



WHAT THE
BIBLE
Is ABOUT

2020
3
SESSION

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BIBLE
Is ABOUT

The book of
Galatians PART 3

THE EPISTLE OF PAUL TO THE GALATIANS

ostle (not from men nor
n, but ^a through Jesus
e Father ^b who raised Him
d all the brethren who

Galatia:

ce from God the F
Christ

1:1 ^a Acts 9:6
^b Acts 2:24

1:4 ^c [Matt.
20:28] ^d Heb.
2:5

1:6 ^e [Rom.
8:28]; Gal.
1:15; 5:8

1:7 ^f 2 Cor.
11:4 ^g Act

Contacts at Jerusalem

18 Then after three years ^y I we
rusalem to see ³ Peter, and rema
him fifteen days. 19 But ^z I saw n
other apostles except ^a Jam
brother. 20 (Now con
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)

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P e r t h e B i b l e

Salvation

i s a m a t t e r o f

FAITH

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:

"The **just**
shall **live**
by **faith**."

(Habakkuk 2:4)

<http://www.lineagejourney.com/episodes/episode-19-martin-luther-the-just-shall-live-by-faith/>

Definitions of “salvation”

1 Justify

To (legally) declare (render) righteous.

2 Sanctify

To be set apart.

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

3 Glorify

The three tenses of “salvation”

The just

shall live

by faith.

1 past
tense

Justification

salvation.

Have been

saved! ...from the
penalty of sin

Ephesians 2:8-9

2 present
tense

Sanctification

salvation.

Am being

saved! ...from the
power of sin

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

3 future
tense

Glorification

salvation.

Will be

saved! ...from the
presence of sin

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)*

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)

Beware 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)

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Just (justified)

LEGAL condition

• Pronounced (declared) acceptable to God by faith.

The background of the image is a stylized illustration. It depicts a person standing on the silhouette of a mountain peak. The sky is a light blue-grey, and numerous white diagonal lines represent falling rain. The mountains in the background are rendered in various shades of blue and teal, creating a sense of depth. The overall mood is one of resilience and faith in the face of adversity.

THE
JUST SHALL
LIVE
BY **FAITH**

Habakkuk 2.4

The New Testament Trilogy on Habakkuk 2:4

"The just shall live by faith."

1

Who are
the Just?

Romans

2

How shall
they live?

Galatians

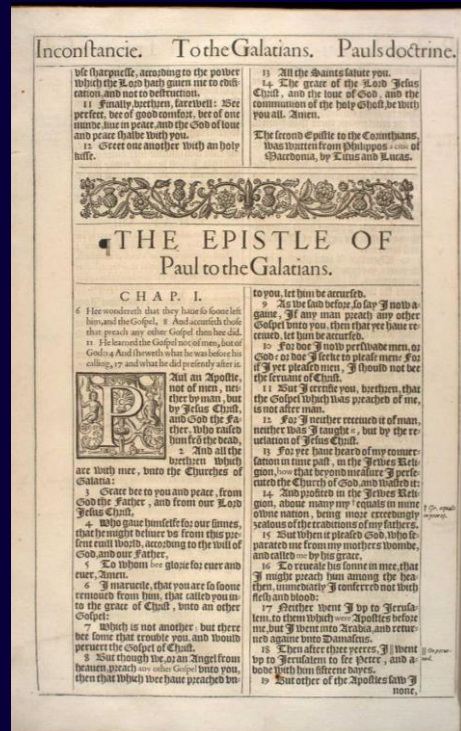
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What is
faith?

Hebrews

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."*



*JM Boice, "Galatians," in *The Expositors Bible Commentary*, 1976.

The **AUTHENTICITY** of the Gospel

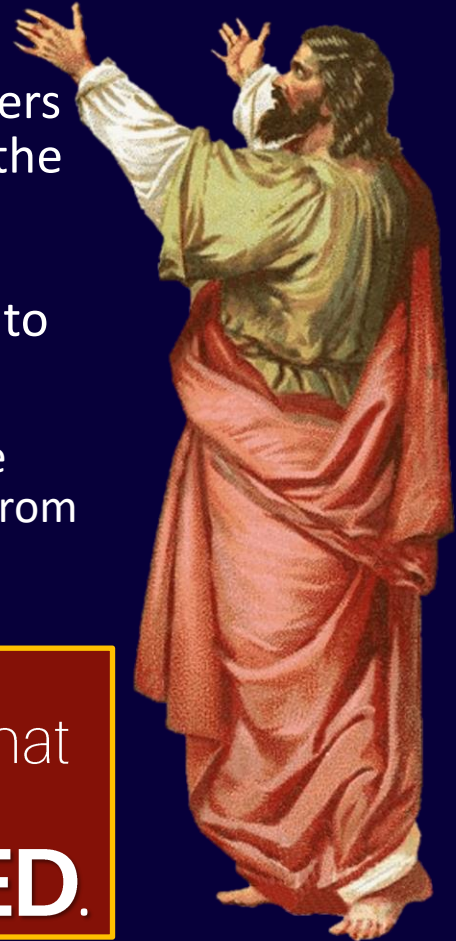
Chapter 1 – Genuine as to its origin

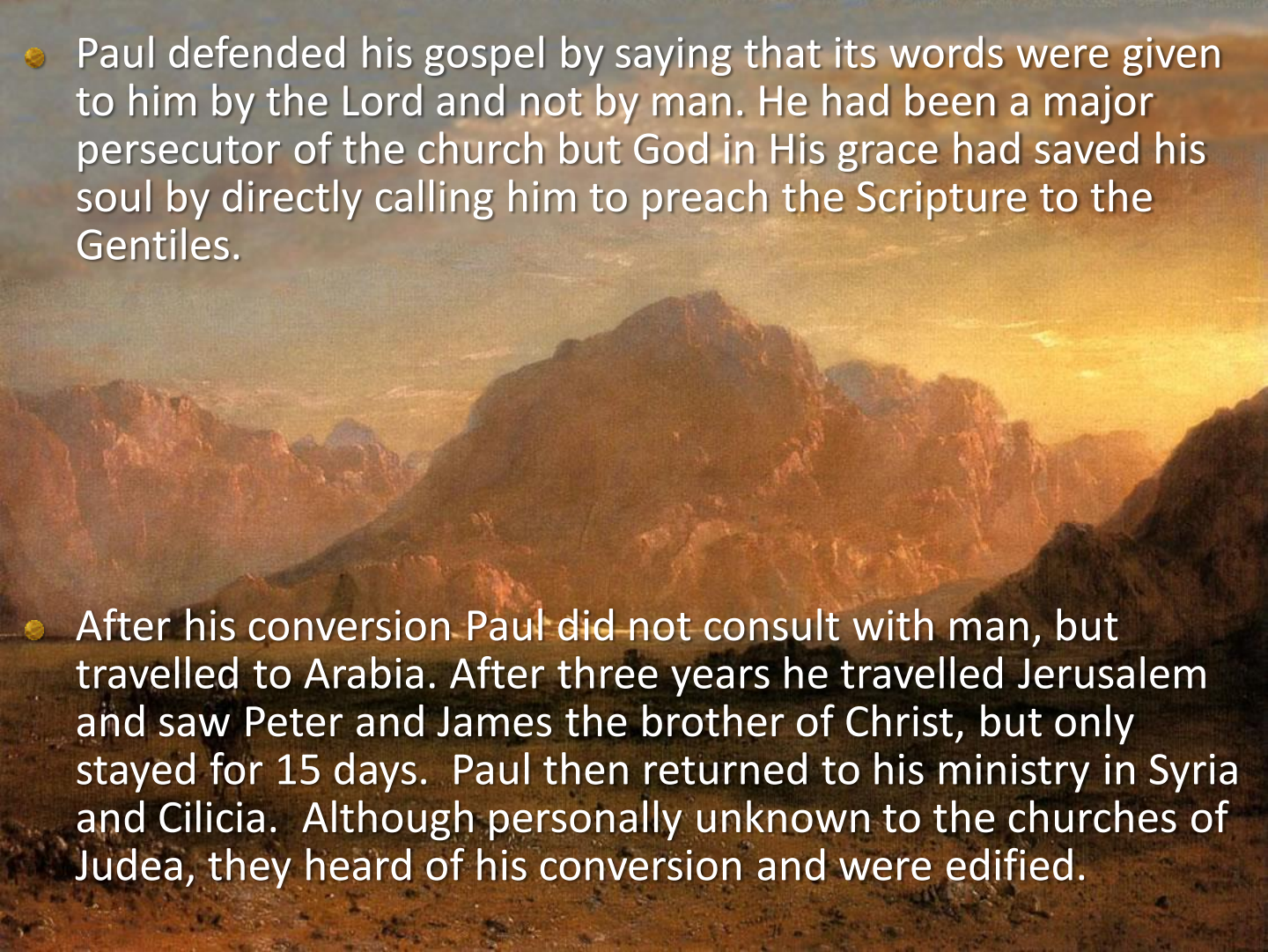
Chapter 2 – Genuine as to its nature

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 - Summary

- At the Council of Jerusalem, Paul was affirmed as apostle to the Gentiles by the other apostles, who stood with him in teaching the gospel of salvation through faith in Christ.
- After the Council, Paul rebuked Peter for hypocrisy when he favoured Jewish leaders over Gentile believers and Jewish laws over freedom in Christ. “If you now live as a Gentile, how can you force the Gentiles to follow all Jewish rules and customs?”



- **Following the works of the law can never make anyone righteous, or Christ would not have had to die. The only way to be justified in the eyes of God is through faith in Christ.**

- **Paul "died to the law" that he might live to God.** How? By believing in Christ, he was crucified with Christ in a spiritual sense and now lives by faith in Christ.



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)

Paul's Personal Argument

● 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?

- This only I want to learn from you:
 - How did **you** receive the Holy Spirit? (3:2)
 - How will **you** be sanctified? (3:3)
 - Did **you** suffer in vain? (3:4)
 - On what basis did God perform the miracles that **you** witnessed? (3:5)

Paul's Scriptural Argument

A

Abraham was justified by faith (3:6-7): Abraham believed God by faith and was justified by God. Therefore *only* those who are of faith are sons of Abraham.

B

God will justify the Gentiles by faith (3:8-9): "In you all the nations shall be blessed." Those who *are* of faith are blessed with believing Abraham.

C

A. Justification by faith

The Law brings a curse (3:10): "Cursed is everyone who does not continue in all things which are written in the book of the law."

D

B. Redemption

C. Law as curse

D. The just shall live by faith

The just shall live by faith (3:11). No one is justified by the law in the sight of God, for "**the just shall live by faith.**"

C'

Who does the Law will live by it (3:12): "Yet the law is not of faith, but "the man who does them shall live by them."

B'

Christ redeems us from the law (3:13): "Christ has redeemed us from the curse of the law, having become a curse for us."

A'

Gentiles are justified by Faith (3:14): the blessing of Abraham might come upon the Gentiles in Christ Jesus, to receive the promise of the Spirit in 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.

Literary structure of Arguments 1 & 2

A

O Foolish Galatians (3:1): "... that you should not obey the truth, before whose eyes Jesus Christ was publicly portrayed as crucified?"

B

Was the Spirit by Law or by faith (3:2-4): Having begun in the Spirit, can the Law make you perfect? Did you suffer in vain?

C

- A. Crucifixion
- B. The Law
- C. Faith

Abraham was justified by faith (3:5-7): "... only those who have faith are children of Abraham."

C'

Gentiles will be justified by faith (3:8-9): "In you [Abraham] all the nations shall be blessed."

B'

The law is not of faith (3:10-12): "For (all) of the works of the law are under a curse ." "The just shall live by faith."

A'

Christ died to redeem us from the curse of the law (3:13-14): "That we might receive the promise of the Spirit through faith."

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

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5. The **Sentimental** Argument (Gal 4:12–18)
6. The **Allegorical** Argument (Gal 4:19–31)

3. The **Logical** Argument (Gal 3:15–29)



**...COMING
NEXT WEEK!**

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Galatians 4

Sons and Heirs Through Christ

¹ Now I say *that* the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, ² but is under guardians and stewards until the time appointed by the father.



³ Even so we, when we were children, were in bondage under the elements of the world. ⁴ But when the fullness of the time had come,

1. The Jews proclaimed monotheism and awaited a Messiah.
2. Greek civilization ushered in a world *lingua franca*.
3. Rome brought the Pax Romana and built a world transport network.
4. The 69th Week prophesied in Daniel 9 was about over.

- ³ Even so we, when we were children, were in bondage under the elements of the world. ⁴ But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,
- ⁵ to redeem those who were under the law, that we might receive the adoption as sons.

Why did Christ come?

1. to redeem the Jews from slavery to the entire Mosaic system, and
2. to secure for ALL believers the full rights of being a child of God.

- 6 And because you [*plural*] are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!”

Introduction to HEBREW

א *Aleph* = “first, or leader”

ב *Beth* = “house”

Adding א and ב makes אב *Ab* = “the Leader of the House”

Who is the leader of the house? The “father” (אב *Ab*)

The term *abba* is a common Semitic word that expresses familiar intimacy with a father (like papa, daddy, tata, etc.). It’s not so much familiarity, as the knowledge that someone stronger is in control.

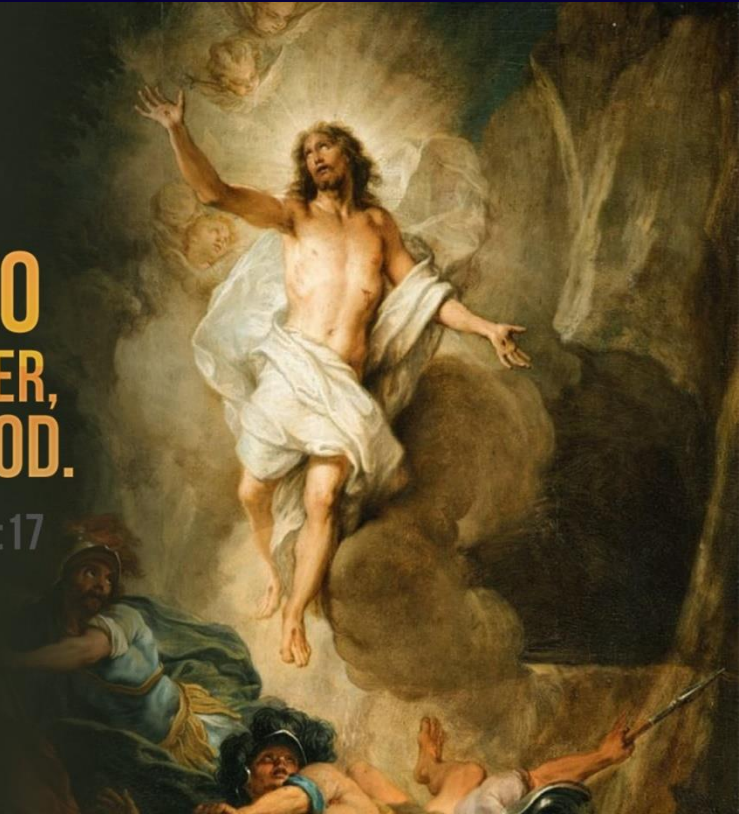
ה *Heh* = “essence, breath or spirit”; if we add it to אב *Ab* (father)

אהב *Ahb* (*ahab*) = the essence of the father = “love” (John 3:16)

- 6 And because you [*plural*] are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!”
- 7 Therefore you [*singular*] are no longer a slave but a son, and if a son, then an heir of God through Christ.

**I AM ASCENDING TO
MY FATHER AND YOUR FATHER,
TO MY GOD AND YOUR GOD.**

-JOHN 20:17



Fears for the Church

- ⁸ But then, indeed, when you did not know God, you served those which by nature are not gods.
- ⁹ But now after you have known God, or rather are known by God, how *is it that* you turn again to the weak and beggarly elements, to which you desire again to be in bondage? ¹⁰ You observe days and months and seasons and years.
- ¹¹ I am afraid for you, lest I have labored for you in vain.

Paul's Dispensational Argument

A

Child under law is like slavery (4:1-2): Now I say the heir, while a child, is under guardian and stewards like a slave, until the time appointed by the father.

B

Law is bondage (4:3): Even so we, when we were children, were in bondage under the elements of the world.

C

A. Justification by faith

Jesus came to redeem (4:4-5a): But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law.

D

B. Redemption

C. Law as curse

D. The just shall live by faith

Believers are adopted as children of God (4:5b). that we might receive the adoption as sons.

C'

Children are heirs (4:6-7): God sent the Spirit of His Son. So you are no longer a slave but a son and heir of God through Christ.

B'

Don't return to bondage (4:8-9): Before you knew God, you served idols. But after knowing God and being known by God, how can you willingly turn back to idols and return to bondage?

A'

Don't fall back into slavery (4:10-11): You observe days and months and seasons and years. I am afraid for you, lest I have labored for you in vain.

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