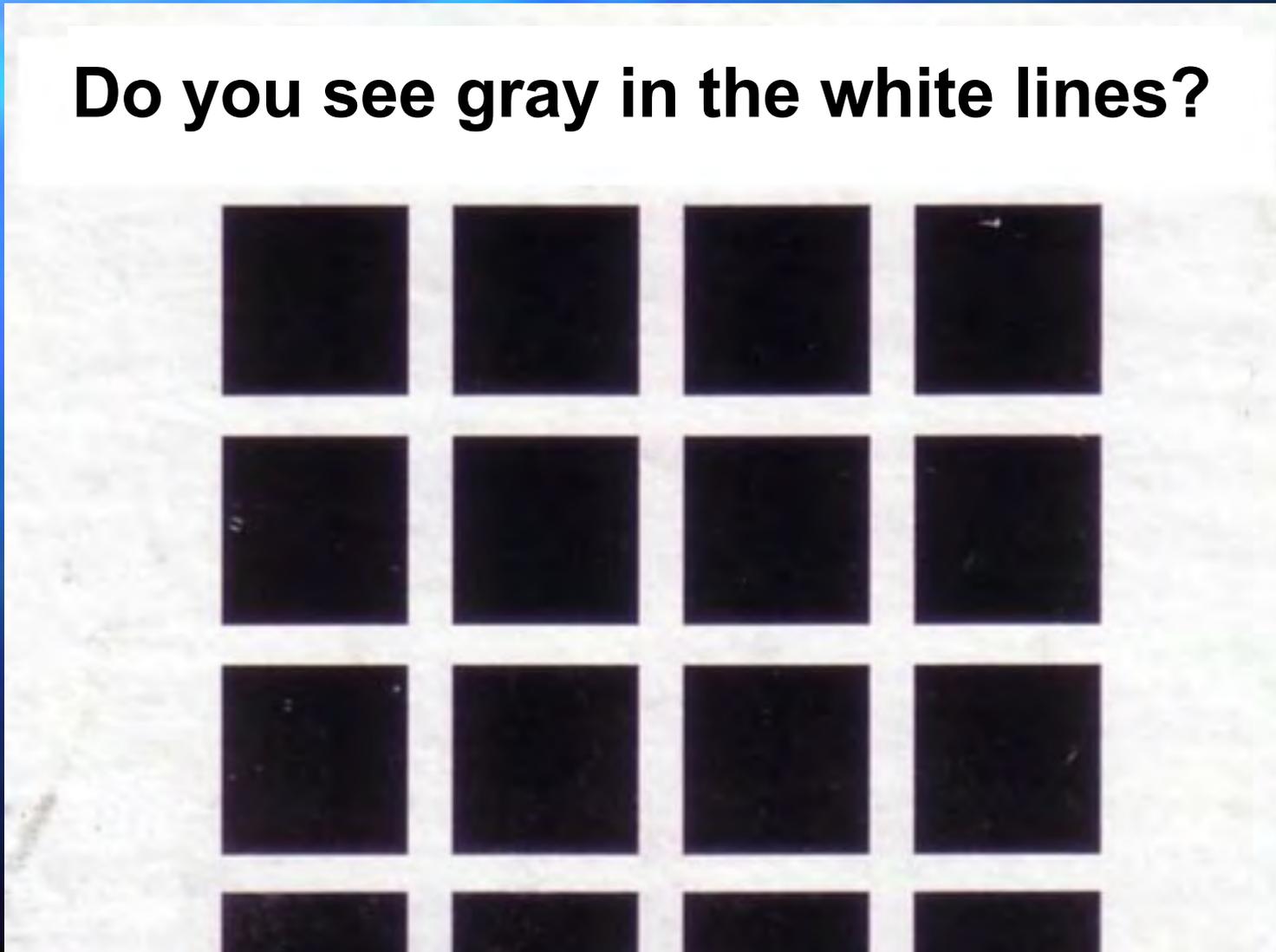
**Walk  
Carefully!**



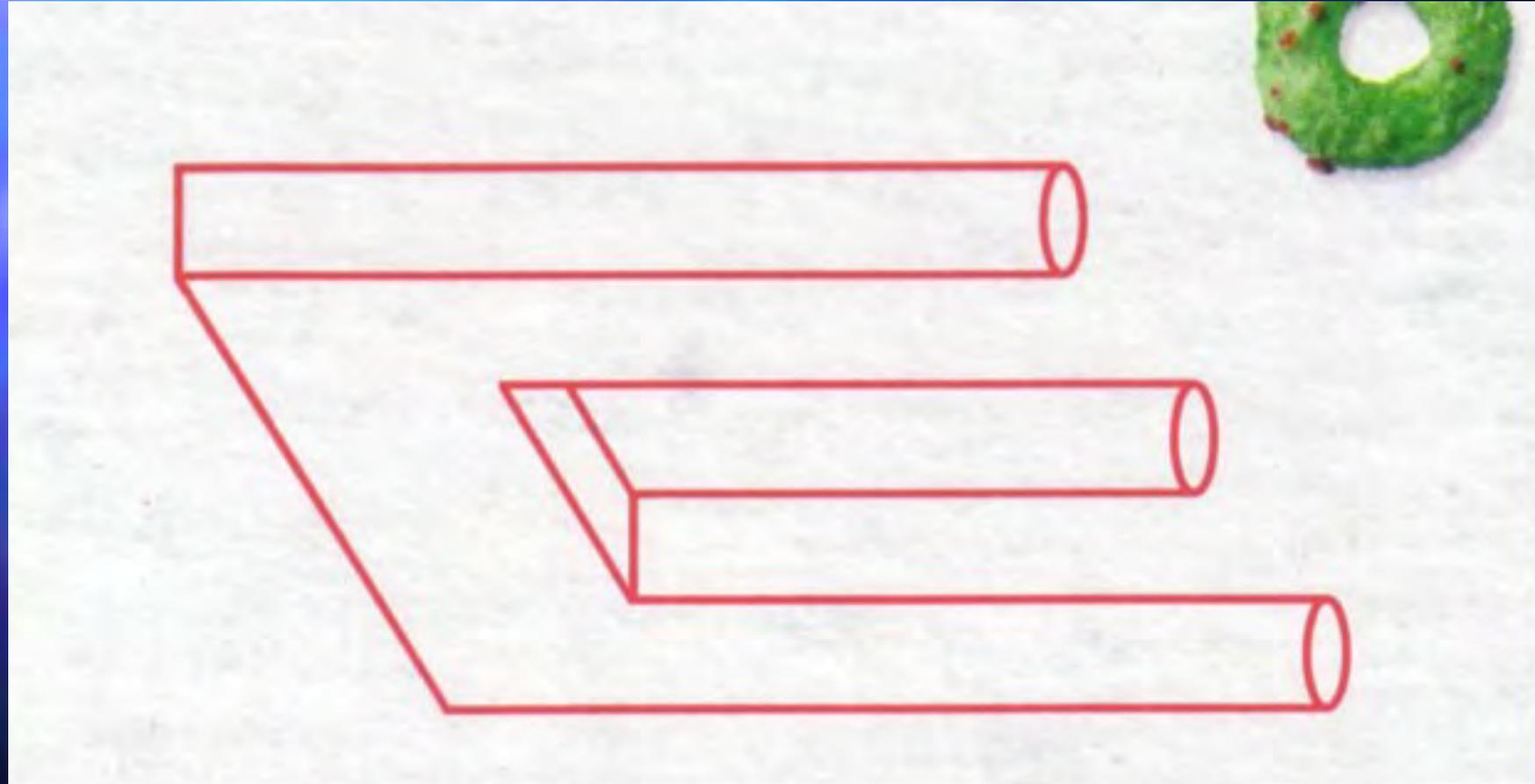
**How long would it take you to  
walk to the top?**

# Look Closely

Do you see gray in the white lines?



# Look Again



**How would you make this?**

# The Point?

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## 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?



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

**The weight of the evidence supports the Southern Galatian Theory**

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

believers 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

Faith +  
Works

Faith  
Alone

Faith +  
Works

NT

Faith

Faith  
Alone

Faith  
Alone

Faith +  
Works

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

*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)

Growth (1 Cor. 10:5)

Confession (1 John 1:9)

Positional Sanctification

Progressive Sanctification

# Salvation in the Old Testament

174e

|                                                              | <b>OT Times<br/>(Moses to Christ's Death)</b>                                                                                         | <b>NT Times<br/>(Christ's Death to Today)</b>                                                                                    |
|--------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| <b><i>Basis<br/>of Salvation</i></b>                         | 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)             |
| <b><i>Requirement<br/>of Salvation</i></b>                   | 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)                                                               |
| <b><i>Ultimate Content<br/>of Salvation</i></b>              | 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)                                        |
| <b><i>Specific<br/>Revealed Content<br/>of Salvation</i></b> | 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 |
| <b><i>Believer's Expression<br/>of Salvation</i></b>         | 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

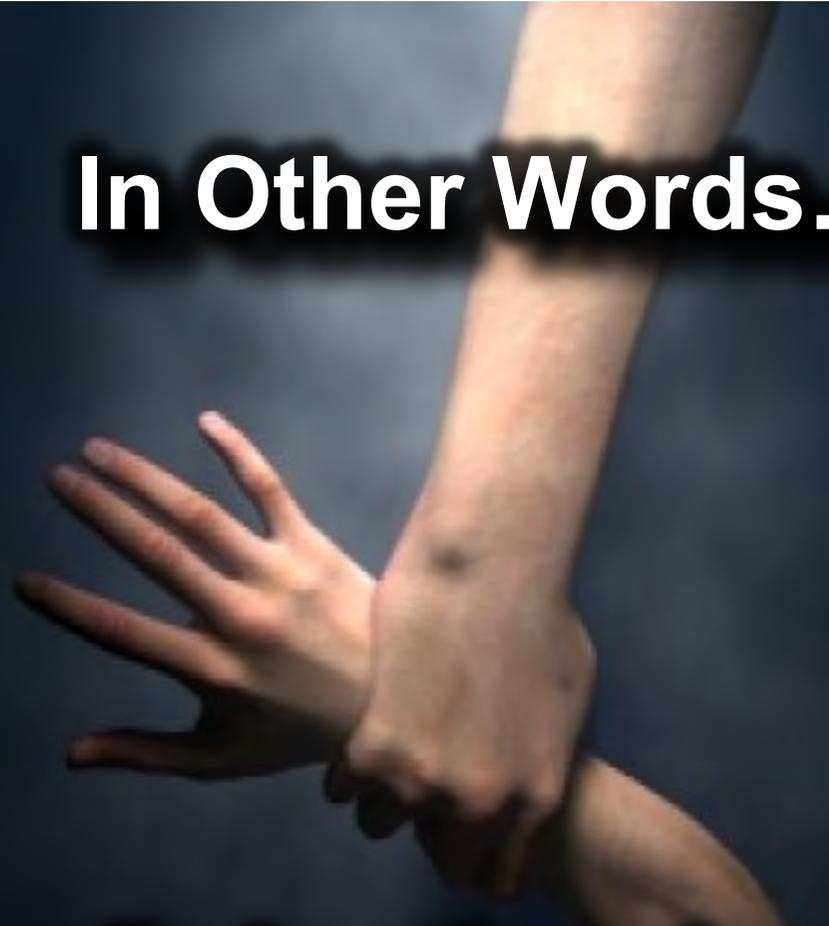
OTS, 124

**Sanctification through  
sacrifice and separation**



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

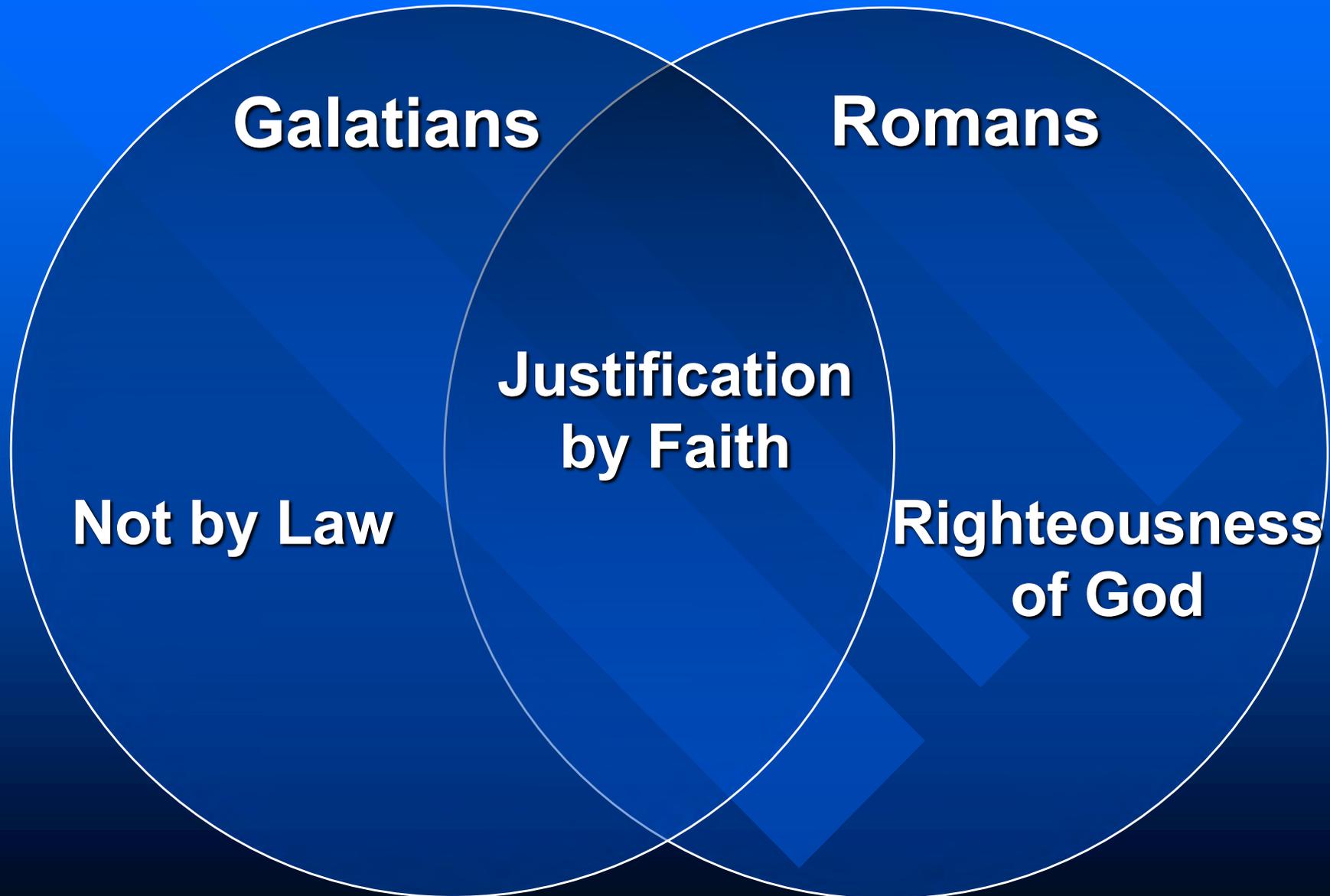
**11-27    Separation  
(walking with God)**



**In Other Words...**

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

# Two Emphases



# Chart of Topics

| <b>Galatians</b>        | <b>Galatians and Romans</b> | <b>Romans</b>          |
|-------------------------|-----------------------------|------------------------|
| 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              |                        |

|                                     | <b>Galatians</b>                          | <b>Romans</b>                                       |
|-------------------------------------|-------------------------------------------|-----------------------------------------------------|
| <b><i>Influence of Cities</i></b>   | <b>Minor</b>                              | <b>Major</b>                                        |
| <b><i>Number of Churches</i></b>    | <b>Several Cities<br/>(Lystra, Derbe)</b> | <b>Single City<br/>(Rome)</b>                       |
| <b><i>Church Founded</i></b>        | <b>AD 48-49 –<br/>1st journey</b>         | <b>AD 33-56 (no<br/>one knows)</b>                  |
| <b><i>Founder</i></b>               | <b>Paul</b>                               | <b>Pentecost? or<br/>Paul's disciples?</b>          |
| <b><i>Written</i></b>               | <b>AD 49<br/>from Antioch</b>             | <b>AD 56-57<br/>from Corinth</b>                    |
| <b><i>View of Paul</i></b>          | <b>Doubted (but<br/>most knew him!)</b>   | <b>Credible (but<br/>most didn't<br/>know him!)</b> |
| <b><i>Paul's Opponents</i></b>      | <b>Judaizers</b>                          | <b>None</b>                                         |
| <b><i>Jew-Gentile Relations</i></b> | <b>Serious rift</b>                       | <b>Mild criticism of<br/>each other</b>             |

## **Galatians versus Romans**

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

## **Galatians versus Romans**

**<sup>1</sup> 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—<sup>2</sup> and all the brothers and sisters with me, To the churches in Galatia: <sup>3</sup> Grace and peace to you from God our Father and the Lord Jesus Christ, <sup>4</sup> 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**

**<sup>5</sup> to whom be glory for ever and ever. Amen.**

**<sup>6</sup> 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—<sup>7</sup> which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. <sup>8</sup> 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**

**<sup>9</sup> 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!**

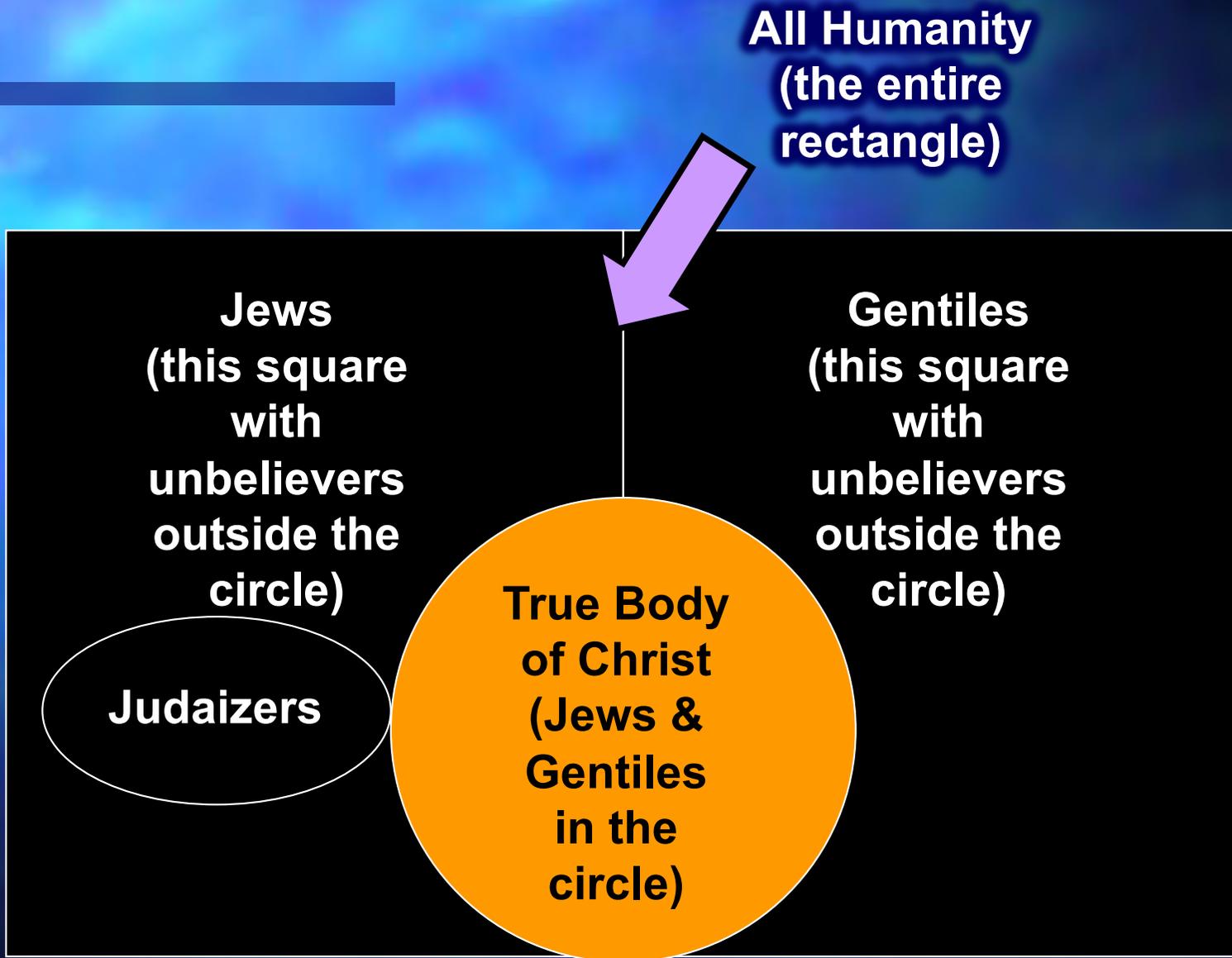
**Galatians 1:1-9**

# The Problem in Galatia

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- ✦ 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
2. Even 19th c critics accept Paul's authorship

## Internal Evidence

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

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

2. Galatians 3:1-2 shows Paul's personal practice of dictating a secretary by "I myself wrote this epistle" (3:11)
3. Chapters 1 and 2 are **autobiographical** with many Pauline themes (grace, law).

- 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).

# The Jerusalem Visit (2:1-10)

170-171

Southern Galatian Theory – Famine Relief View

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

No

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**

A photograph showing two hands, one on the left and one on the right, both tied with thick, brown, braided ropes. The hands are positioned as if they are being held up or are in a gesture of struggle. The background is a clear, bright blue sky with some light, wispy clouds. The text 'Be Free' is overlaid in the center of the image in a large, white, bold font with a black outline.

**Be Free**

# ***Galatians***

**Dr. Rick Griffith • Crossroads International Church Singapore  
BibleStudyDownloads.org**

# Slavery



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

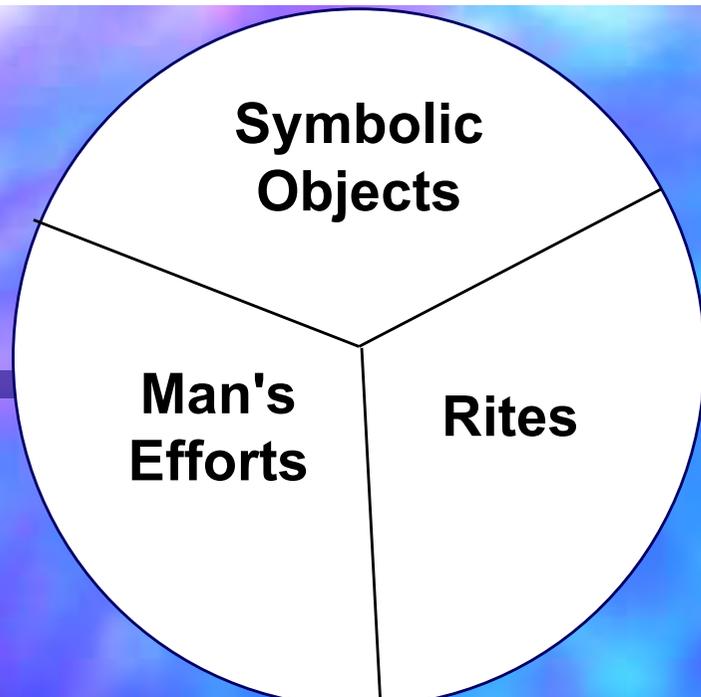
**—Aristotle—**



**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.

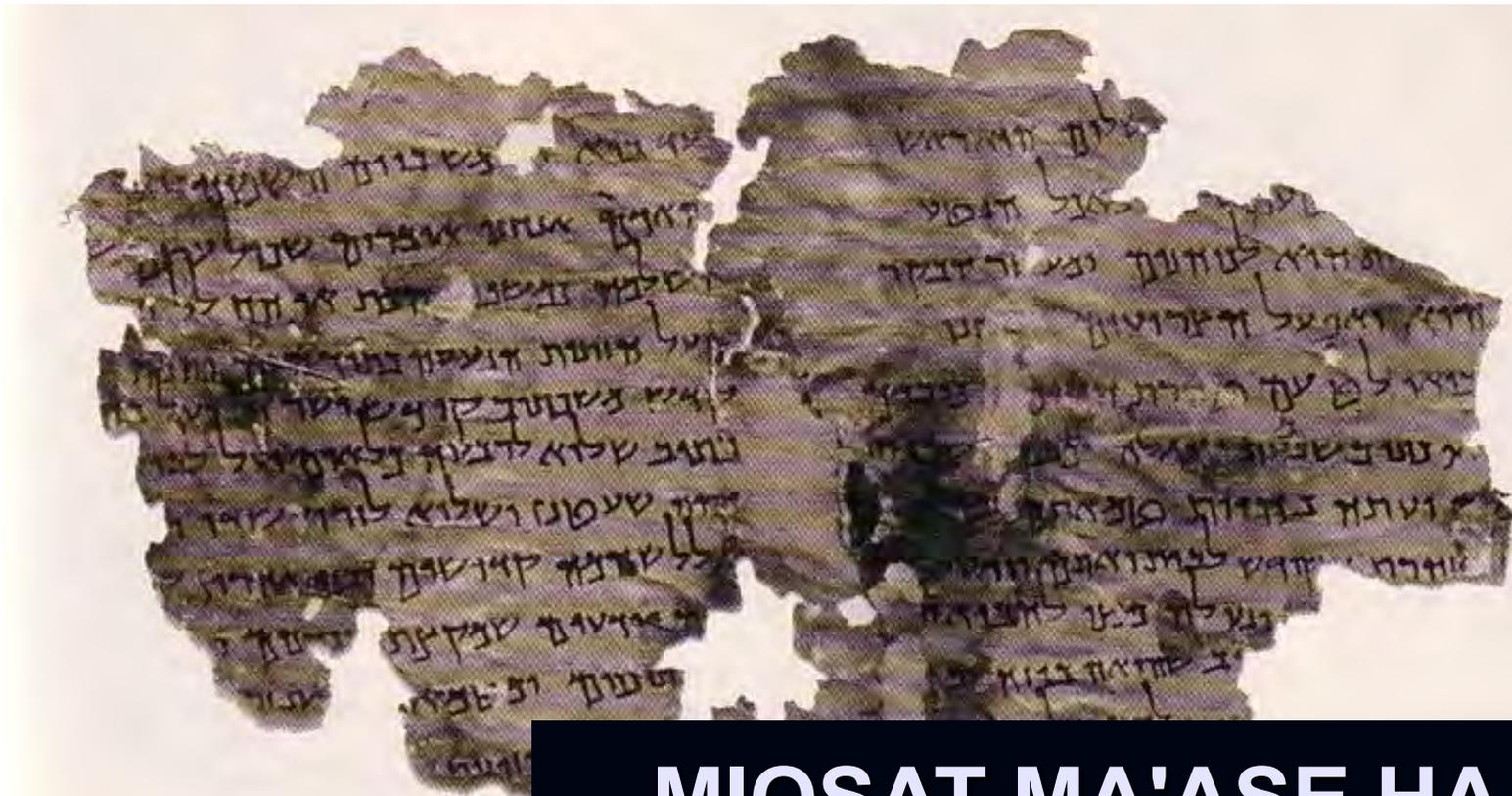
### Religion of Personal Experience

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

154k

## 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**"

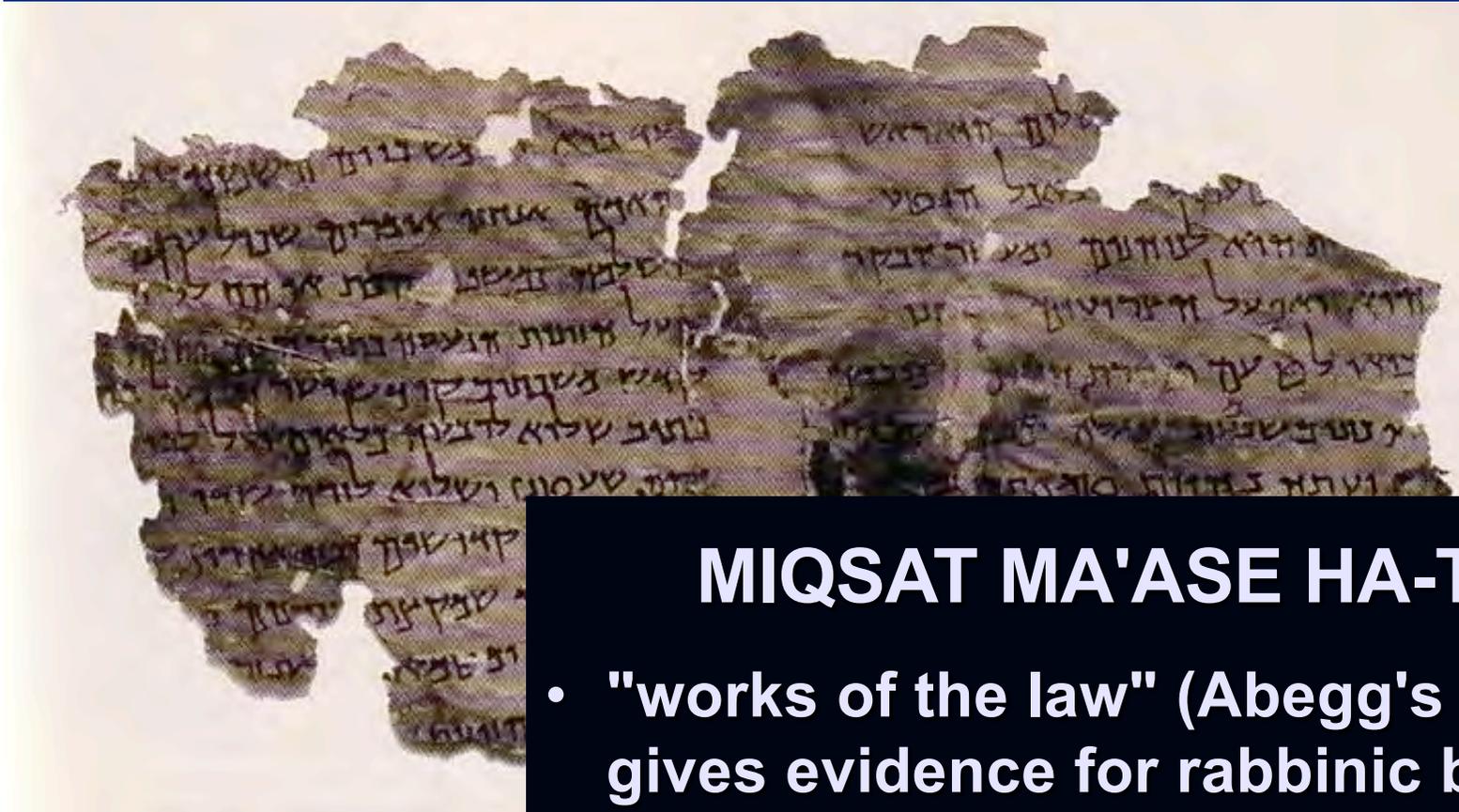
*Baruch*  
(about AD 100)

## 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?

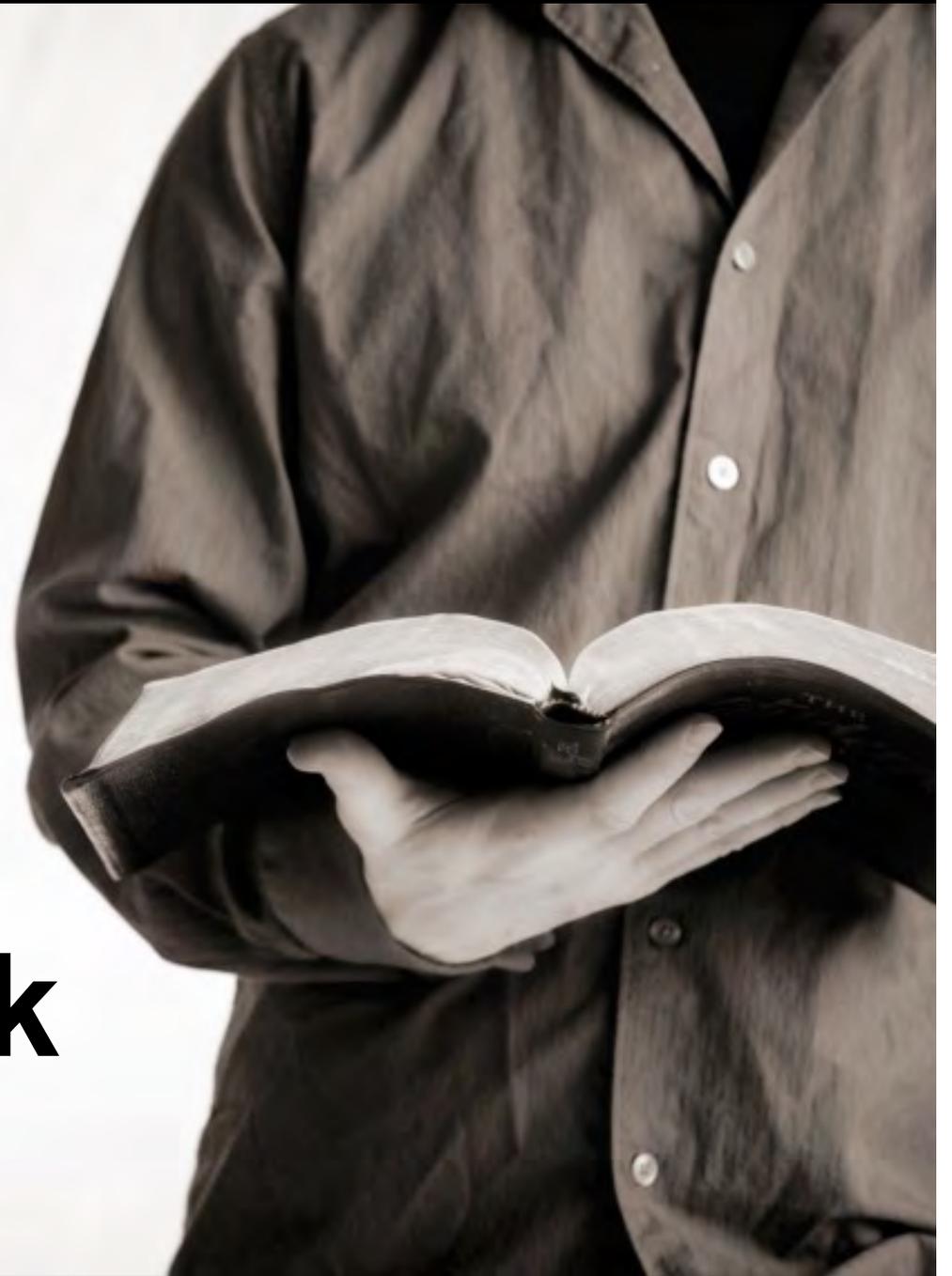


Why must salvation be by  
faith **alone**?



# **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

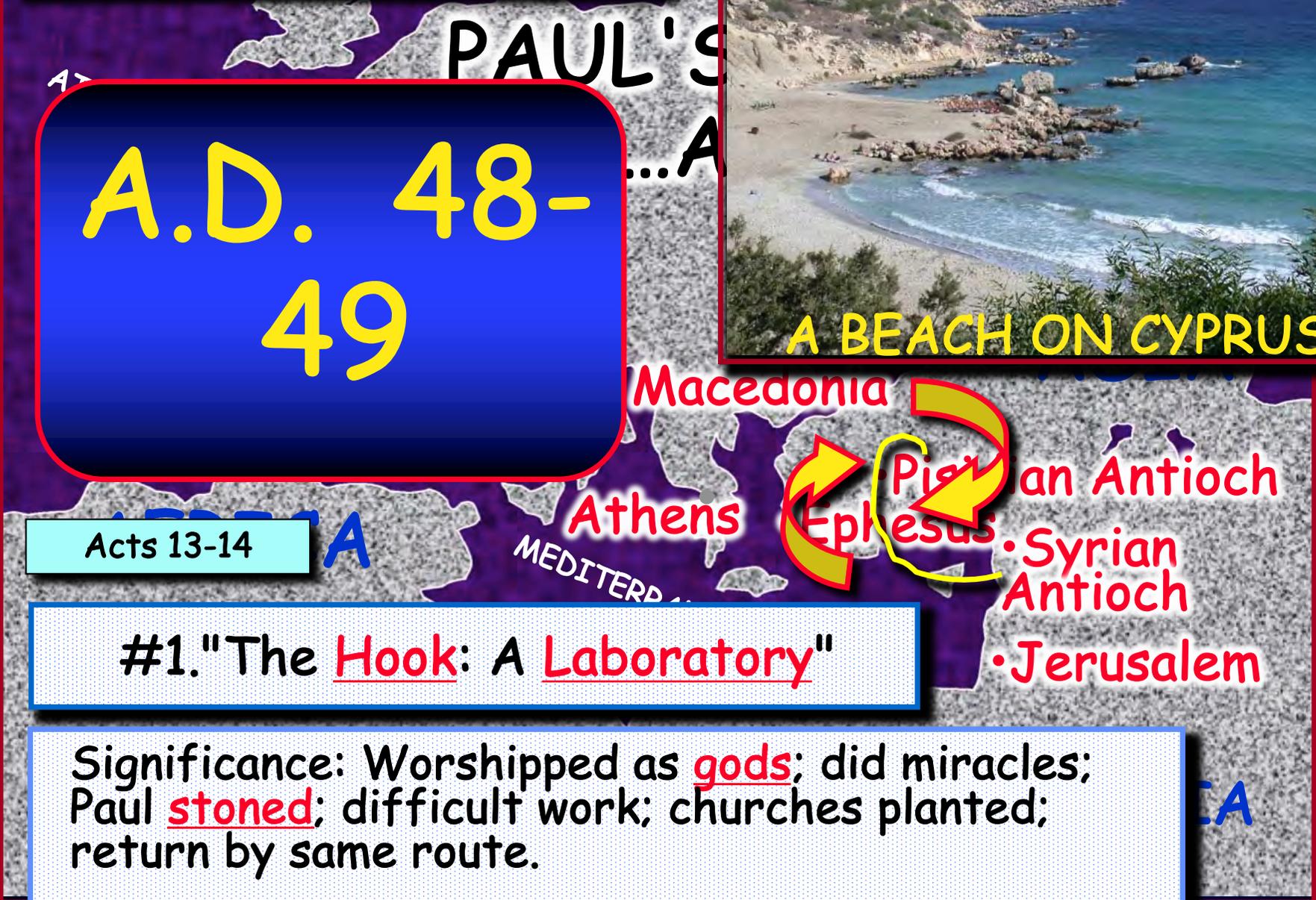


A BEACH ON CYPRUS

Acts 13-14

#1. "The Hook: A Laboratory"

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



A.D. 49

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

GRACE ONLY!

ASIA

ROME

dian Antioch

Acts 15

A

MEDITERR

Athens

Ephesus

Syria Antioch

Jerusalem

1-2 "The Jerusalem Council"

The issue was permanently settled: GRACE, not LAW!

ARABIA

# How to Plant a Church

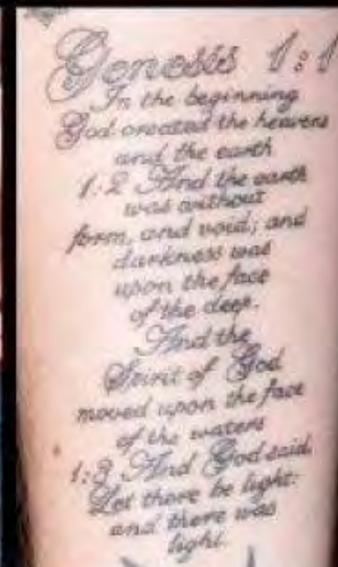
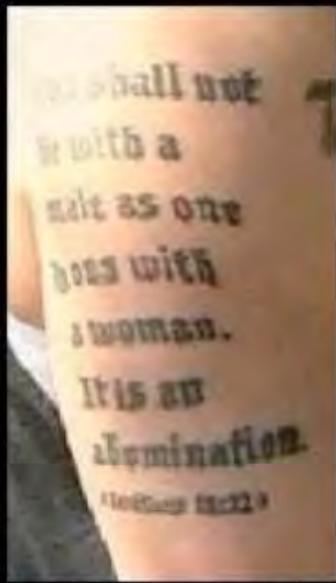
## (The Gospel According to Paul)

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."



# Leviticus 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?**

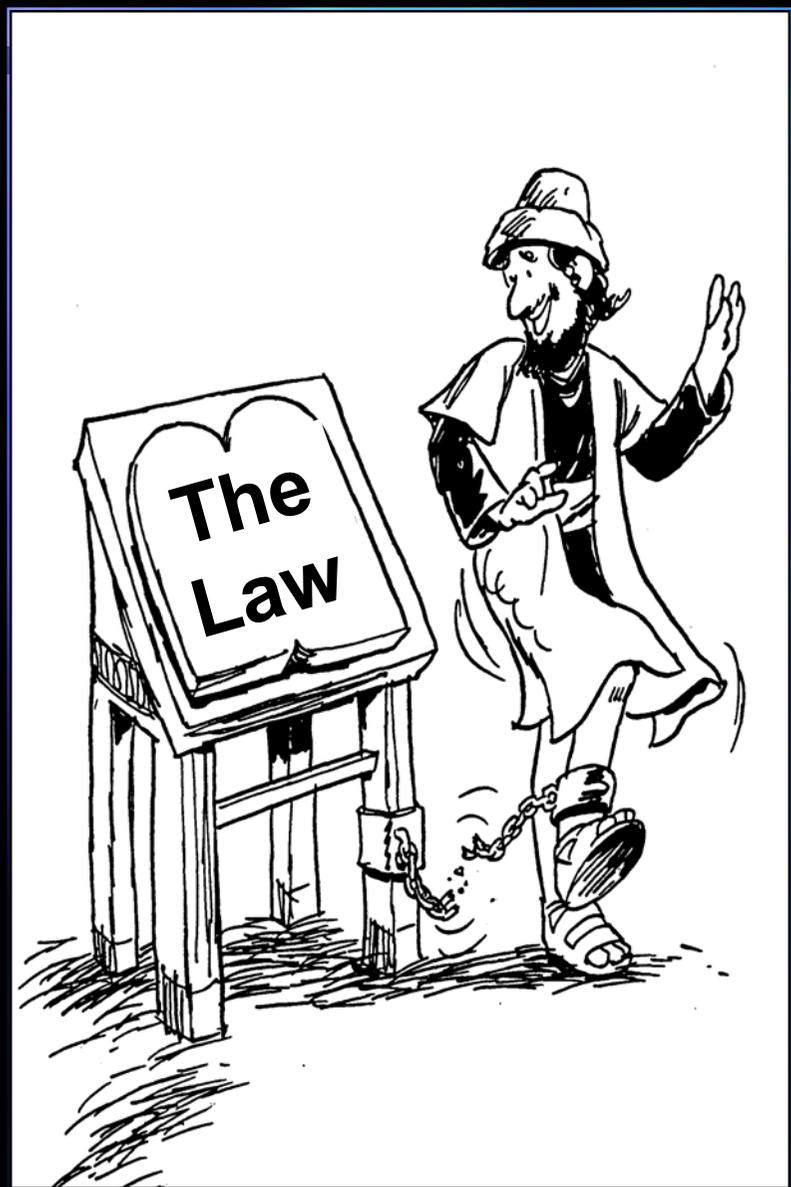
**LAW**

**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

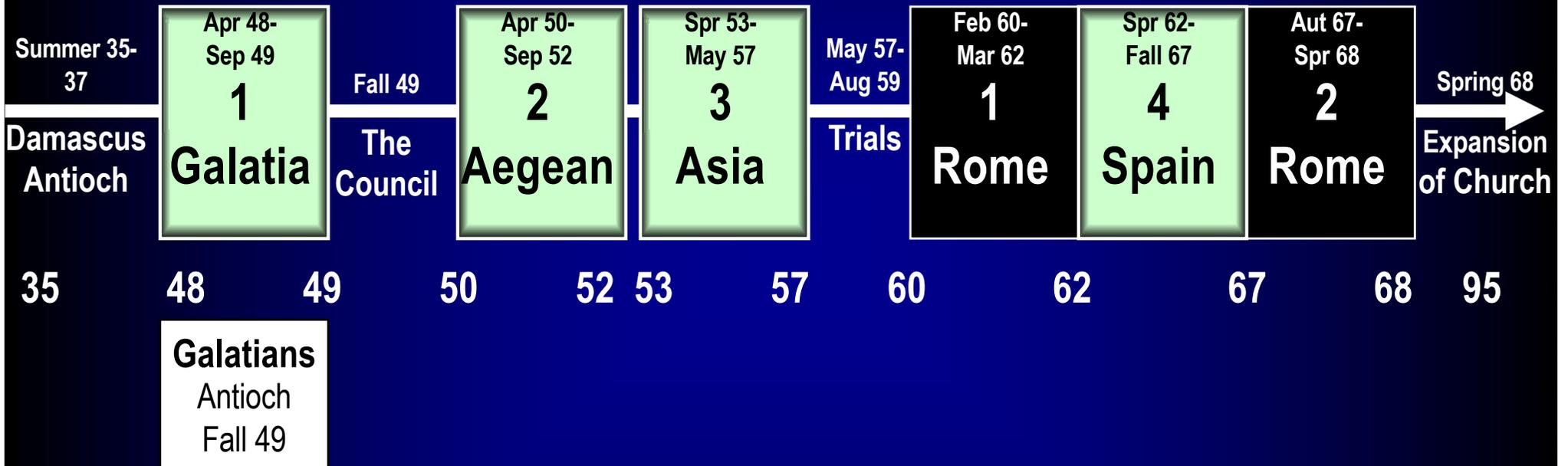


1. **T**urning from true gospel
2. **H**ypocrisy found in Peter
3. **E**xample of Abraham's Faith
4. **L**aw versus true liberty
5. **A**ttitudes from Spirit's leading
6. **W**in back erring believers

# 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).**

**Verses on Justification**

**New Living Translation**

**New American Standard**

*Romans 4:25*

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.**

*Romans 5:16*

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.**

*Romans 5:18*

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.

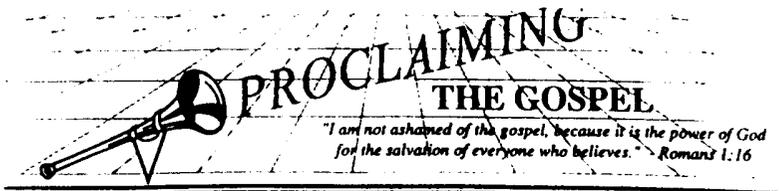
So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted **justification** of life to all men.

## 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.**



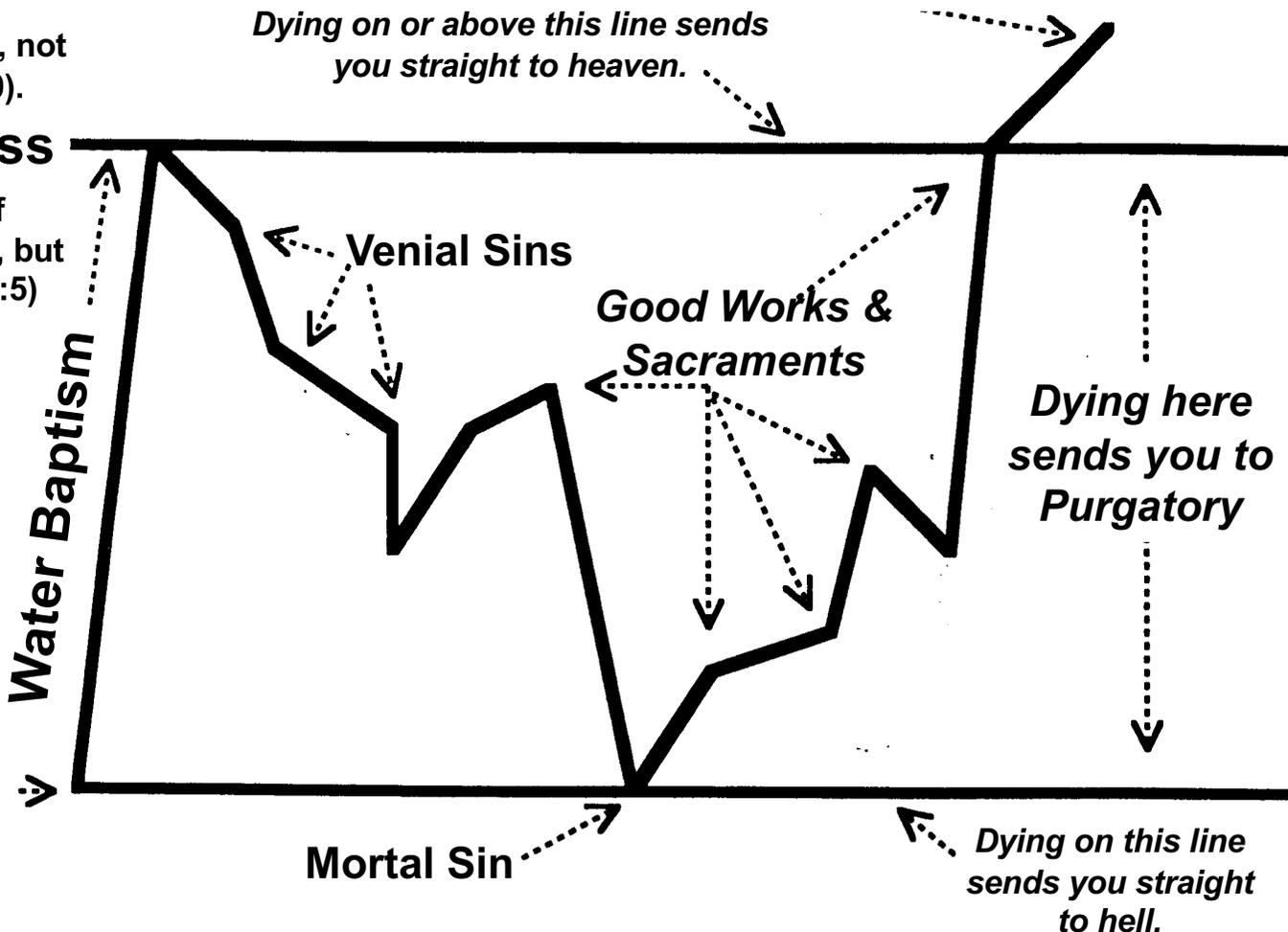
PO Box 940871, Plano, TX 75094 by Mike Gendron

*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.*

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)



Destined for Hell  
Void of Grace

Mortal Sin

Dying on this line  
sends you straight  
to hell.

**A Graphic View of Justification in the Roman Catholic Church**

# The Scriptural View of Justification

174c



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

**Glorification**

**Sanctification**

**Righteousness of God**

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

**Justified**

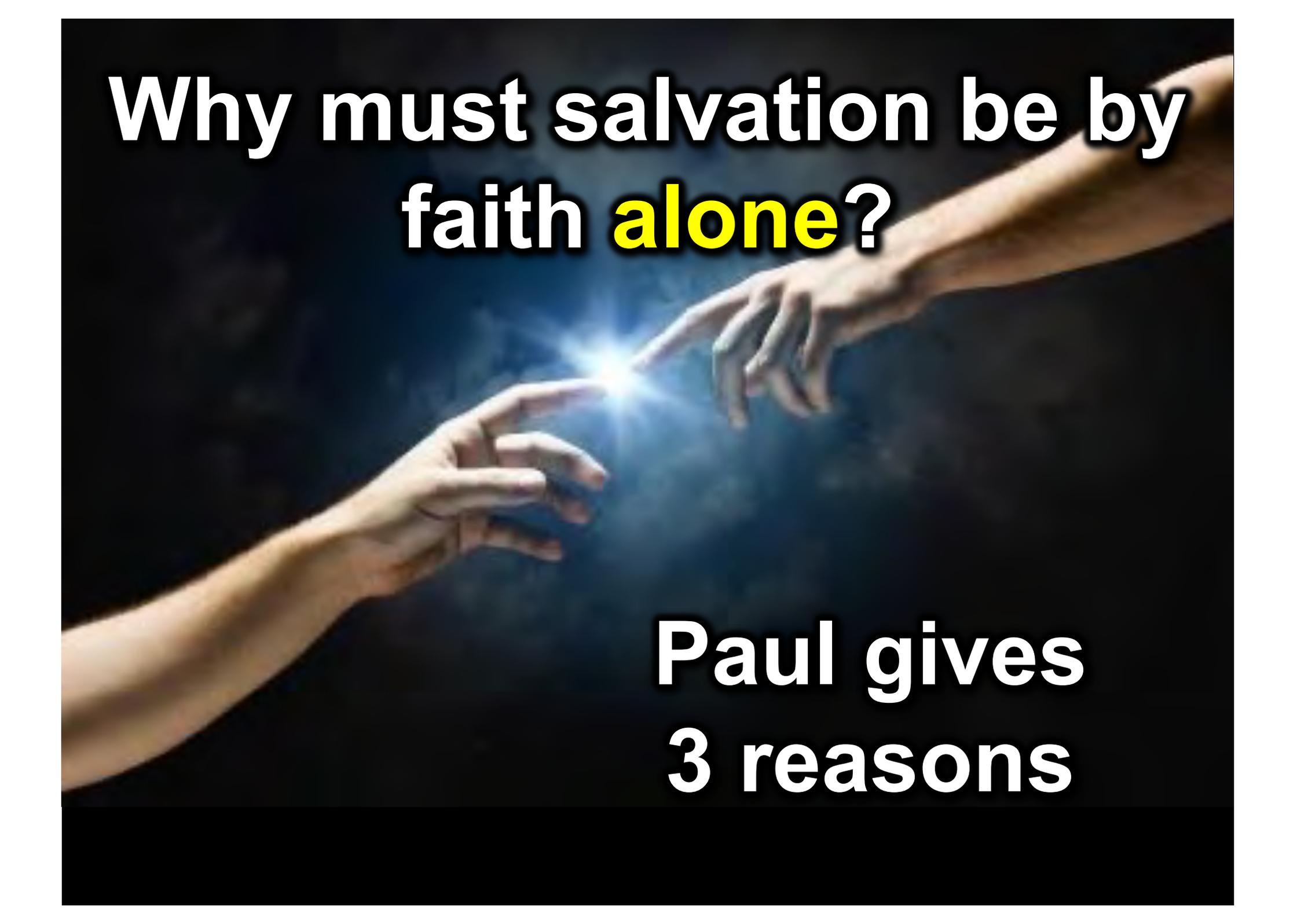
*Justification is a permanent verdict by God that declares a sinner righteous because of his faith in Christ. It enables God to continue to see the sinner as if he were righteous even if he continues to sin. The ground of justification is the righteousness of Christ and therefore sin or good works has 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.*

**Faith in Christ**

**Destined for Hell  
Spiritually Dead**

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

**A Graphic View of Justification According to Scripture**

The background of the slide features a close-up of two hands, one from the left and one from the right, reaching towards each other. Their index fingers are just inches apart, and a bright, glowing blue and white spark of light is visible between them, suggesting a divine spark or a moment of inspiration. The background is dark, making the hands and the light stand out.

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

**Paul gives  
3 reasons**

# Paul versus the Judaizers

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

## Justification by Faith

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



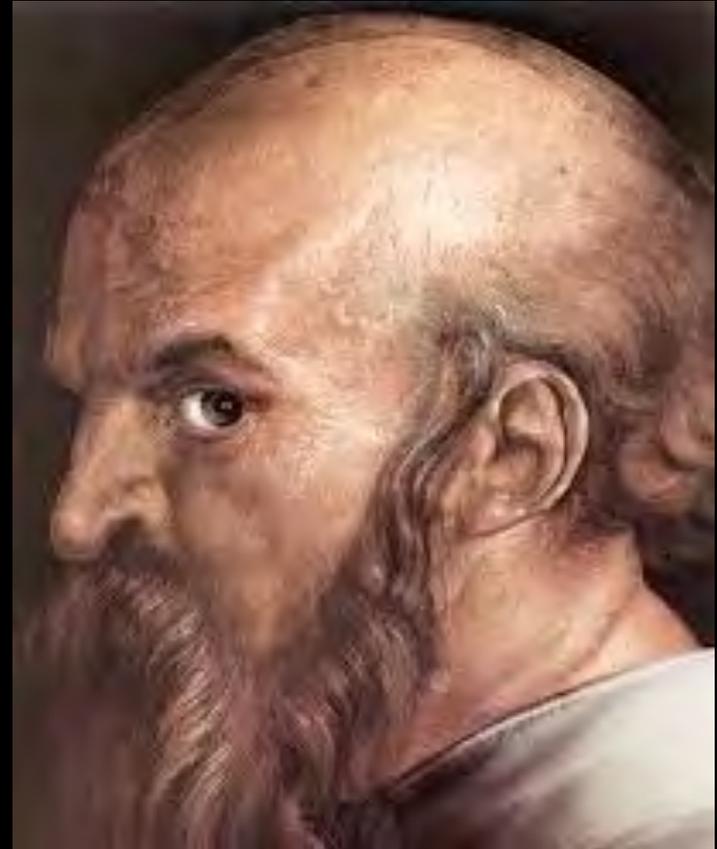
# Galatians 1

# **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

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



## **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 <sup>7</sup>but 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. <sup>9</sup>I 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 <sup>16</sup>to 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)**

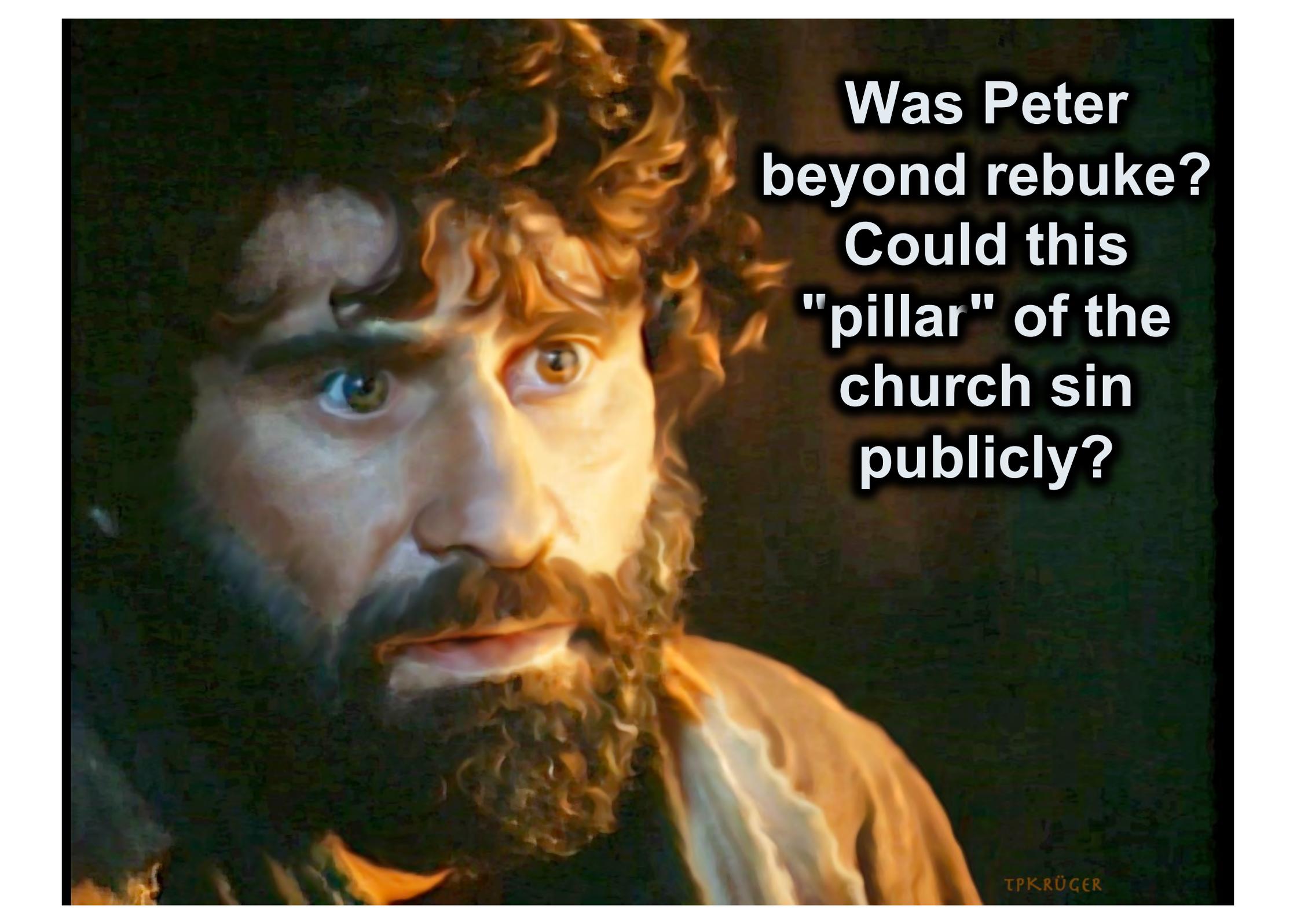
**"Nor did I go up to  
Jerusalem to  
consult with those  
who were apostles  
before I was.  
Instead, I went  
away into Arabia,  
and later I returned  
to the city of  
Damascus."**

# Galatians 2

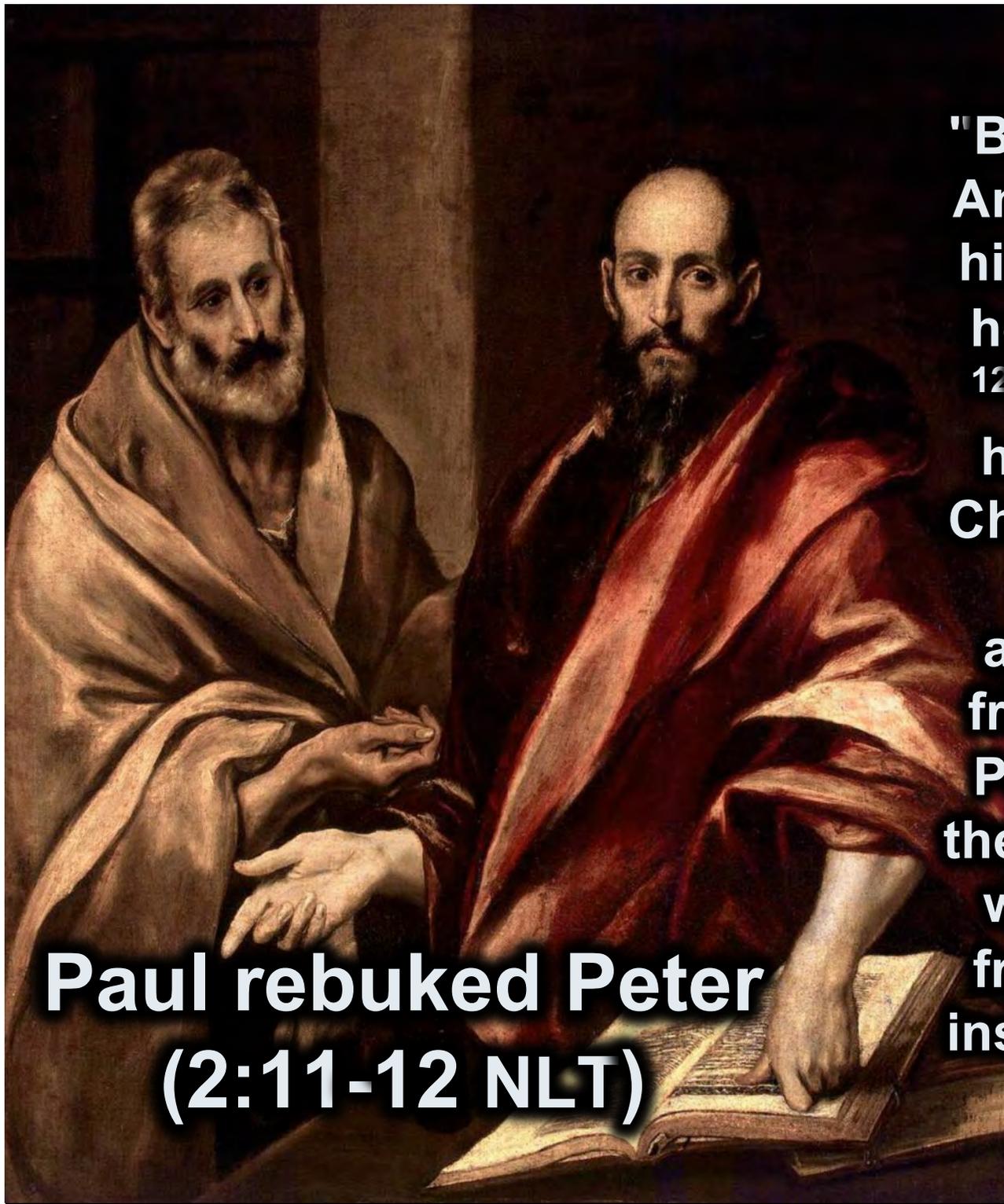
**"In fact, James, Peter, and John, who were known as pillars of the church, recognized the gift God had given me, and they accepted Barnabas and me as their co-workers. They encouraged us to keep preaching to the Gentiles, while they continued their work with the Jews."**



**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)**

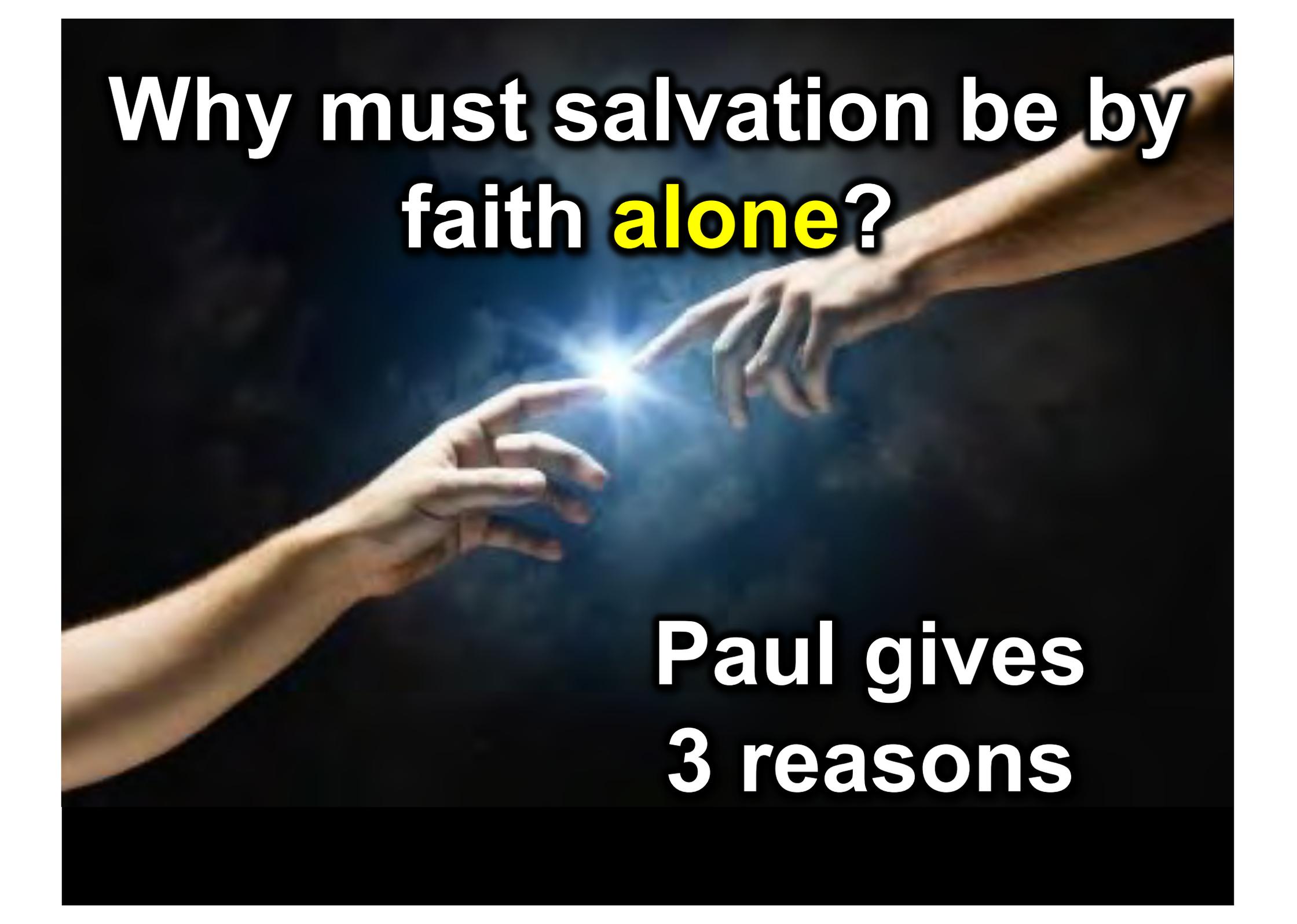
**"But when Peter came to Antioch, I had to oppose him to his face, for what he did was very wrong. <sup>12</sup>When he first arrived, he ate with the Gentile Christians, who were not circumcised. But afterward, when some friends of James came, Peter wouldn't eat with the Gentiles anymore. He was afraid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

# Key Verse

167

**"[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**

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**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

|                                                                                 |                      |                                                                               |                    |                                                                                        |                |                 |
|---------------------------------------------------------------------------------|----------------------|-------------------------------------------------------------------------------|--------------------|----------------------------------------------------------------------------------------|----------------|-----------------|
| <b>Judaizer Attack #1</b><br>"Paul teaches this doctrine by his own authority!" |                      | <b>Judaizer Attack #2</b><br>"This is a new teaching contrary to the OT!"     |                    | <b>Judaizer Attack #3</b><br>"Teaching faith alone will encourage a sinful lifestyle!" |                |                 |
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| <b>Biographical</b>                                                             |                      | <b>Theological</b>                                                            |                    | <b>Practical</b>                                                                       |                |                 |
| <b>Chapters 1–2</b>                                                             |                      | <b>Chapters 3–4</b>                                                           |                    | <b>Chapters 5–6</b>                                                                    |                |                 |
| <b>Upholds Apostleship</b>                                                      |                      | <b>Upholds Justification by Faith</b>                                         |                    | <b>Upholds Responsibilities</b>                                                        |                |                 |
| <b>Rebuke</b>                                                                   | <b>Relationships</b> | <b>Affirmed</b>                                                               | <b>Illustrated</b> | <b>Balance</b>                                                                         | <b>Service</b> | <b>Warnings</b> |
| <b>1:1-9</b>                                                                    | <b>1:10–2:21</b>     | <b>3</b>                                                                      | <b>4</b>           | <b>5</b>                                                                               | <b>6:1-10</b>  | <b>6:11-18</b>  |
| <b>Antioch of Syria</b>                                                         |                      |                                                                               |                    |                                                                                        |                |                 |
| <b>Fall AD 49 (after first missionary journey)</b>                              |                      |                                                                               |                    |                                                                                        |                |                 |

# Galatians 3

# The Ten Commandments



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



# Paul versus Legalists

154k

## 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."

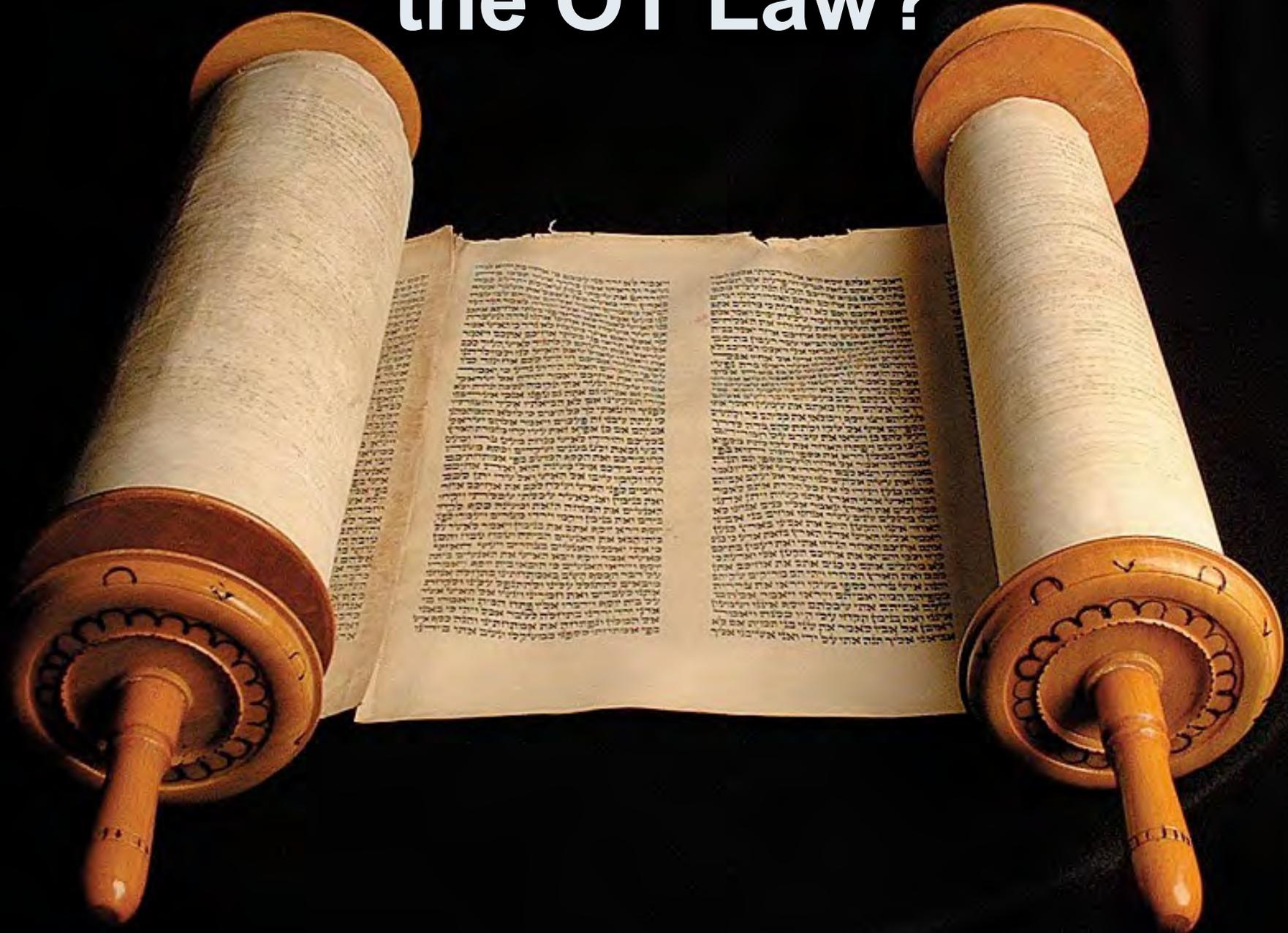
(Gal. 3:2 NLT)

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

## The Centrality of the Cross



# 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

Faith +  
Works

Faith  
Alone

Faith +  
Works

NT

Faith

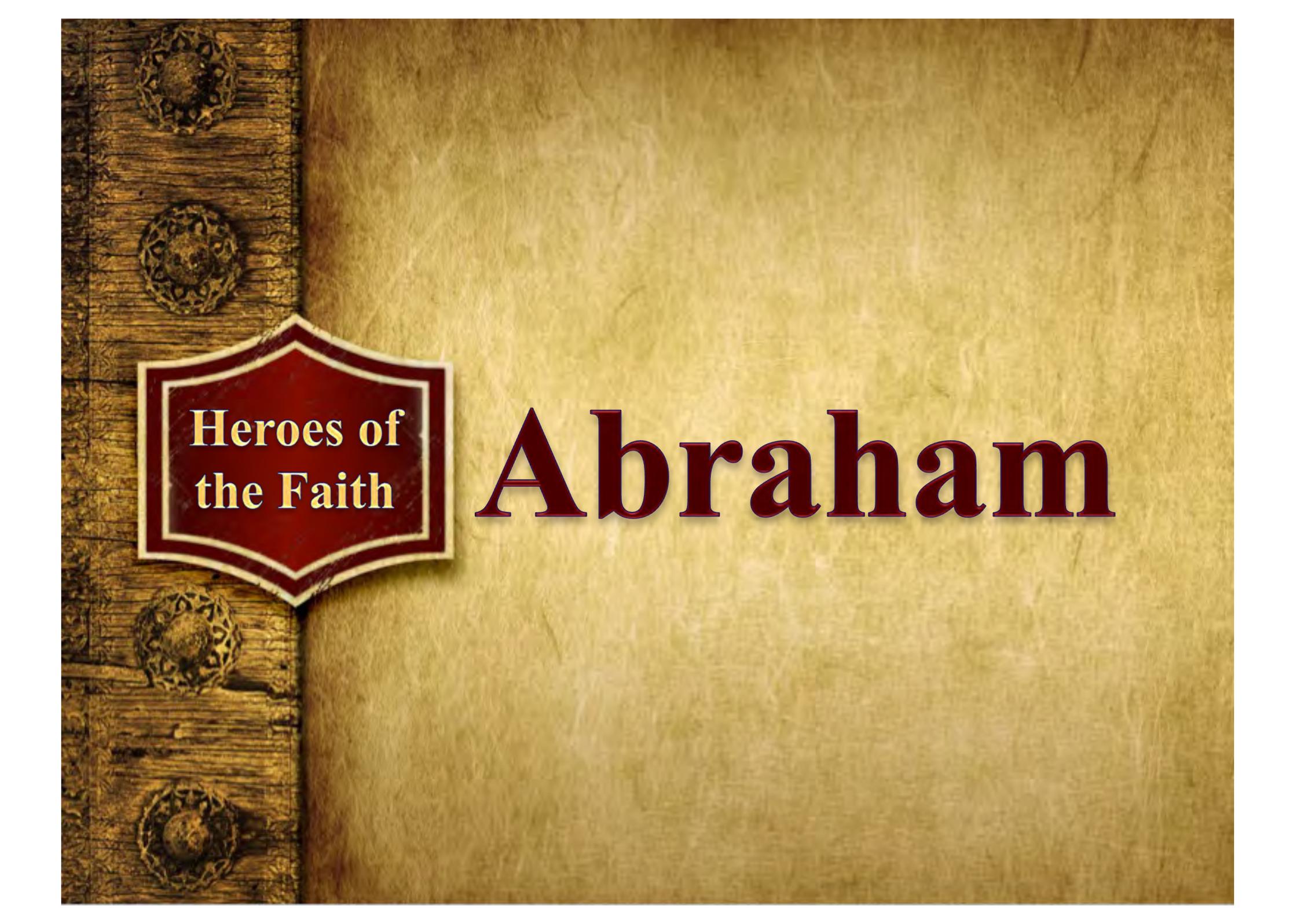
Faith  
Alone

Faith  
Alone

Faith +  
Works

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.

# Genesis 15 Ratification

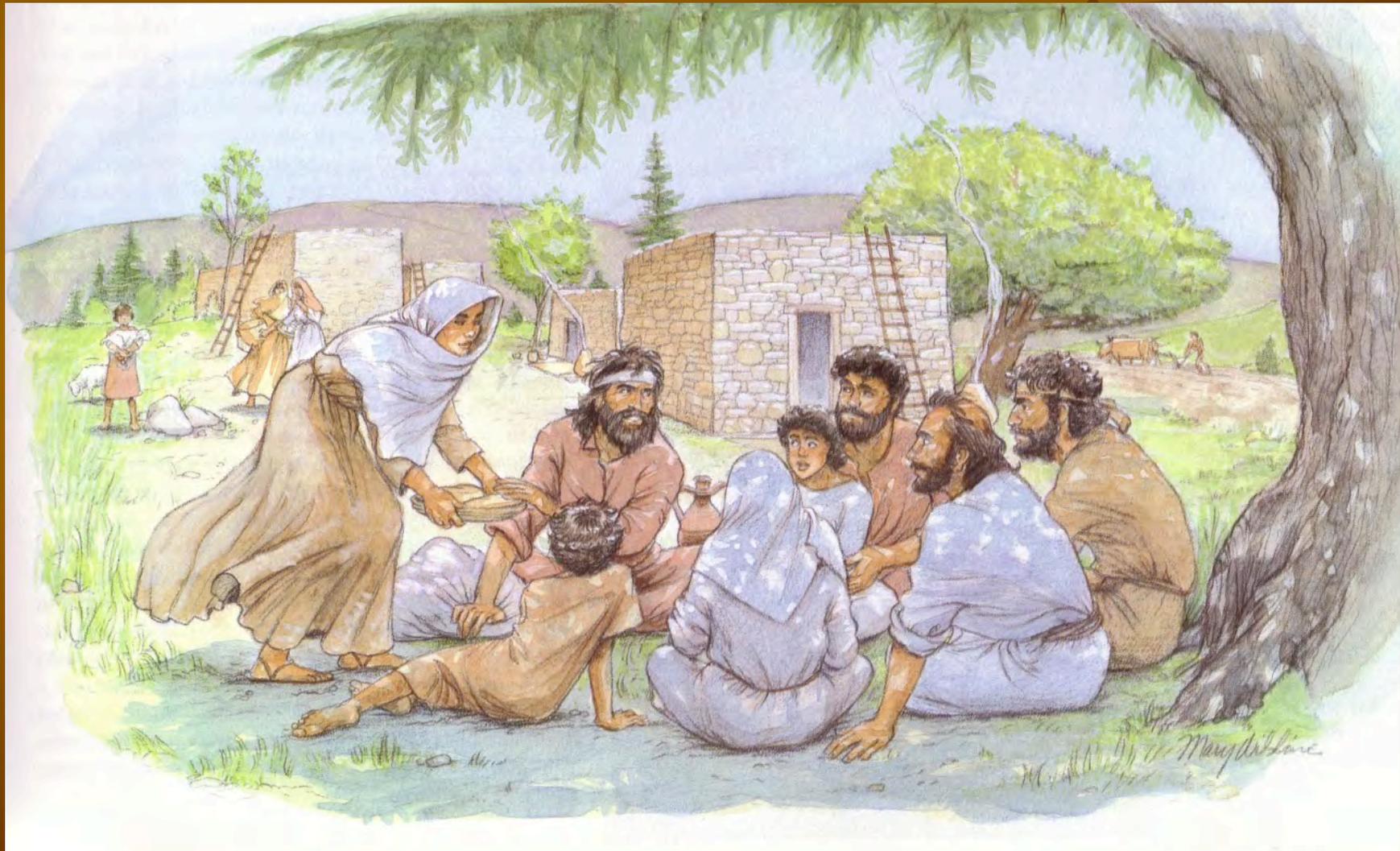
153



## ***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.

<sup>25</sup>And 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

**Principlizing:** 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 are the foundation 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:*



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

|                            | <b>THEONOMIC<br/>Bahnsen</b>     | <b>REFORMED<br/>Van Gemeren</b>                   | <b>WEIGHTIER<br/>ISSUES<br/>Kaiser</b>                                                                                    | <b>MODIFIED<br/>LUTHERAN<br/>Moo</b> | <b>DISPENSATIONAL<br/>Strickland</b> |
|----------------------------|----------------------------------|---------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------|--------------------------------------|--------------------------------------|
| <b>What is the Law?</b>    | 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 |                                      |                                      |
| <b>Who is the Law for?</b> | 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

|                                                                                                              | <b>THEONOMIC<br/>Bahnsen</b>                                                                                                                                                                                     | <b>REFORMED<br/>Van<br/>Gemeren</b>                                                                                                                                                                     | <b>WEIGHTIER<br/>ISSUES<br/>Kaiser</b>                                                                                                                                                                                                                         | <b>MODIFIED<br/>LUTHERAN<br/>Moo</b>                                                                                                                                                                                          | <b>DISPENSATIONAL<br/>Strickland</b>                                                                                                                                                                                                                                                                                   |
|--------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Which parts of the Law apply today?</p> <p>• "Moral law"?</p> <p>(i.e., Decalogue or 10 Commandments)</p> | <p>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)</p> | <p>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)</p> | <p>All moral laws that stem from God's character:</p> <ul style="list-style-type: none"> <li>• 10 Commandments</li> <li>• Leviticus 18–19 (sex) (i.e., Sabbath is required since Israel's nationhood &amp; prohibited sexual practices still apply)</li> </ul> | <p>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 (?)</p> | <p>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)</p> |

# 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

|                                                                                                 | <b>THEONOMIC<br/>Bahnsen</b>                                                                                                               | <b>REFORMED<br/>Van<br/>Gemeren</b>                                       | <b>WEIGHTIER<br/>ISSUES<br/>Kaiser</b>                                                                        | <b>MODIFIED<br/>LUTHERAN<br/>Moo</b>                                        | <b>DISPENSATIONAL<br/>Strickland</b>                                                                       |
|-------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>• <b>Civil laws?</b><br/>(i.e., judicial law)</li> </ul> | <p>All apply (e.g., laws today should require death for adultery)</p>                                                                      | <p>Some apply (e.g., still tithe and don't charge believers interest)</p> | <p>Judicial <i>principles</i> (not laws) apply since moral laws underlie all judicial and ceremonial laws</p> | <p>Only principles apply now as the Mosaic law was given only to Israel</p> | <p>None apply as these regulated Israel alone (but principles such as love and compassion still apply)</p> |
| <ul style="list-style-type: none"> <li>• <b>Ceremonial laws?</b></li> </ul>                     | <p>All five views agree that ceremonial aspects such as the sacrificial system and Jewish priesthood are now fulfilled in Jesus Christ</p> |                                                                           |                                                                                                               |                                                                             |                                                                                                            |

# 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

|                                                                               | <b>THEONOMIC<br/>Bahnsen</b>                                                                                                                    | <b>REFORMED<br/>Van<br/>Gemeren</b>                                                                                    | <b>WEIGHTIER<br/>ISSUES<br/>Kaiser</b>                                                                               | <b>MODIFIED<br/>LUTHERAN<br/>Moo</b>                                                                                                                        | <b>DISPENSATIONAL<br/>Strickland</b>                                                                                                          |
|-------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------|
| <b>What is the relationship of the Abrahamic Covenant to Mosaic Covenant?</b> | <b>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</b> | <b>MC was added to the AC; both still apply though they are similar in substance but different in form and purpose</b> | <b>MC was given specifically to Israel but its moral principles are still relevant to all believers under the AC</b> | <b>Like dispensationalists, MC was conditional but AC was not; MC was a temporary framework that prescribed terms of obedience for Israel in Law period</b> | <b>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</b> |

# 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

|                  | <b>THEONOMIC<br/>Bahnsen</b>                                                                                                                                                               | <b>REFORMED<br/>Van Gemeren</b>                                                                                                                                                                                      | <b>WEIGHTIER<br/>ISSUES<br/>Kaiser</b>                                                                                                                                                                                | <b>MODIFIED<br/>LUTHERAN<br/>Moo</b>                                                                                                                                                                                        | <b>DISPENSATIONAL<br/>Strickland</b>                                                                                                                                                                                                                                      |
|------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Strengths</b> | <ul style="list-style-type: none"> <li>• Continuity between the OT and NT upheld</li> <li>• Desires ethics to relate to all of life</li> <li>• Sees positive aspects of the law</li> </ul> | <ul style="list-style-type: none"> <li>• Continuity between the OT and NT upheld</li> <li>• Notes Mosaic law's foreshadowing of Christ</li> <li>• Sees a convicting role of the law today for unbelievers</li> </ul> | <ul style="list-style-type: none"> <li>• Biblical support for some law aspects (i.e., moral) being weightier than others (Matt. 23:23)</li> <li>• Holiness Code of Leviticus 18–19 stem from nature of God</li> </ul> | <ul style="list-style-type: none"> <li>• Accounts for new covenant emphases under the Law of Christ (Gal. 6:2)</li> <li>• Says OT laws repeated in the NT are applicable</li> <li>• Applies law principles today</li> </ul> | <ul style="list-style-type: none"> <li>• Biblical in that Mosaic law began at Sinai and ended with Christ's death as a temporary tutor (Gal. 3:19, 24-25)</li> <li>• Keeps Israel and church separate</li> <li>• Advocates continued guidance in law of Christ</li> </ul> |

# 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

|                         | <b>THEONOMIC<br/>Bahnsen</b>                                                                                                                                                                                                                                                                                                                                     | <b>REFORMED<br/>Van Gemeren</b>                                                                                                                                                                                                                                                                                                                    | <b>WEIGHTIER<br/>ISSUES<br/>Kaiser</b>                                                                                                                                                                                                                            | <b>MODIFIED<br/>LUTHERAN<br/>Moo</b>                                                                                                                                                                                                                                                                                         | <b>DISPENSATIONAL<br/>Strickland</b>                                                                                                                                                                                                                                                                                                                   |
|-------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Weak-<br/>nesses</b> | <ul style="list-style-type: none"> <li>• Dividing law as moral, civil &amp; ceremonial not biblical</li> <li>• Misguided to apply godly commands to unregenerate</li> <li>• All "law" need not be Mosaic (natural law and law of Christ also exist)</li> <li>• The NT never applies the OT to civil matters</li> <li>• Law condemned man (2 Cor. 3:9)</li> </ul> | <ul style="list-style-type: none"> <li>• Dividing law as moral, civil &amp; ceremonial not biblical</li> <li>• Using "law" in differing ways is inconsistent &amp; confusing</li> <li>• Requiring Sabbath for today contradicts Col. 2:16-17</li> <li>• Unclear if moral law became law of Christ</li> <li>• Merges Israel &amp; church</li> </ul> | <ul style="list-style-type: none"> <li>• Dividing law as moral, civil &amp; ceremonial not biblical</li> <li>• Arbitrary to pick and choose which parts of the law are required</li> <li>• Choice of Decalogue and Lev. 18-19 too narrow for moral law</li> </ul> | <ul style="list-style-type: none"> <li>• Seeks to teach the indivisibility of the law while upholding its moral content</li> <li>• Too extreme to claim that the law has absolutely no purpose today</li> <li>• Fails to see the gospel in the OT by demarcating Law and Gospel into distinct, discontinuous eras</li> </ul> | <ul style="list-style-type: none"> <li>• 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?</li> <li>• The law is not nullified but actually upheld</li> </ul> |

# **“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



**<sup>13</sup> 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”—  
<sup>14</sup> 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)

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

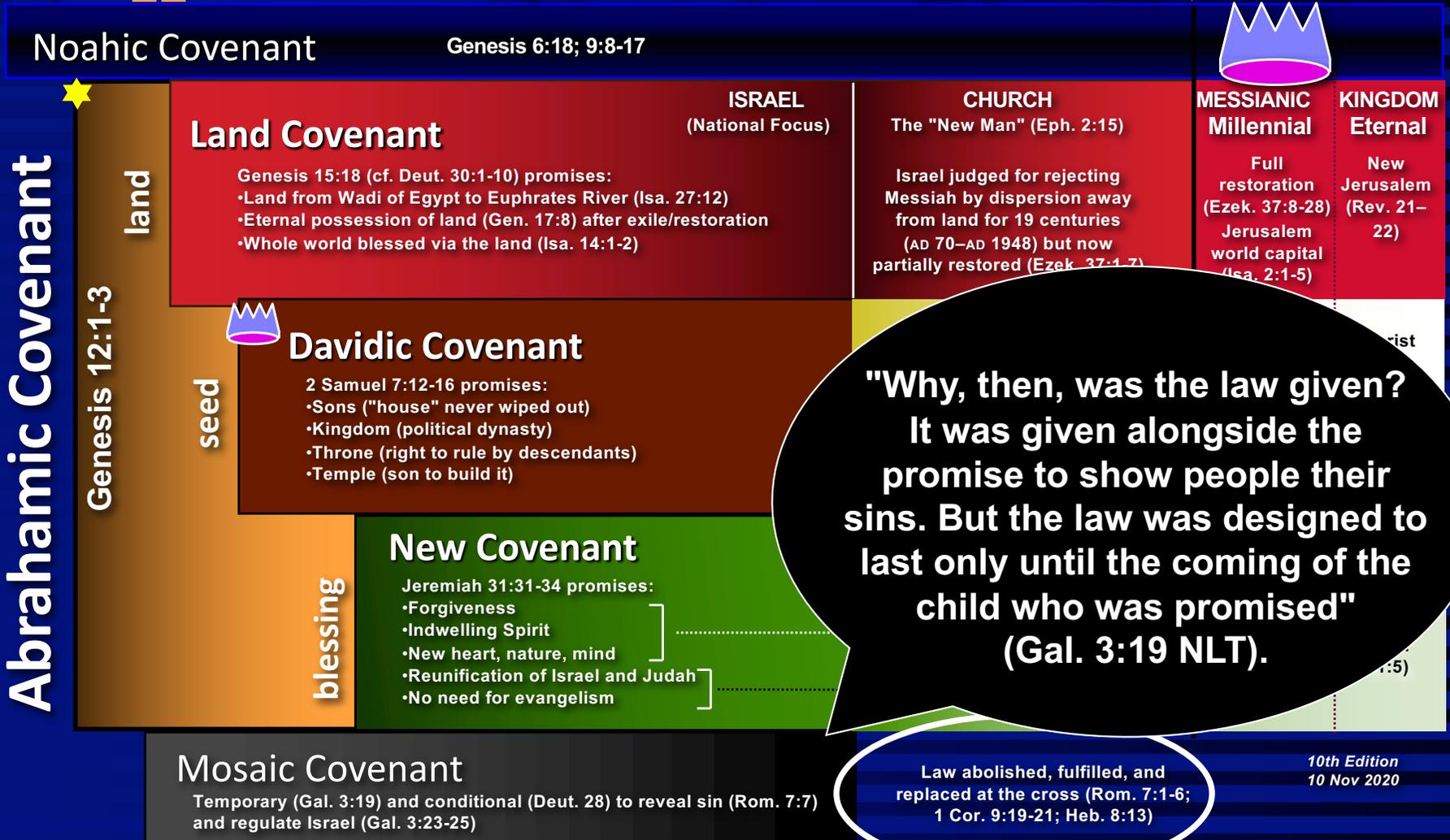
Israel rejects Messiah's offer of kingdom (Matt. 12:41-42; 23:37-39)

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)

Fall of Man (Gen. 3)



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.



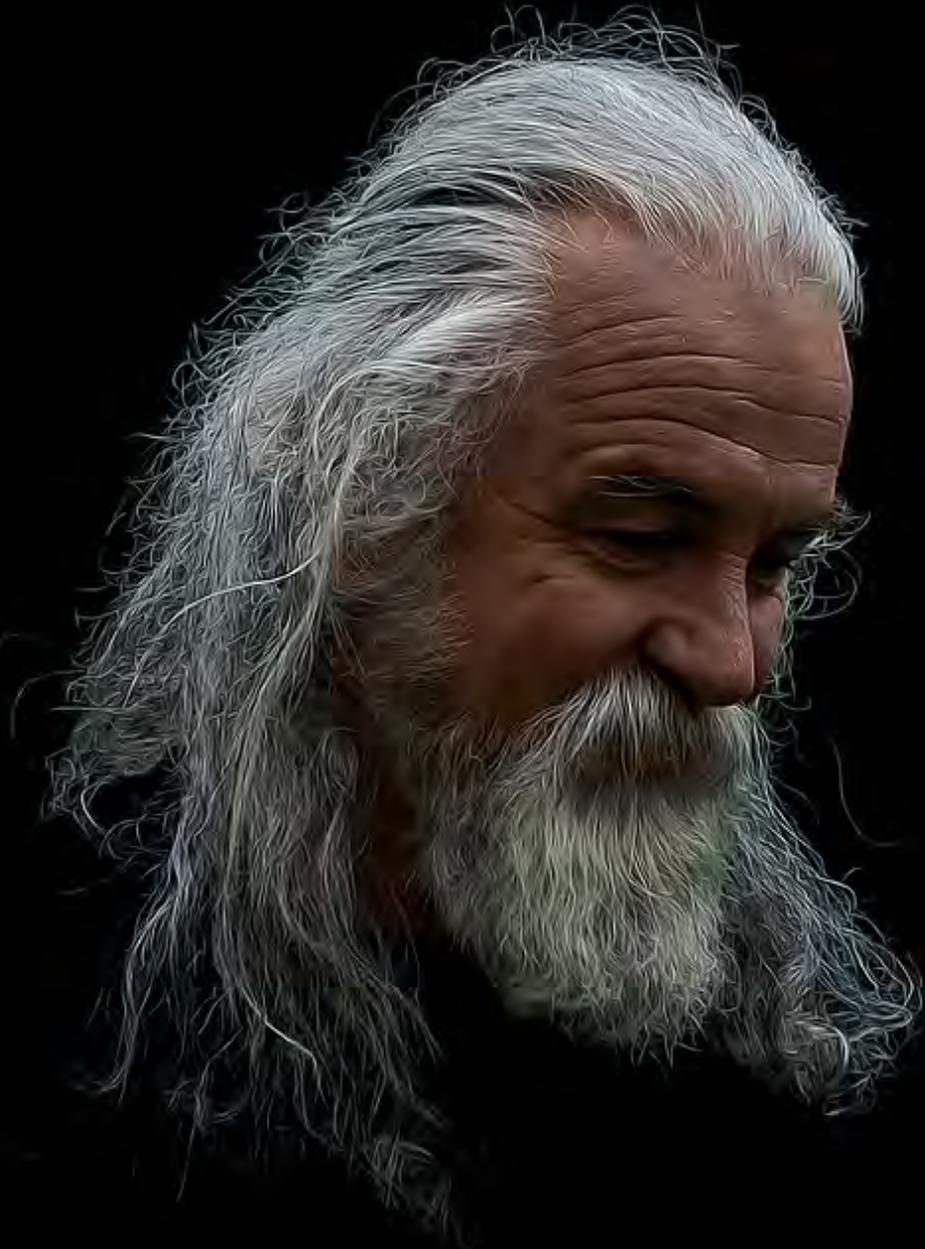
**"For you are all children of God through faith in Christ Jesus. <sup>27</sup>And all who have been united with Christ in baptism have put on Christ, like putting on new clothes."**

**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>                                          |
|----------------------------------------------------|----------------------------------------------------------------------|--------------------------------------------------------|
| <b><i>Recipient<br/>(Date &amp;<br/>Place)</i></b> | 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 |
| <b><i>Scripture</i></b>                            | Genesis 12:1-3 (but formalized into a covenant in Genesis 15)        | Exodus 20–31 is the heart of the covenant              |
| <b><i>Between<br/>God &amp;</i></b>                | A person (for a future nation)                                       | A nation                                               |
| <b><i>Scope</i></b>                                | Universal ("all peoples will be blessed through you")                | Only Israel received the Law (Deut. 4:8; Ps. 147:20)   |

# Contrasting Two Key Covenants

## Abrahamic

## Mosaic

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

# Contrasting Two Key Covenants

## Abrahamic

## Mosaic

### *Form*

Oral (no written stipulations)

Written on tablets of stone & Pentateuch

### *Emphasis*

Blessing over discipline/judgment (five "blessings" in Gen. 12:1-3)

Judgment/discipline over blessing (contrast Deut. 28:1-14 & 28:15-68)

### *Christ*

Ultimate seed (Gen. 12:3)

Typified in tabernacle (Heb. 8-10)

### *Sign*

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. <sup>3</sup>And 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 /<br/>Time Period</i>                      | <b>Malachi<br/>(close of OT)</b> | <b>Intertestamental<br/>Era</b>                   | <b>Advent of<br/>Christ</b>            |
|-----------------------------------------------------|----------------------------------|---------------------------------------------------|----------------------------------------|
| <i>Rulers Over<br/>Israel</i>                       | <b>Persia<br/>(208 yrs.)</b>     | <b>Greeks (188 yrs.)<br/>Hasmoneans (80 yrs.)</b> | <b>Rome<br/>(58 yrs.)</b>              |
| <i>Political<br/>Stability</i>                      | <b>Peace /<br/>autonomy</b>      | <b>Many wars<br/>(Dan. 11:1-35)</b>               | <b>Peace (but<br/>via Rome!)</b>       |
| <i>Expectation of<br/>Messiah &amp;<br/>Kingdom</i> | <b>Moderate</b>                  | <b>Increasing<br/>“Two Messiahs”</b>              | <b>High</b>                            |
| <i>Language in<br/>Palestine</i>                    | <b>Hebrew /<br/>Aramaic</b>      | <b>Greek<br/>(Septuagint)</b>                     | <b>Aramaic /<br/>Greek /<br/>Latin</b> |

# The Intertestamental Era (425 BC—5 BC)

10

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

# The Intertestamental Era (425 BC—5 BC)

10

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

## *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, to redeem  
receive the full rights of sons.”**

■ **Transportationally**



**No longer slaves**

**Infant**

**Grown Son**

**Under guardian  
(Law)**

**Enjoys son-with-father  
relationship (redeemed)**

**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**

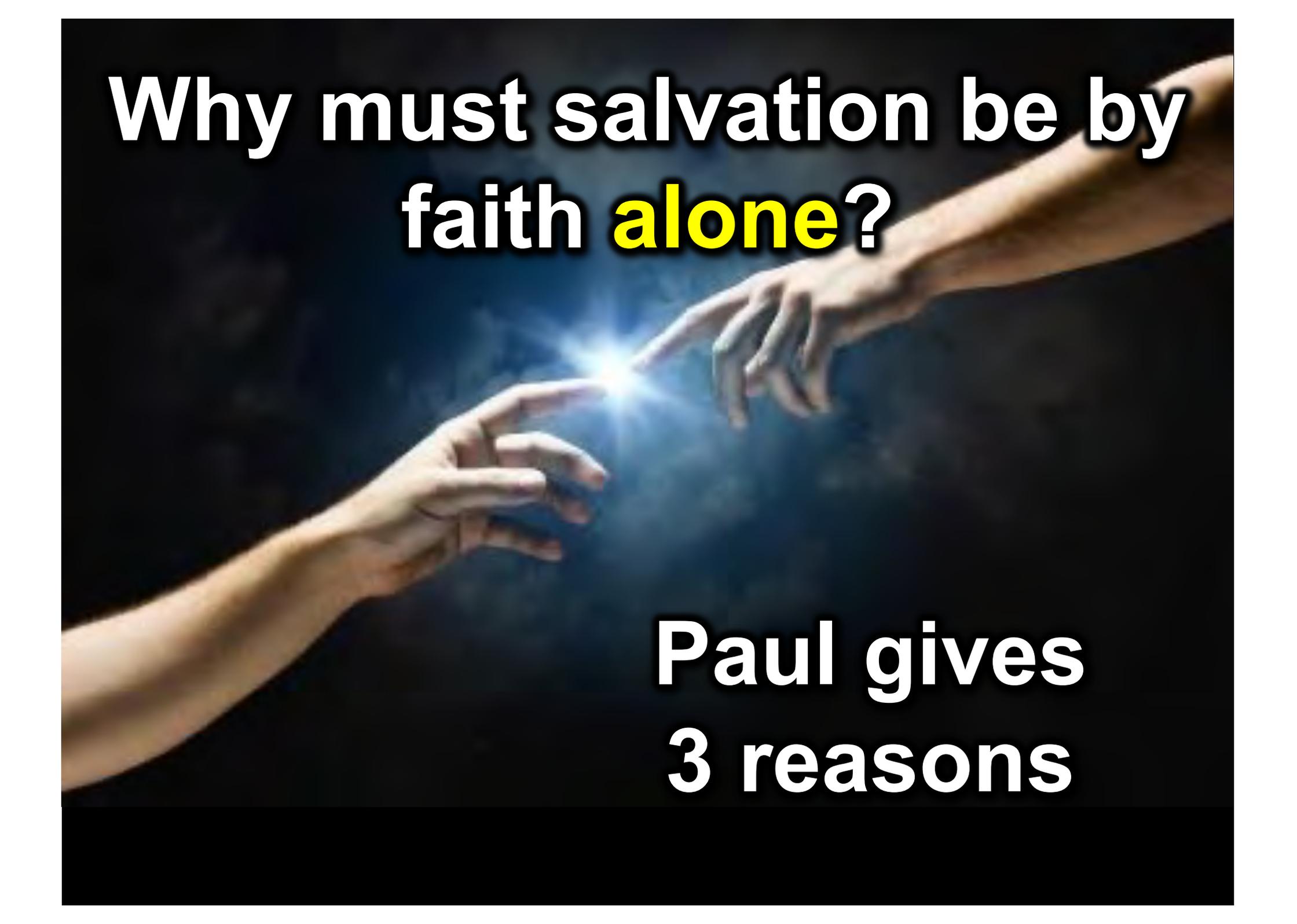
**Ceremonial  
vs. True  
Religion  
(Gal. 4:1-7)**

**Paul A. Pomerville,  
*Galatians &  
Romans* (Brussels:  
ICI, 1976), 95**

# Covenant Contrasts in Galatians 4:21-31

174a

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

The background of the slide features a close-up of two hands, one from the left and one from the right, reaching towards each other. Their index fingers are just inches apart, and a bright, glowing blue and white spark of light is visible between them, suggesting a divine spark or a moment of inspiration. The background is dark, making the hands and the light stand out.

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

**Paul gives  
3 reasons**

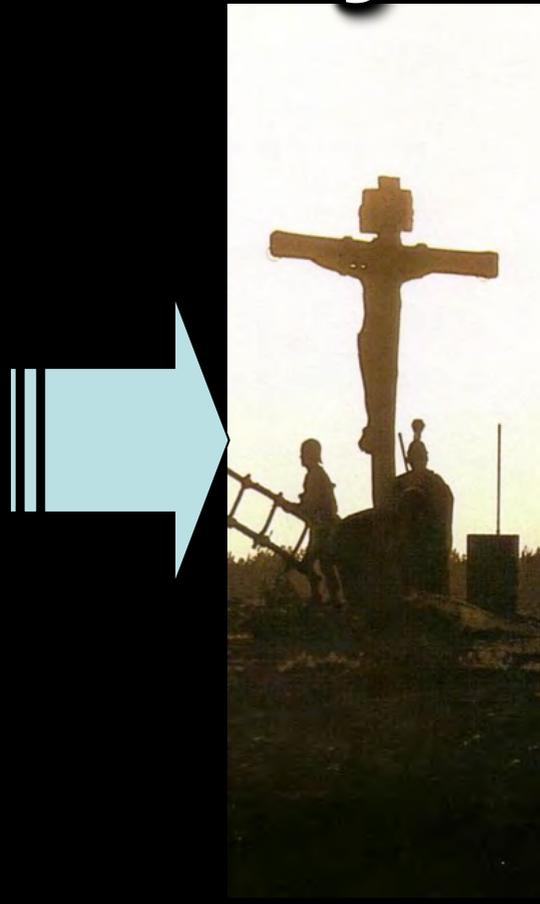
I. Jesus called **Paul** to teach salvation by faith (Gal 1–2).



**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?



# Justification by Faith

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

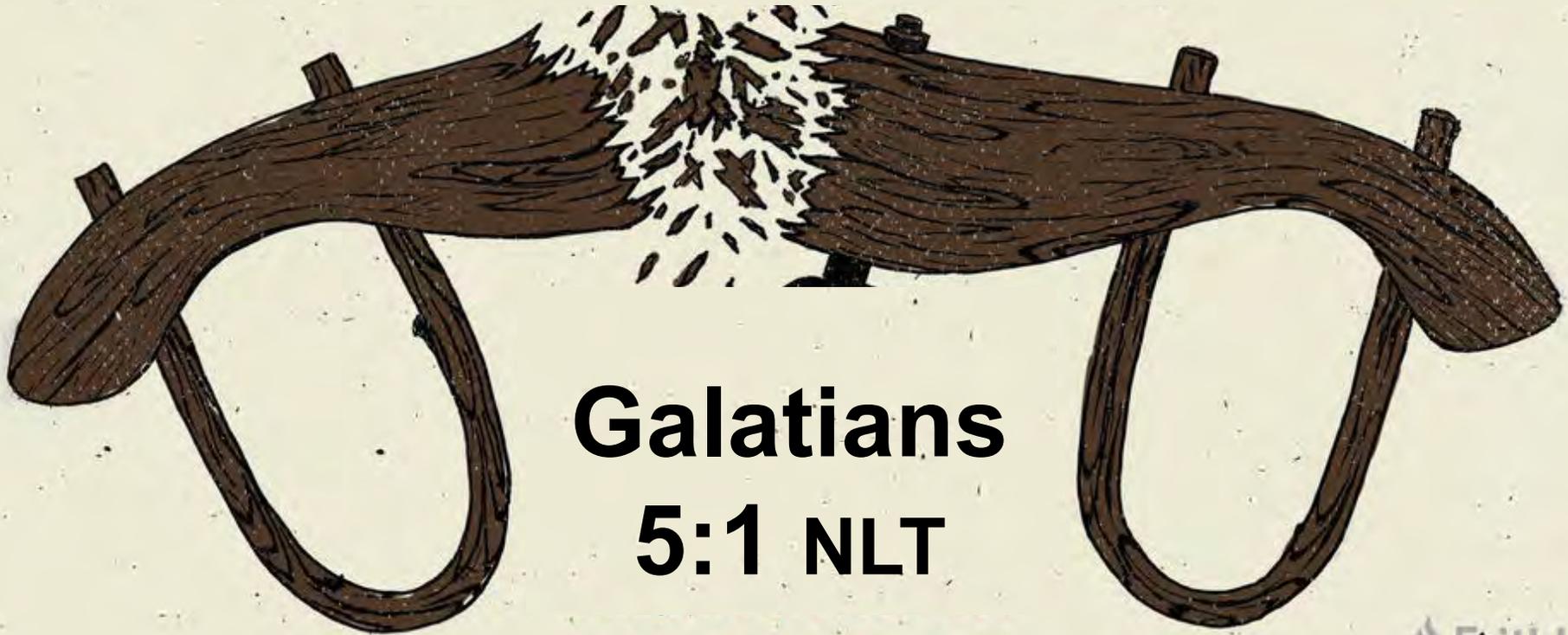
III. Salvation by faith alone changes us **inside** (Gal 5–6).



# 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

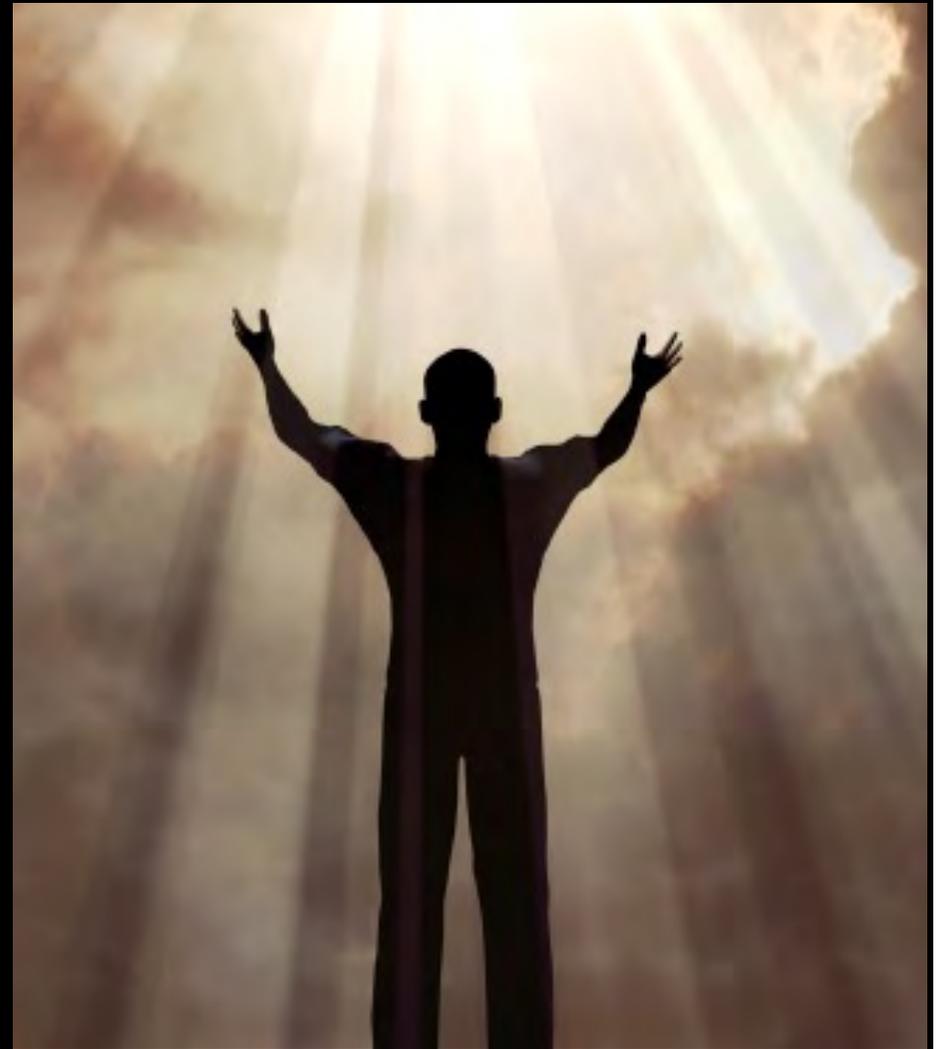
**No more a license to sin than electricity is a license to electrocute yourself.**

**"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



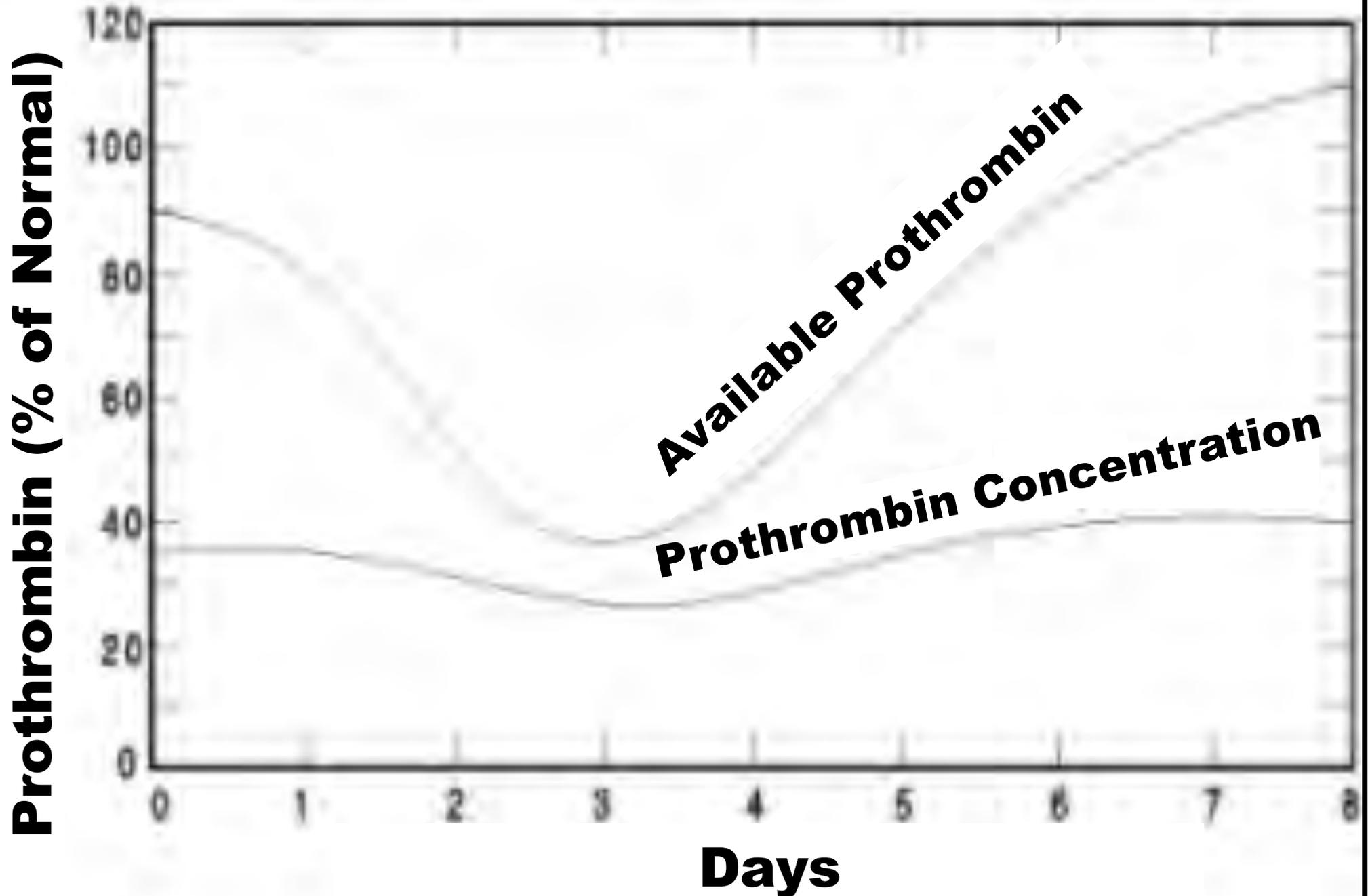
**"So Christ has truly set us free. Now make sure that you stay free, and don't get tied up again in slavery to the law" (Gal. 5:1 NLT).**

**"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. <sup>3</sup>I'll say it again. If you are trying to find favor with God by being circumcised, you must obey every regulation in the whole law of Moses. <sup>4</sup>For 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

xxiv

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



|                                    |                                             |
|------------------------------------|---------------------------------------------|
| <b>Plural: many</b>                | <b>Singular: one (love)</b>                 |
| <b>Often misused in the church</b> | <b>Rarely misused in the church</b>         |
| <b>No believer possesses all</b>   | <b>Every believer should strive for all</b> |
| <b>Will cease (temporary)</b>      | <b>Will last (permanent)</b>                |

**Gifts versus Fruit of the Spirit**

# *The Fruit of the Spirit*



*Joy*

*Self-Control*      *Peace*

*Gentleness*      *Love*      *Patience*

*Faithfulness*      *Kindness*

*Goodness*

# The Fruit of the Spirit

**Principles of  
Conduct**

**Inner Life**

Self-Control

Joy

Peace

Gentleness

Love

Patience

Faithfulness

Kindness

Goodness

**Social  
Relationships**

*Galatians 5:22-23*



# The Fruit of the Spirit

Joy

**Feelings**

Peace

Self-Control

**Behavior**

Gentleness

Love

Patience

**Attitudes**

Faithfulness

Kindness

**Character**

Goodness

Galatians 5:22-23

# The Fruit of the Spirit

Strength

Joy

Security

Peace

Self-Control

Victory

Gentleness

Patience

Humility

Endurance

Faithfulness

Kindness

Confidence

Conduct

Goodness

Character

Galatians 5:22-23

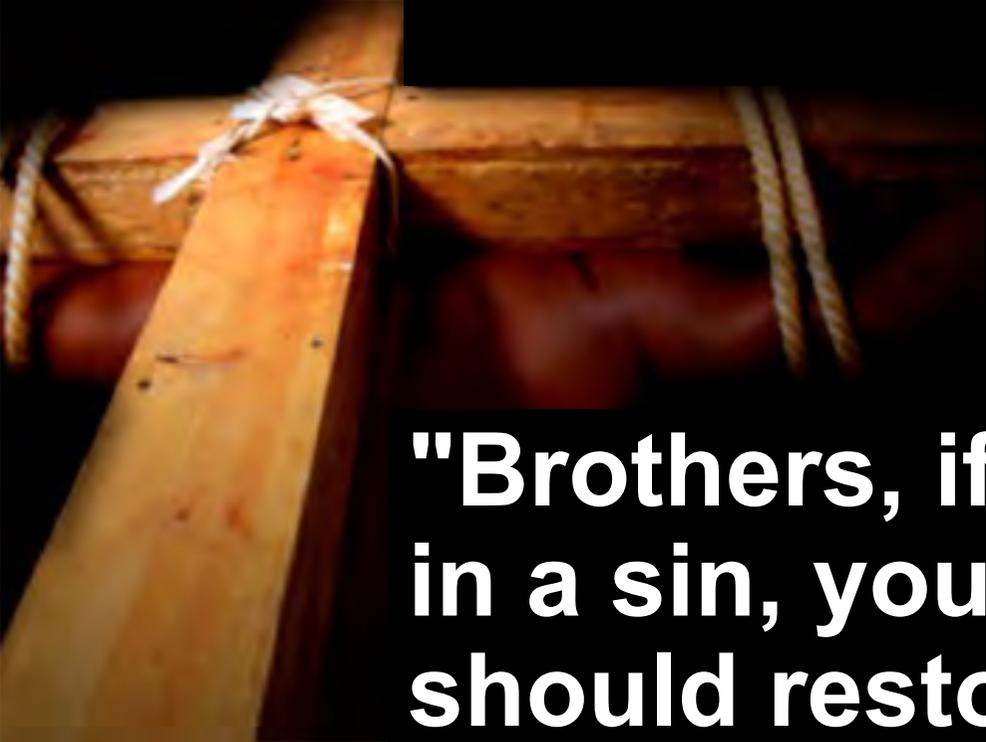


*Are **you** surrendered to Christ?*



# 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**





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!*

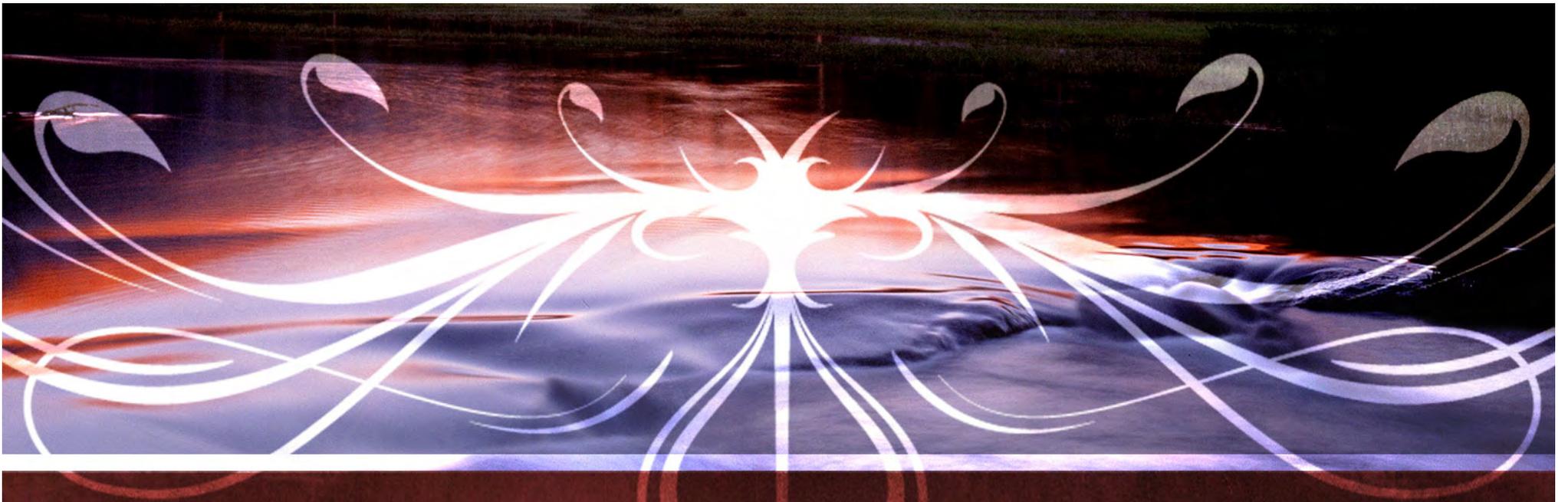




GALATIANS 6:8

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:**

Ἴδετε πηλίκοις ὑμῖν  
γράμμασιν ἔγραψα τῇ  
ἐμῇ χειρὶ.

**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 στοιχήσουσιν,  
εἰρήνη ἐπ' αὐτούς 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.**

A background image showing two hands reaching towards each other from the left and right sides. The hands are positioned just inches apart, and a bright, glowing blue and white light emanates from the space between their fingertips, creating a sense of divine spark or connection. The background is dark and slightly textured.

**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).

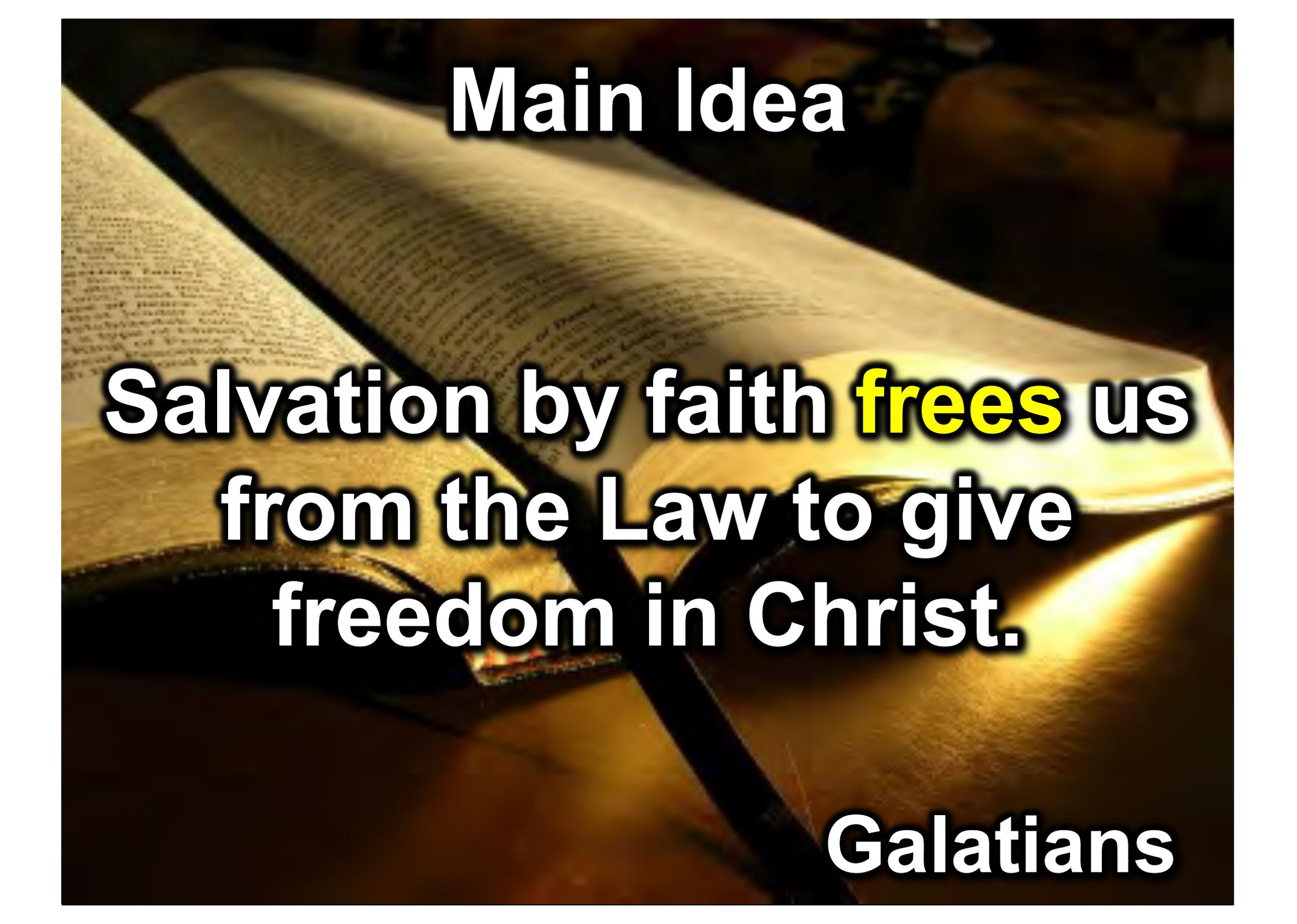
## The Centrality of the Cross



**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.



# Invited to Church...





# TRUE JESUS CHURCH, ADAM ROAD <sup>200</sup>



# Identification with TJC

**WHAT DOES THE TRUE JESUS CHURCH BELIEVE?**

+

Baptism in TJC (Head Bowed)

+

Footwashing by TJC Minister

+

Communion (Transubstantiation)

+

Reception of the Holy Spirit

+

Speaking in Tongues

+

(Faith in Christ? No!)

=

Salvation ! ? ! ?



*the Lonely road of Life*

*Without you...*

# 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?**

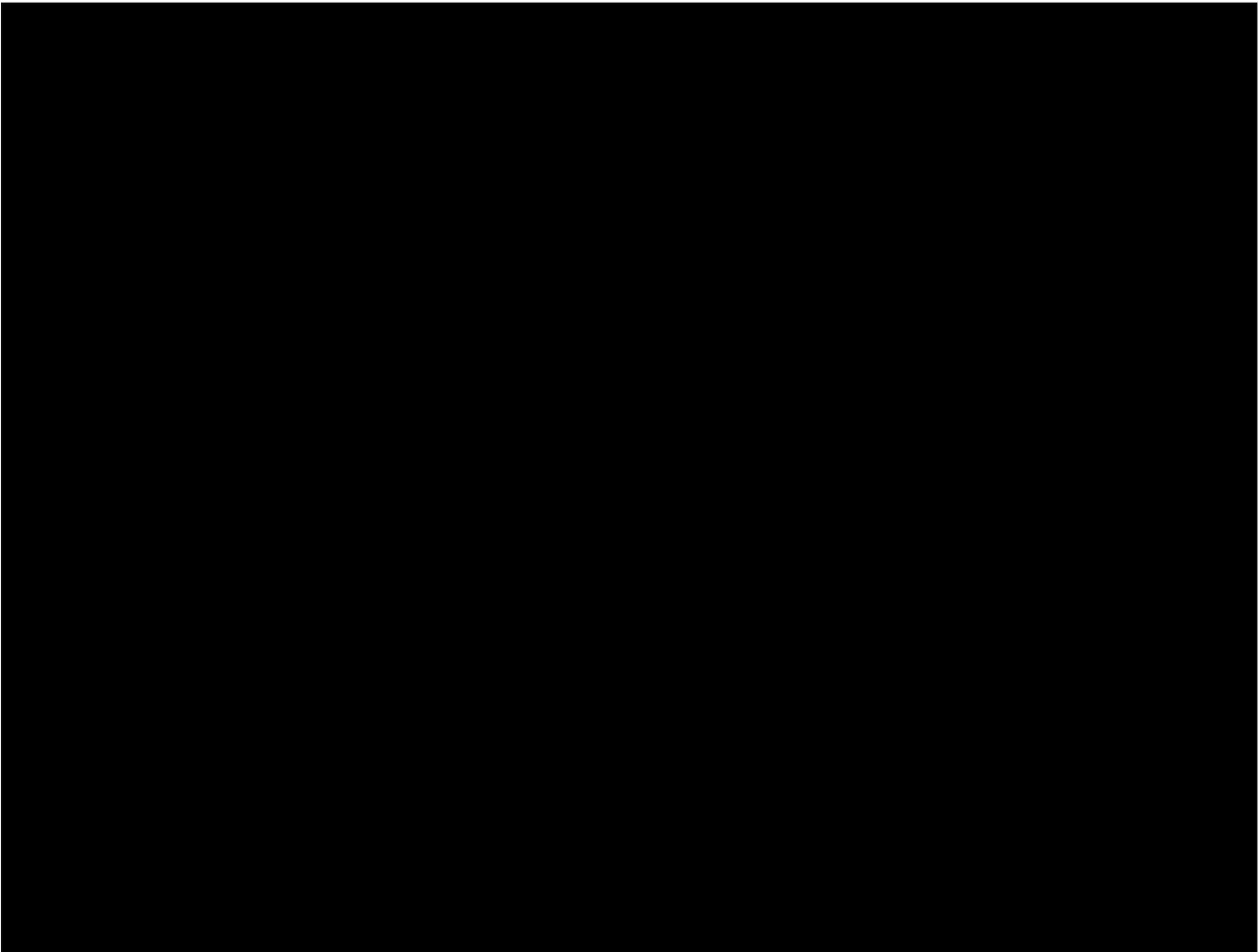
PRIDE

# 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. <sup>22</sup> 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**

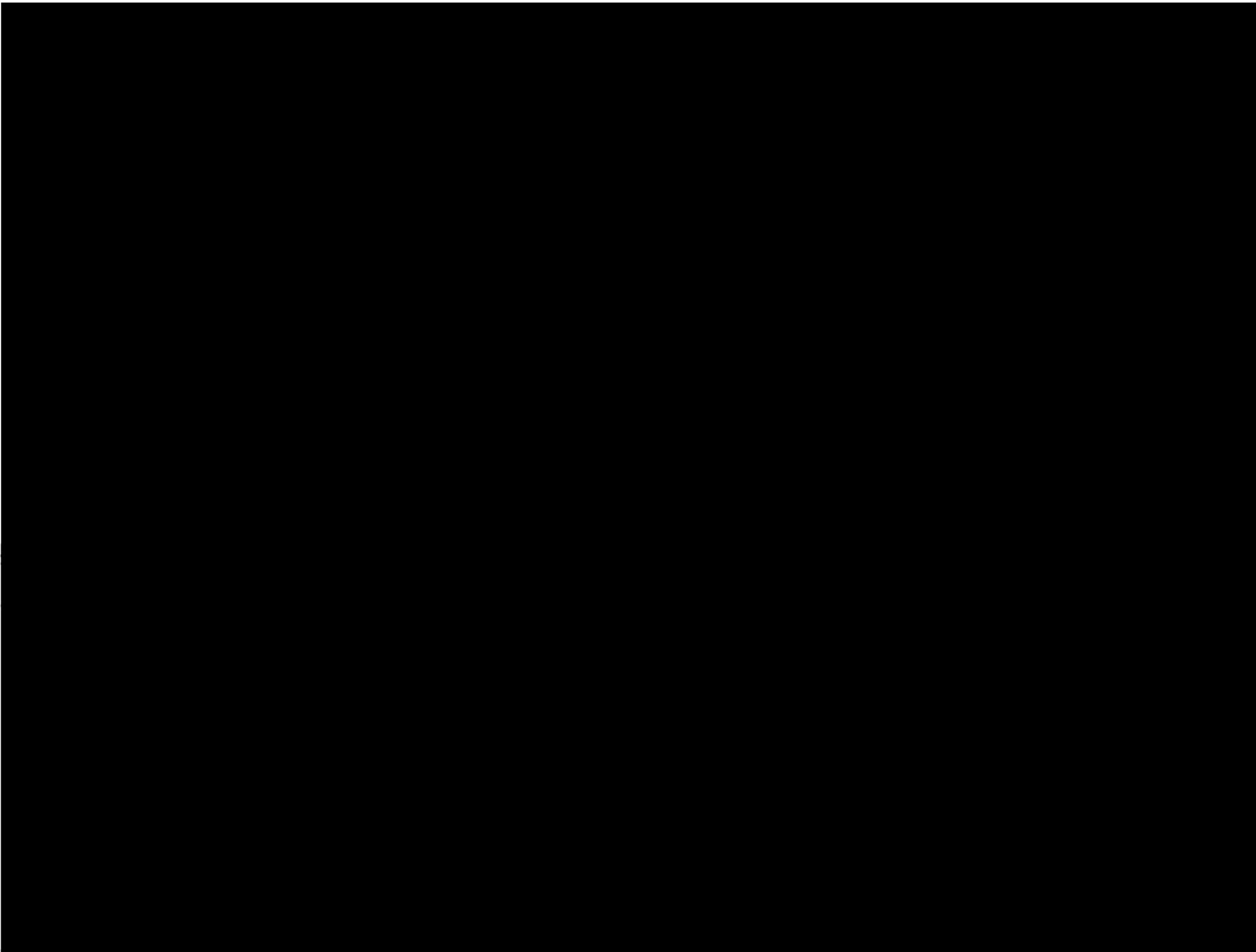
**Free:  
internal authority  
of the Spirit of God**

**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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