HAT THE



BUBLE IS ABOUT

The book of Galatians PART 4

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

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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!



Paul's and Martin Luther's insight

A single verse in an obscure Old Testament book – Habakkuk – illuminated God's plan of salvation to St. Paul, Martin Luther, etc.:



Per the Bible Salvation is a matter of

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

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



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.

Outline of Galatians

Personal

(Galatians 1, 2)

The Authenticity of the Gospel

- Genuine as to its origin, Ch. 1
- Genuine as to its nature, Ch. 2

Doctrinal

(Galatians 3, 4)

The Superiority of the Gospel

- The new relation it effects, Ch. 3
- The privileges it releases, Ch. 4

Paul's Arouments:

- Personal
- Scriptural

Practical

(Galatians 5, 6)

The True Liberty of the Gospel

- Love-service ends Law-bondage, Ch. 5:1-15
- Spirit ends flesh-bondage, Ch. 5:16-6:18



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.

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

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.

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.

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."

B. Redemption

C. Law as curse

D. The just shall live by faith

B'

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."

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."

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

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

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

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?

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

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

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."

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."

В

A. Crucifixion
B. The Law
C. Faith

A'

Prince of Egypt Fed with Commandments GREAT COMMAND MENT EZEKIFI BAPTISM IN JORDAN crossing the Red Sea 36:26 FREEDOM from SIN FREEDOM from SLAVERY SHEPHER) . SOULS SHEPHERDUSINAI leads all to Heaven leads to Tromised Land

Paul's Dispensational Argument

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.

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

A. Justification by faith

B. Redemption

C. Law as curse

D. The just shall live 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.

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

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.

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?

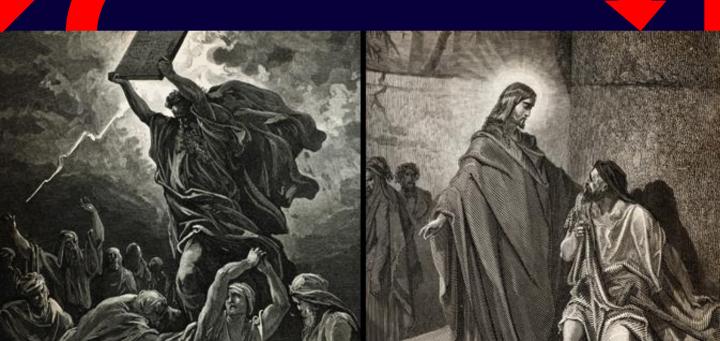
Don't fall back into slavery (4:10-11): You observe days and months and seasons and years. I am afraid for you, lest I have labored for you in vain.

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)
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Paul's Logical Argument

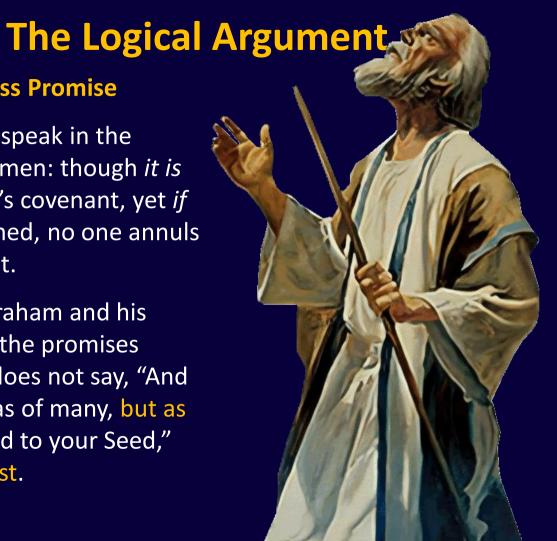
The Law was given to Moses as a tutor to bring us to faith in Jesus Christ



The Changeless Promise

¹⁵ Brethren, I speak in the manner of men: though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it.

¹⁶ Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.



¹⁷ And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.



¹⁸ For if the inheritance *is* of the law, *it is* no longer of promise; but God gave *it* to Abraham by promise.

What purpose then *does* the law *serve?* It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator.

- 1) The Law could not give the Holy Spirit (vv.1-5)
- 2) ... could not bring justification (vv.6-9)
- 3) ... could not alter the permanence of faith (vv. 5-18)
- 4) ... but does bring a curse (vv.10-12)

What purpose then does the law serve?

'The Giving of the Law' by Arnold Friberg, 1999.

What purpose then *does* the law *serve?* It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator.

Purpose of the Law

- 1. The Law was given to reveal sin.
- 2. The law was given to put an end to sin.
- 3. The law was an interim dealing "till the seed should come."
- 4. The law obscured faith as an escape from sin.
- 5. The law was given to the Jews as a tutor was to Greeks.
- 6. Christ having come, the believer becomes His disciple.

Now a mediator does not *mediate* for one *only,* but God is one.

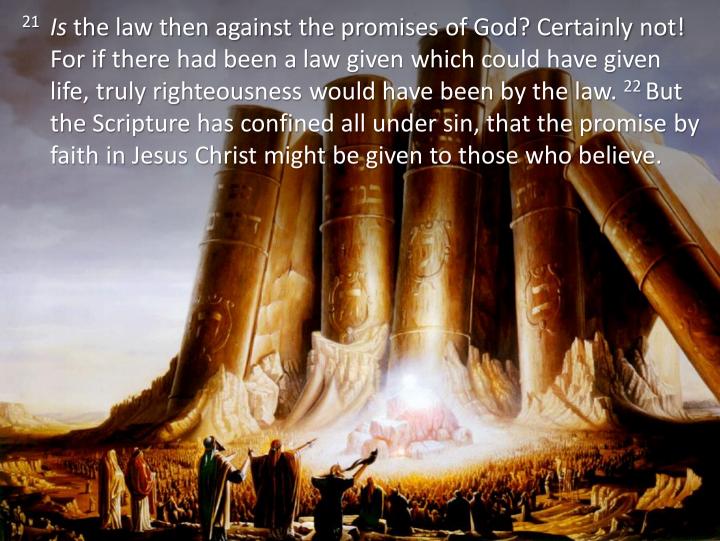
COMPARISON

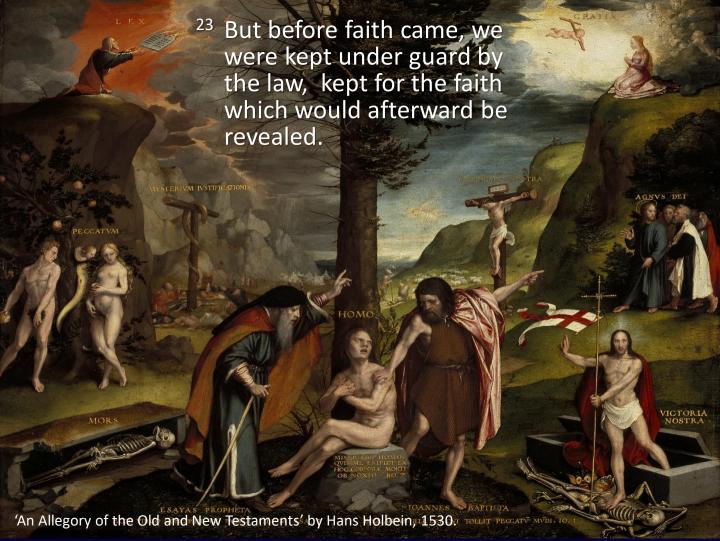
Abrahamic Covenant ~ Unilateral agreement

430 years later

Mosaic Covenant - Conditional agreement

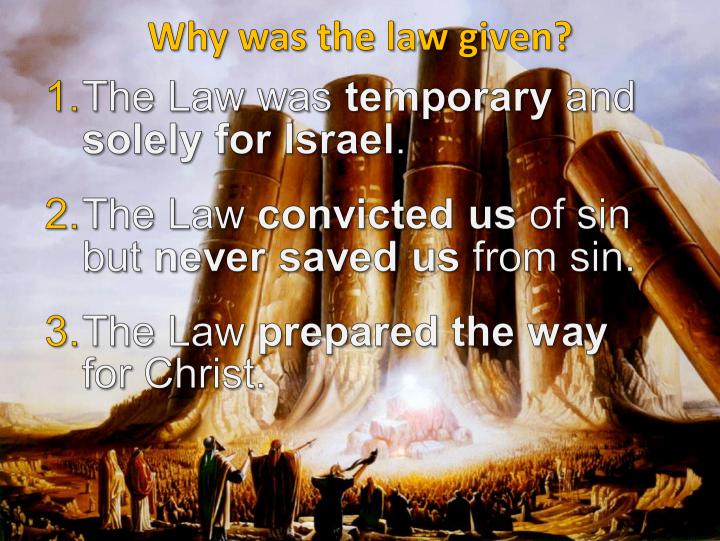






Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. ²⁵But after faith has come, we are no longer under a tutor.





Sons and Heirs

- ²⁶ For you are all sons of God through faith in Christ Jesus.
- For as many of you as were baptized into Christ have put on Christ.



Paul's Law-gical (Logical) Argument

The promise was given to Abraham by faith (3:15-18): The promise was given to Abraham 430 years before Moses. "For if the inheritance comes from the law, it is no longer from a promise."

The law was given to reveal sin (3:19-20) Why, then, the law? It was added for transgressions, until the descendant came to whom the promise had been made."

A. The promise

B. The law

C. Law vs

Promise

God gave both promise and law (3:21-22): "Is the law then opposed to the promises? Of course not!" The law prepared the way for the gospel.

The law was a tutor to bring all to Christ (3:23-24): Before faith came, the law was our disciplinarian, but after faith

has come, we are no longer under a tutor.

All by faith in Christ inherit Abraham's promise (3:25-29):

All are one in Christ Jesus. "And if you belong to Christ, then you are Abraham's descendant, heirs according to the promise"



- 1. T
 2. T
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 This concludes Paul's logical argument to the logical argument to the Law to refute the Law!
- 5. The Sentimental Argument (Gal 4:12-18)
- 6. The Allegorical Argument (Gal 4:19-31)

- 1. The Personal Argument (Gal 3:1-5)
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- 6. The Allegorical Argument (Gal 4:19-31)

- 12 Brethren, I urge you to become like me, for I became like you. You have not injured me at all.
- 13 You know that because of physical infirmity I preached the gospel to you at the first. 14 And my trial which was in my flesh you did not despise or reject, but you received me as an angel of God, even as Christ Jesus.
- 15 What then was the blessing you *enjoyed?*



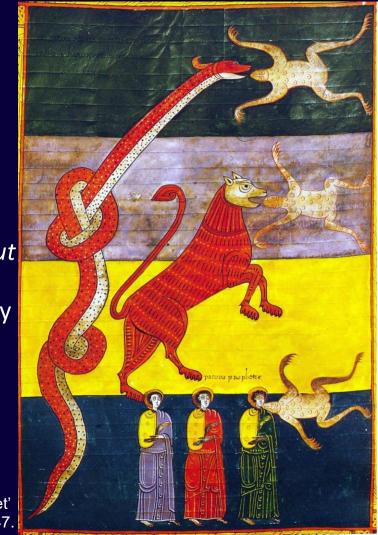
'St Paul Healing the Cripple at Lystra' by Karel Dujardin, 1660.

For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me.

16 Have I therefore become your enemy because I tell you the truth?

- 17 They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them.
- 18 But it is good to be zealous in a good thing always, and not only when I am present with you.

'Fate of The False Prophet' by Beatus de Facundus, 1047.



The Sentimental Argument

They are trying to separate us. (4:8-9): How can you turn back again to the weak and destitute elemental powers? Do you want to be slaves to them all over again?

Was our friendship in vain? (4:10-11): I am afraid on your account that perhaps I have labored for you in vain.

We got along well (4:12): I plead with you, brothers and sisters, become like me, for I became like you. You did me no wrong.

Acceptance (4:13). Despite my illness, you welcomed me and my preaching the gospel.

We got along well (4:14): you received me as an angel of God, as Christ Jesus.

Am I now your enemy? (4:15-16): So now have I become your enemy by telling you the truth?

They want to separate us. (4:17-18): They want to isolate you from me, so that they can influence you back into slavery.

A: Separating.

B: Fellowship.

C: Relationship.

D: The gospel.

C'

B'

Α'

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

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6. The Allegorical Argument (Gal 4:19-31)

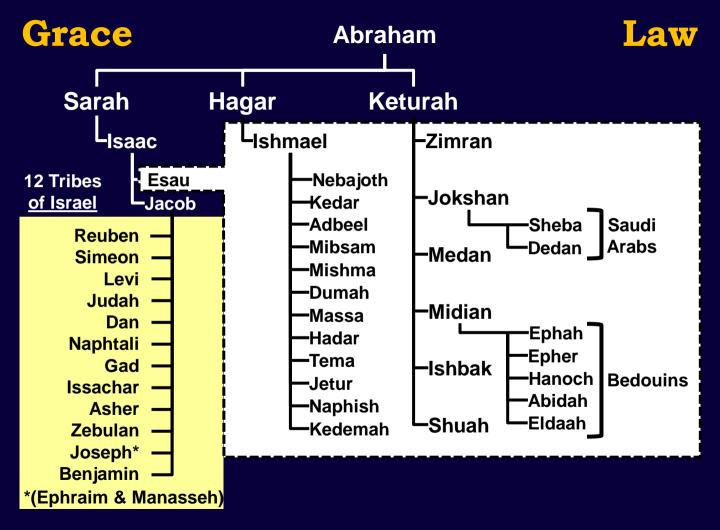
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¹⁹ My little children, for whom I labor in birth again until Christ is formed in you, ²⁰I would like to be present with you now and to change my tone; for I have doubts about you.

Two Covenants

²¹Tell me, you who desire to be under the law, do you not hear the law?

- For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.
 - ²³ But he who was of the bondwoman was born according to the flesh, and
 - he of the freewoman through promise, ²⁴ which things are symbolic.



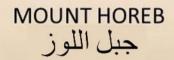
For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar— ²⁵ for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children— ²⁶ but the Jerusalem above is free, which is the mother of us all.

Covenant	Mosaic	Abrahamic
Two women	Hagar	Sarah
Two sons	Ishmael	Isaac
Two covenants	Law	Grace
Two mountains	Sinai	Calvary
Two cities	Earthly	Heavenly
	Jerusalem	Jerusalem



'Hagar in the Wilderness' by Camille Corot, 1835.





Jebel al Laws Mountain of Almonds

MOUNT SINAI

جبل موسى

Jebel al Musa Mountain of Moses



For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar— ²⁵ for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children— ²⁶ but the Jerusalem above is free, which is the mother of us all.

²⁷ For it is written:

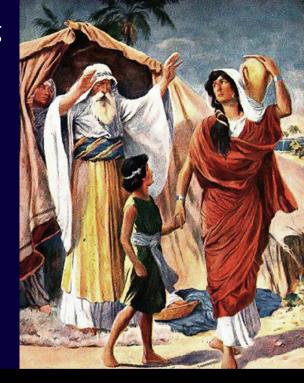
'Hagar in the Wilderness' by Camille Corot, 1835.

"Rejoice, O barren,
You who do not bear!
Break forth and shout,
You who are not in labor!
For the desolate has many more children
Than she who has a husband."

ildren

²⁸ Now we, brethren, as Isaac *was*, are children of promise.

- ²⁹ But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now.
- Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." 31 So then, brethren, we are not children of the bondwoman but of the free.



So then, brethren, we are **not** children of the bondwoman **but of the free**.

Galatians 4:31

Paul's Allegorical Argument

Stand fast (4:19-20): My little children, for whom I labor until Christ is formed in you, I would like to be present with you now for I have doubts about you.

Are you confused about law and promise? (4:22): Tell me, you who desire to be under the law, do you not hear the law?

Children of the law (4:22-25): "... only those who have faith are children of Abraham." All others are children of the law who are in bondage.

Children of promise (4:26-29): We, as Isaac was, are children of promise, but we shall be persecuted by those born according to the flesh.

The law is not of faith (4:30): Scripture says "Cast out the bondwoman and her son, for her son shall not be heir with the son of the freewoman."

Stand fast (4:31-5:1): We are not children of the bondwoman but of the free. Stand fast in the liberty by which Christ made us free, and do not be entangled again with a yoke of bondage.

I

A. Stand Fast

B. Law vs Promise C. Children

B'



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

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6. The Allegorical Argument (Gal 4:19-31)