

Paul's Letter to the

Galatians



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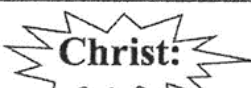


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GALATIANS: Standing Firm for Freedom in Christ

Key Verse- 5:1, *Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery*

Key Words:

Christ, Cross, Gospel, Faith, Circumcision, Law/Grace, Flesh/Spirit, Liberty, Free

Anathema to any other gospel!	Personal	Doctrinal	Practical
	<i>His Gospel</i>	<i>Justification by Faith</i>	<i>Freedom in Christ</i>
	1:1-10 1:11	3:1	5:1 6:18
	Source of Paul's Gospel By revelation from Jesus Christ Affirmed by the apostles	Content of Paul's Gospel Justification is by faith, not by the Law Affirmed by Abraham	Effect of Paul's Gospel Faith brings freedom from the flesh Affirmed by the Holy Spirit
	<i>Lives in me!</i> <i>I am crucified with Christ</i>	 Christ: <i>Died for me!</i> <i>I am redeemed from a curse by Christ</i>	 <i>Lives through me!</i> <i>I now fulfill the law of Christ</i>
	 The Law: Cannot make a man righteous If righteousness could be gained by the Law, Christ died for nothing!	Came later to lead us to Christ Now that faith has come, we are no longer under supervision of the Law	Brings us back under slavery If you are led by the Spirit, you are not under the Law

By Paul
in A.D. 49
from
Antioch

The Emancipation Proclamation of Christianity

“We are prone to look at the cross (and crucifixion) in a sentimental way. We wear crosses on our lapels or on chains around our necks. But to the first-century citizen, the cross was not a beautiful piece of jewelry; it was the lowest form of death and the ultimate in humiliation. The proper Roman citizen would never mention the cross in polite conversation. It stood for rejection and shame. When Paul trusted Christ, he identified himself with the cross and took the consequences. To the Jew the cross was a stumbling block, and to the Gentile it was foolishness (1 Cor. 1:18–31). The legalists, emphasizing circumcision rather than crucifixion, won many converts. Theirs was a popular religion because it avoided the shame of the cross.”

Warren W. Wiersbe

“Here Paul teaches three great truths about the church. The church is the Israel of God. ‘All who walk by this rule’ and ‘the Israel of God’ are not two groups, but one. The connecting particle **kai** should be translated ‘even’, not ‘and’, or be omitted (as in RSV). The Christian church enjoys a direct continuity with God’s people in the Old Testament. Those who are in Christ today are ‘the true circumcision’ (Phil. 3:3), ‘Abraham’s offspring’ (Gal. 3:29) and ‘the Israel of God’.”

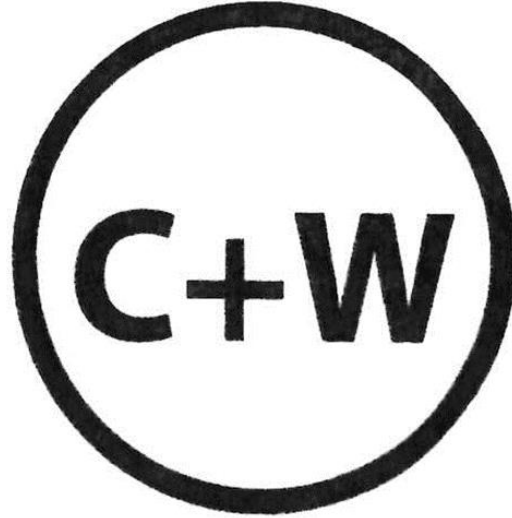
John R. W. Stott





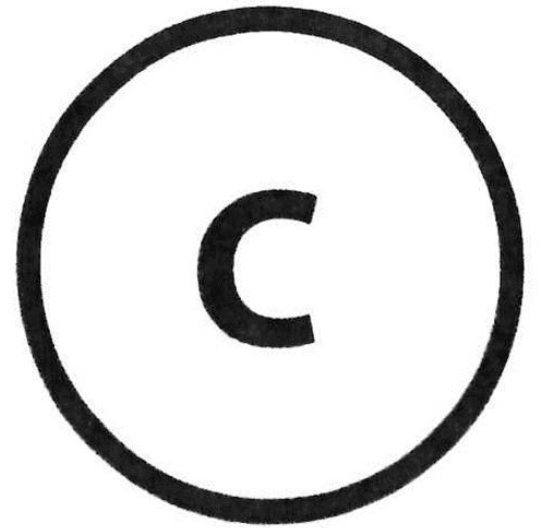
Works

unnecessary



Christ + Works

disappointing



Christ

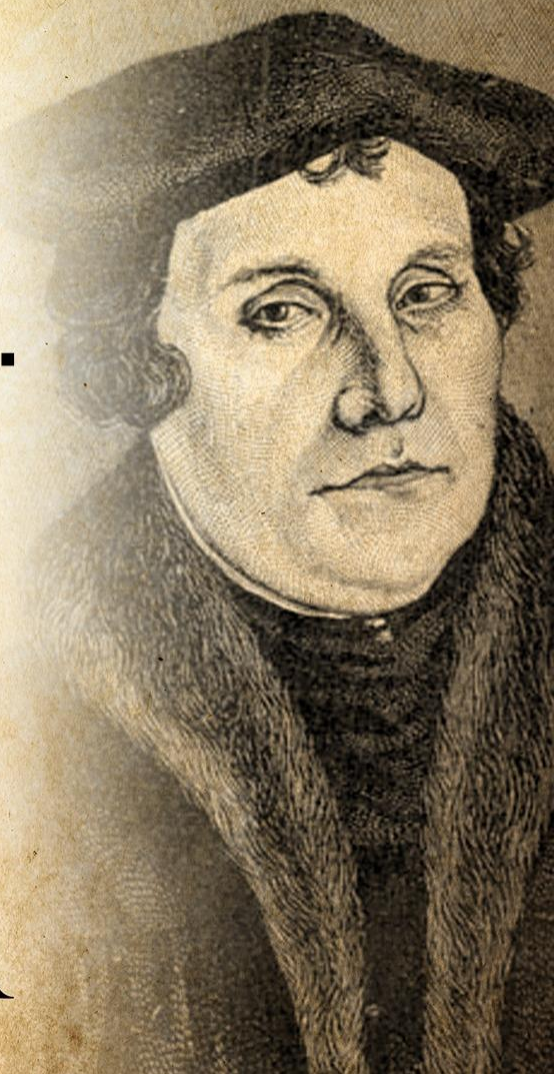
sufficient

Christianity can survive without the Gospel. Let me clarify. There is a form of Christianity that developed in medieval times that has survived to this day without the gospel. It is, of course, a powerless Christianity that cannot give people the assurance of salvation, nor does it lead to lives of holiness — but it is still called Christianity. Yes, whether Catholic or Protestant, every generation, including ours, has to fight for the purity of the gospel. It's our nature to reject the gospel's verdict on us and resist the profound simplicity of its transforming message of grace. The gospel must always be defended, and sometimes it must be rescued.

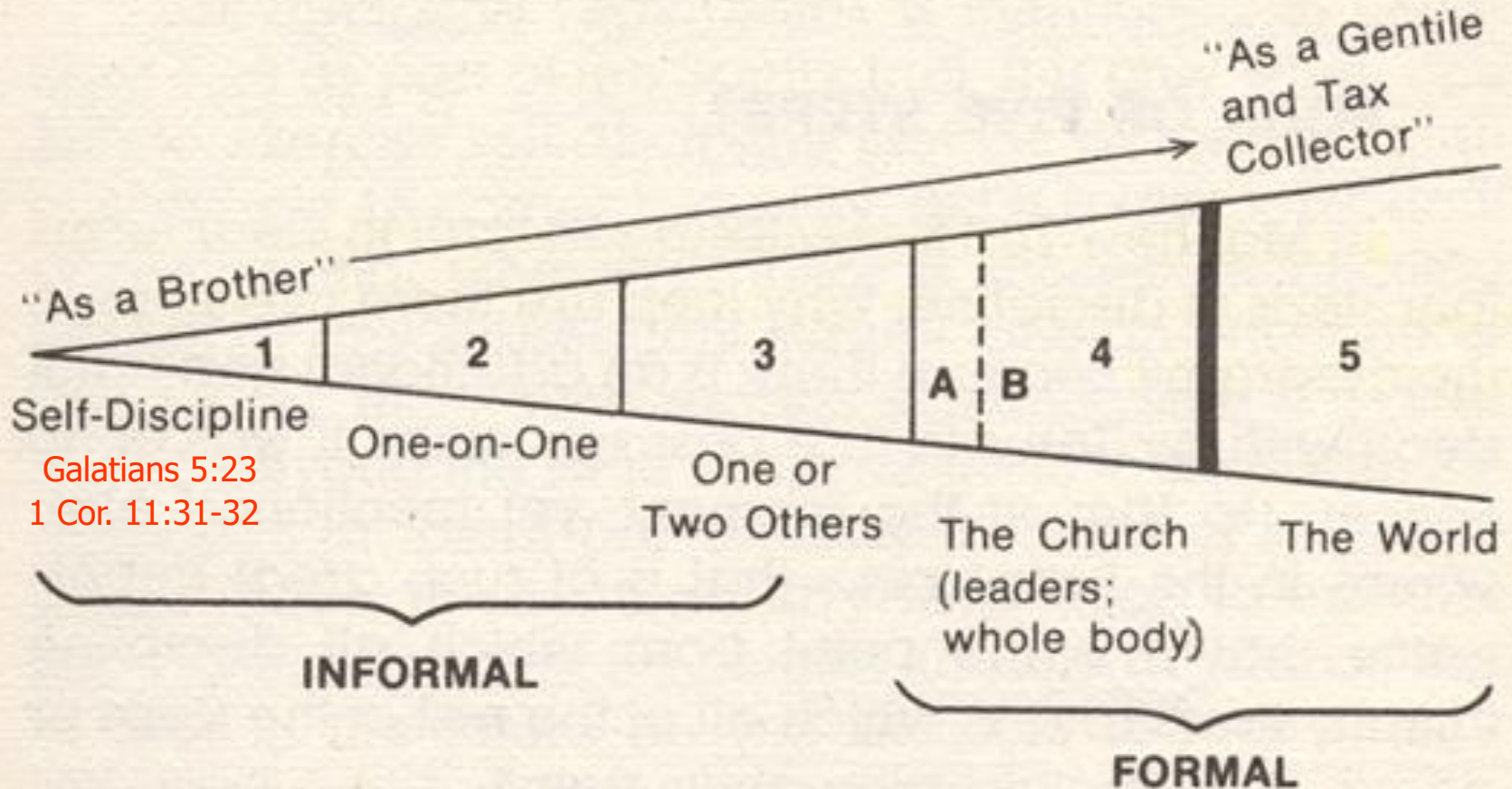
Erwin W. Lutzer

“The Epistle to the Galatians is my epistle. To it I am as it were in wedlock. It is my Katherine.”

MARTIN LUTHER



The Reconciliation/Discipline Dynamic as Outlined by Jesus in Matthew 18:15-20



“If the sowing is the doing of good works in the community, what is the harvest? Paul does not tell us; he leaves us to guess. But the patient doing of good in the church or community always produces good results. It may bring comfort, relief or assistance to people in need. It may lead a sinner to repentance and so to salvation; Jesus Himself spoke of this work as sowing & reaping (Mt. 9:37; Jn. 4:35–38). It may help to arrest the moral deterioration of society (this is the function of ‘the salt of the earth’) and even to make it a sweeter and more wholesome place to live in. It may increase men’s respect for what is beautiful, good and true, especially in days when standards are slipping fast. And it will bring good to the doer as well—not indeed salvation (for this is a free gift of God), but some reward in heaven for faithful service, which will probably take the form of yet more responsible service.”

John R. W. Stott