HAT THE



BUBLE IS ABOUT

The book of Galatians PART 2

THE EPISTLE OF PAUL TO THE GALATIANS

ostle (not from men nor bacts 2:24 n, but a through Jesus 1:4 c [Matt. 20:28] d Heb. 1:1 a Acts 9:6 d all the brethren who 1:6 e [Rom. Contacts at Jerusalem 18Then after three years y I we rusalem to see 3 Peter, and rema him fifteen days. 19But zI saw n Falatia: 8:28]; Gal. other apostles excent alan 1:15; 5:8

ce from God al

1:7 f2 Cor. 11:4 012

brother, 20/Norman I Write to

Paul's 'Short Romans' The Magna Carta of Spiritual Freedom

Paul's Epistle to the Galatians became the manifesto of freedom and revival of Biblical truth during the Protestant Reformation.

It is a majestic statement and defense of justification by faith alone and its glorious defense of spiritual liberty against any form of legalism.

Legalists hate Galatians!



The Gospel according to Paul

- ¹ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
- ² By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
- ³ For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
- ⁴ And that he was buried, and that he rose again the third day according to the scriptures:

The "good news" of the Bible

"Christ **died** for our sins

according to the scriptures;

And that He was buried;

and that He rose again the third day

according to the scriptures."

(1 Corinthians 15:3-4)

The "good news" of the Bible

"Christ **died** for our sins

according to the scriptures;

And that He was buried;

and that He rose again the third day

according to the scriptures."

(1 Corinthians 15:3-4)

Per the Bible Salvation is a matter of

Martin Luther's insight

Martin Luther's entire life was changed by the impact on him of a single verse in an obscure Old Testament book - Habakkuk:



(Habakkuk 2:4)

The three tenses of "salvation"

The just

past tense

Justification

salvation.

Have been

saved! ...from the

penalty of sin

Ephesians 2:8-9

shall live



Sanctification

salvation.

Am being

saved! ...from the **power** of sin

Romans 6 (e.g. 6:2, 6:14)

by faith.



Glorification

salvation.

Will be

saved! ...from the

presence of sin

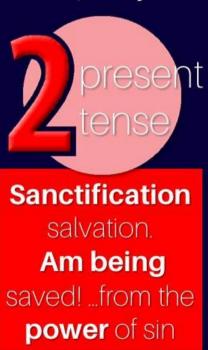
Romans 8:23; 1 John 3:2

The problem with "salvation"

The root problem is a lack of precision in definition. Salvation has three tenses, not just one:



Ephesians 2:8-9



Romans 6 (e.g. 6:2, 6:14)



Romans 8:23; 1 John 3:2

The three tenses of "salvation"

Justification: I have been saved from the penalty of sin.

For by grace are you saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. Ephesians 2:8-9

Sanctification: I am being saved: from the power of sin.

- Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? (Romans 6:1b-2)
- For sin shall not have dominion over you, for you are not under law but under grace. (Romans 6:14)

Glorification: I will be saved from the presence of sin.

- Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. (Romans 8:32)
- Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. (1 John 3:2)

Definitions of "salvation"



To (legally) declare (render) righteous.



Sanctify To be set apart.

To be honoured with resurrection and a body like Christ's.



The paradigm of "salvation"

Past tense: I have been saved.

Separation from the *penalty* of sin

Justification

Present tense: I am being saved.

Separation from the *power* of sin

Sanctification

Future tense: I will be saved.

Separation from the *presence* of sin

Glorification

"As it is written, There is none righteous, no, not one... For all have sinned, and come short of the glory of God...."

(Romans 3:10, 23 NIV)

Deware if

your Bible version says,
"The righteous" instead
of "The just".

Strong's G1342, δίκαιος, dikaios

Righteous

MORAL condition

- upright, virtuous, keeping the commands of God
 - of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined
 - innocent, faultless, guiltless
 - used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life (only Christ truly)

Strong's G1342, δίκαιος, dikaios

Righteous

MORAL condition

- upright, virtuous, keeping the commands of God
 - of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined
 - innocent, faultless, guiltless
 - used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life (only Christ truly)

Just (justified) LEGAL condition

Pronounced (declared) acceptable to God by faith.

Habakkuk 2.4

The New Testament Trilogy on Habakkuk 2:4 "The just shall live by faith."



Paul's wonderful book of Galatians

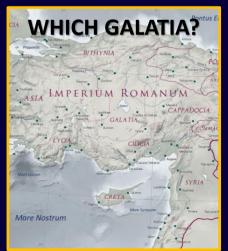
 Paul had an epiphany when studying Habakkuk written some 650 years earlier, and his Epistle to the Galatians declares the truth of salvation by grace alone. The result of such a salvation is a life of increasing freedom from sin through submission to Christ.

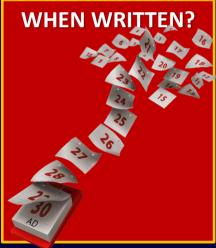
- Called "The Charter of Christian Liberty," Galatians sets out Paul's doctrine of justification by faith alone.
- 1,500 years after Paul, a similar epiphany sparked in certain Catholic priests and birthed the Protestant Reformation. Paul's Epistle to the Galatians made a lasting impression; few books "have done so much to shape the history of the Western world."*

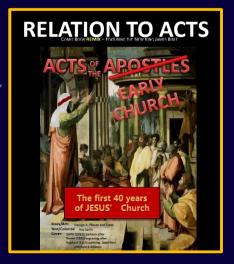


Is there a problem?

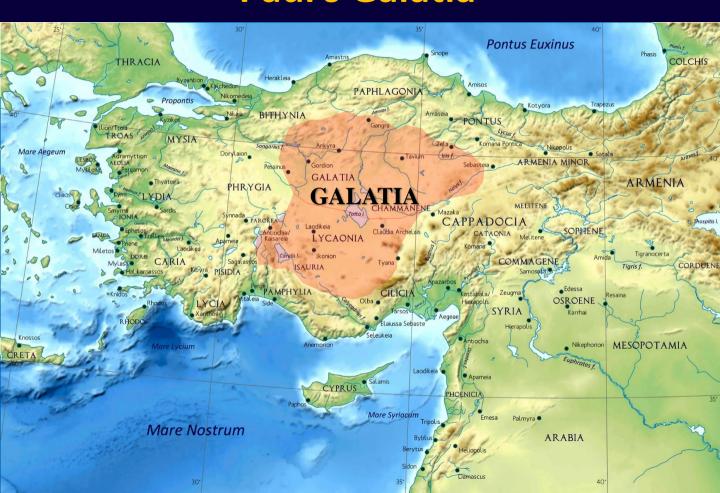
- The text of Galatians has been extensively studied and reflected upon throughout church history, and few seriously question Paul's authorship. In fact, Galatians is the standard by which Pauline documents are judged.
- But many modern scholars have questioned the epistle's destination, date, and relation to the book of Acts.

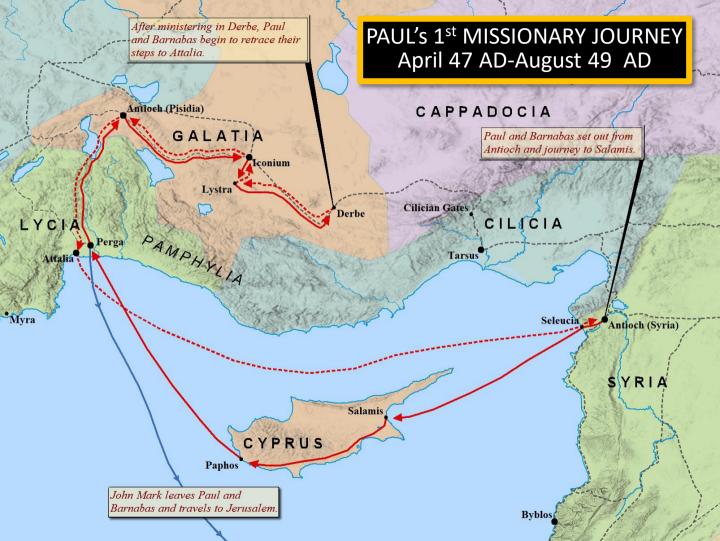






Paul's Galatia

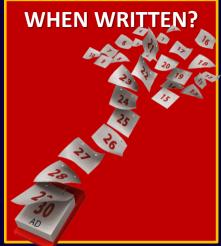


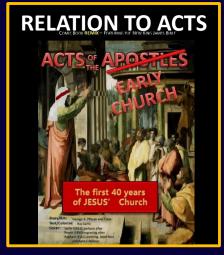


Council of Jerusalem









It doesn't matter as they was only one Galatia at the time.

He wrote to people he knew in the southern cities he had visited.

The letter was written during or after the Council in Jerusalem 49-50 AD and before he departed on the 2nd journey in April 50 AD; thus, 49-50 AD.

The letter was written after Acts 13-14 (First journey) and during or after Acts 15 (Council of Jerusalem). This places it at 49-50 AD

So what was the problem?

- Some Jews tried to mix the simple message of grace with the Mosaic Law. They were making inroads in Galatia.
 - Later called "judaize" (a misunderstood term c. 1575-85 that means "to bring into conformity with Judaism."
 - A more appropriate verb might be "legalism," attempting to add any requirements to God's grace for "salvation."
- "Judaizers" tried to entice Gentile believers into the Jewish system. They taught that a person was saved by faith <u>AND</u> by keeping the Law by following Jewish laws and customs.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Ephesians 2:8-9)

We are **not** saved by **making promises** to God. We **are** saved by **believing** His promises.

The Battle Against Legalism

False teaching substitutes Law for Grace.

Grace = God's answer to man's pride. The heart of Christianity is God's free grace in Jesus Christ. Legalism always seems to take the heart out of Christianity. The law does the honourable work of showing us our sin, but it can't save us from sin.

	•				<u>.</u>	
	Ina	O t		lati	ıan	C
		Ul	U al			

Chapters 1-2	Chapters 3-4	Chapters 5-6
Personal	Doctrinal	Practical
The Authenticity of the Gospel Genuine as to its origin Galatians 1 Genuine as to its nature Galatians 2	The Superiority Of the Gospel The new relation it effects Galatians 3 The privileges it releases Galatians 4	The True Liberty Of the Gospel Love-service ends Lawbondage Galatians 5:1-15 Spirit ends flesh-bondage Galatians 5:16-6:18
= = = = = = = = = = = = = = = = = = = =		
Defence of the Gospel	Freedom from legalism	Freedom to love and serve

The AUTHENTICITY of the Gospel

Chapter 1 – Genuine as to its origin Chapter 2 – Genuine as to its nature

Galatians 1 - Summary

• Paul wrote to the churches of Galatia because some men claiming to be teachers introduced erroneous teaching to steer the people away from the Scripture back to Jewish legalism. These false teachers wanted to discredit Paul's word in order to uplift their own.

 Paul was disappointed in how easily the false teachers seemed able to sway people away from the Scripture. It is the duty of an obedient servant to please God and not man.

If anyone preaches **any other gospel** to you than what you have received,

LET HIM BE ACCURSED.

Paul defended his gospel by saying that its words were given to him by the Lord and not by man. He had been a major persecutor of the church but God in His grace had saved his soul by directly calling him to preach the Scripture to the Gentiles.

After his conversion Paul did not consult with man, but travelled to Arabia. After three years he travelled Jerusalem and saw Peter and James the brother of Christ, but only stayed for 15 days. Paul then returned to his ministry in Syria and Cilicia. Although personally unknown to the churches of Judea, they heard of his conversion and were edified.

Galatians 2

Defending the Gospel

Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me.



Galatians 2

Defending the Gospel

- Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me.
- And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain.



- Yet not even Titus who was with me, being a Greek, was compelled to be circumcised.
- Titus was a companion and disciple whom Paul mentions in Galatians, 2 Cor, 2 Tim and Titus.
- Titus is not mentioned in Acts.
- Luke acquired much information about Paul's activities before he met Paul from Titus. [A. Souter]
- Paul called him "my partner and co-worker." [2 Cor. 8:23]
- Titus remained in Crete to oversee the church there.



Titus, brother of Luke*
Litmus test of grace vs. law

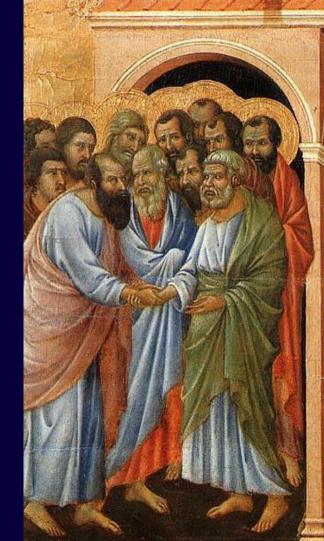
^{*} Per early tradition supported by Ramsay, Souter, Roberton, Braclay, Uttley, etc. (2 Cor 8:18)

- And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage),
 to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.
- But from those who seemed to be something—whatever they were, it makes no difference to me; God shows personal favoritism to no man—for those who seemed to be something added nothing to me.



But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter 8 (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),

and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.



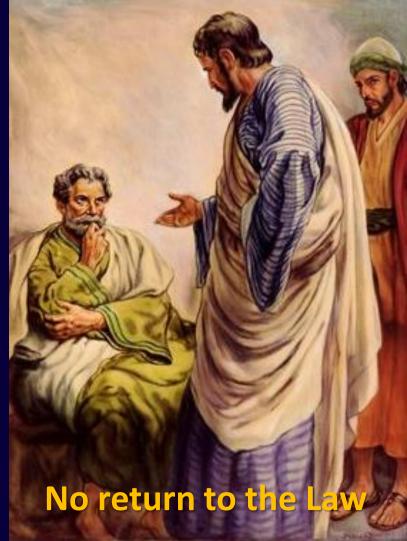
¹⁰ They desired only that we should remember the poor, the very thing which I also was eager to do.



"Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood."

They desired only that we should remember the poor, the very thing which I also was eager to do.

¹¹ Now when Peter had come to Antioch. I withstood him to his face, because he was to be blamed; 12 for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.



11 Now when Peter had come to Antioch. I withstood him to his face, because he was to be blamed; 12 for before certain men cam Book of Jubilees James with Lesser Genesis

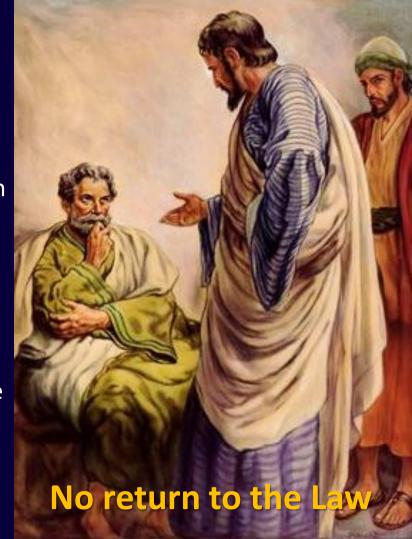
The Book of Jubilees (also called Lesser Genesis), written in the 2nd century B.C. was an ancient writing claiming to be revelation to Moses regarding the division of the days, weeks, months, and Jubilees of the Law. It was never considered for the Canon, but was known to early Christian writers. It specified things like:

"Separate yourself from the gentiles, and do not eat with them, and do not perform deeds like theirs.

And do not become associates of theirs."

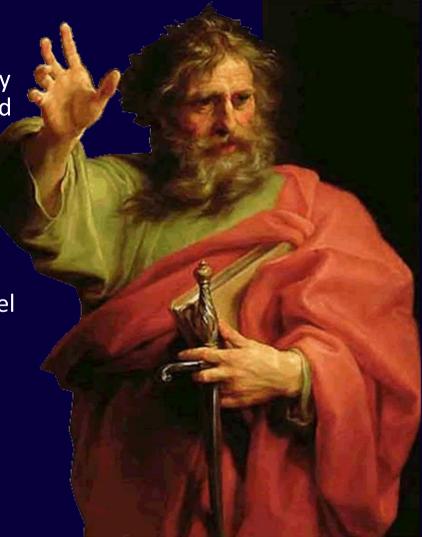
No return to the Law

- ¹¹ Now when Peter had come to Antioch. I withstood him to his face, because he was to be blamed; 12 for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.
- And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.



No Return to the Law

¹⁴ But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?



14 But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?

We who are Jews by nature, and not sinners of the Gentiles, ¹⁶ knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

¹⁷ "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not!



- "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! ¹⁸ For if I build again those things which I destroyed, I make myself a transgressor.
- ¹⁹ For I through the law died to the law that I might live to God.



CRUCIFIED WITH CHRIST;

IT IS NO LONGER I WHO LIVE, BUT CHRIST LIVES IN ME;

AND THE LIFE WHICH I NOW LIVE IN THE FLESH I LIVE BY FAITH IN THE SON OF GOD, WHO LOVED ME & GAVE HIMSELF FOR ME.

FOR ME.

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."

law

grace

The Law is perfect: Which is why imperfect men cannot keep it. The Law is holy: Which is why sinners are condemned by it. The Law is just: Therefore cannot show mercy to the guilty.

The Law prohibits; Grace invites and gives.

The Law condemns the sinner; Grace redeems the sinner.

The Law reveals sin; Grace atones for sin.

Law brings the knowledge of sin; *Grace, redemption from sin*. The Law was given by Moses; *Grace and truth came by Christ*. The Law demands obedience; *Grace gives power to obey*.

law

grace

The Law says do and do not; *Grace says "It is done."*The Law says, Continue to be holy; *Grace says, It is finished.*The Law curses; *Grace blesses.*

The Law slays the sinner; *Grace makes the sinner alive*. The Law shuts every mouth before God;

Grace opens every mouth to praise God.

The Law condemns the best man; Grace saves the worst man.

The Law says, pay what you owe; *Grace says, I forgive you*. The Law says "The wages of sin is death";

Grace says, "The gift of God is eternal life." The Law says, "Sin and die"; Grace says, Believe and live.



The Law was done away in Christ; Grace abides forever.

The Law puts us under bondage; Grace sets us free. (Rom 12:1).

"I do not set aside the grace of God; for if righteousness *comes* through the law, then Christ died for nothing!"

Paul's credentials are on the table!

- 1. He is no seeker after popularity (verse 1:10)
- 2. His revelation was from Christ (verses 1:11,12)
- 3. His zeal forsaken for something better (verses 1:13,14)
- 4. He preached grace before he met with any other Apostles (verses 1:15-24)
- 5. Later, they added nothing (verse 2:1-6)
- 6. They recognized his apostleship (verses 2:7-10)
- Peter yielded when rebuked by Paul (verses 2:11-21)

The SUPERIORITY of the Gospel

Chapter 3 - The new relation it effects Chapter 4 - The privileges it releases

Salvation is by grace, through faith, apart from the works of the Law.

- 1. The Personal Argument (Gal 3:1-5)
- 2. The **Scriptural** Argument (Gal 3:6-14)
- 3. The Logical Argument (Gal 3:15-29)
- 4. The **Dispensational** Argument (Gal 4:1-11)
- 5. The Sentimental Argument (Gal 4:12-18)
- 6. The Allegorical Argument (Gal 4:19-31)

Galatians 3

Justification by Faith

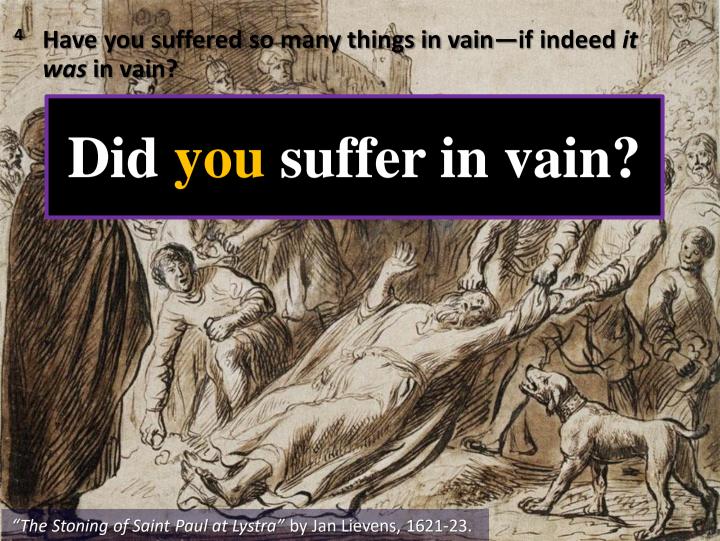
O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?



Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?

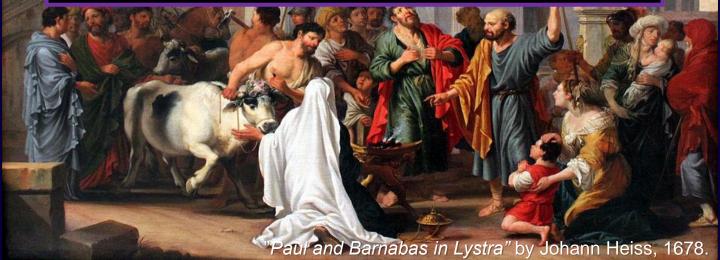
How will you then be sanctified?

HOW FOOLISH CAN YOU BE? After starting your Christian lives in the Spirit, WHY ARE YOU NOW TRYING TO BECOME PERFECT BY YOUR OWN HUMAN EFFORT?



Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?

On what basis did God perform His miracles?



Salvation is by grace, through faith, apart from the works of the Law.

1. The Personal Argument (Gal 3:1-5)

2.

3.

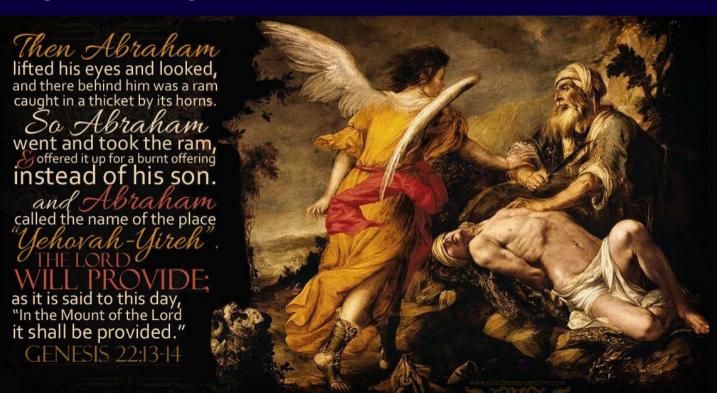
4.

5.

This concludes Paul's personal argument to the Galatians where he reminds them what they once knew!

6.

- just as Abraham "believed God, and it was accounted to him for righteousness."
- Therefore know that only those who are of faith are sons [children, KJV] of Abraham.



- And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."
- ⁹ So then those who *are* of faith are blessed with believing Abraham.

"Genesis 12:1 Now the LORD had said to Abram:

"Get out of your country,
From your family
And from your father's house,
To a land that I will show you.

I will make you a great nation;

I will bless you And make your name great; And you shall be a blessing.

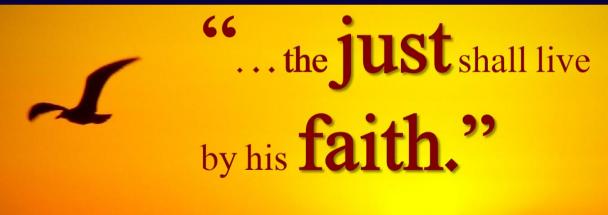
I will bless those who bless you,

And I will curse him who curses you;

And in you all the families of the earth shall be blessed

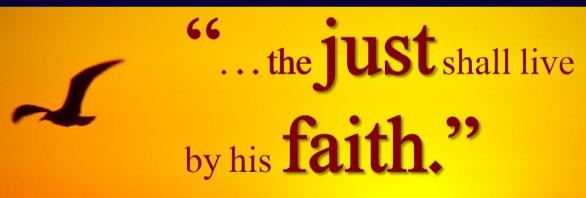
The Law Brings a Curse

- ¹⁰ For as many as are of the works of the law are under the curse; for it is written, "Cursed *is* everyone who does not continue in all things which are written in the book of the law, to do them."
- But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."



The Law Brings a Curse

- ¹⁰ For as many as are of the works of the law are under the curse; for it is written, "Cursed *is* everyone who does not continue in all things which are written in the book of the law, to do them."
- But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."



12 Yet the law is not of faith, but "the man who does them shall live by them."

¹³ Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed *is* everyone who hangs on a tree"),

Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree").

Galatians 3:13

13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), 14 that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Jesus became a curse for us:

- 1. that the blessing of
 Abraham might come upon
 the Gentiles in Christ, and
- 2. that all who believe might receive the promise of the Spirit through faith.

Salvation is by grace, through faith, apart from the works of the Law.

- 1. The Personal Argument (Gal 3:1-5)
- 2. The Scriptural Argument (Gal 3:6-14)

3.

4.

5.

6.

This concludes Paul's
Scriptural argument to the
Galatians using the Law to
refute the Law!