

# THE MAGNA CARTA OF THE REFORMATION

-

# THE MANIFESTO OF LIBERTY IN CHRIST

**ⲡ<sup>46</sup>**

- **ⲡ<sup>46</sup>**, one of the oldest extant Greek New Testament papyrus manuscripts probably written between 175 and 225, contains most Pauline epistles.



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

Paul wrote half of the 27 NT books.  
17 of 28 chapters of Acts cover Paul.  
Without Paul's letters, we wouldn't know about the the Body of Christ or its function, activity, and destiny.

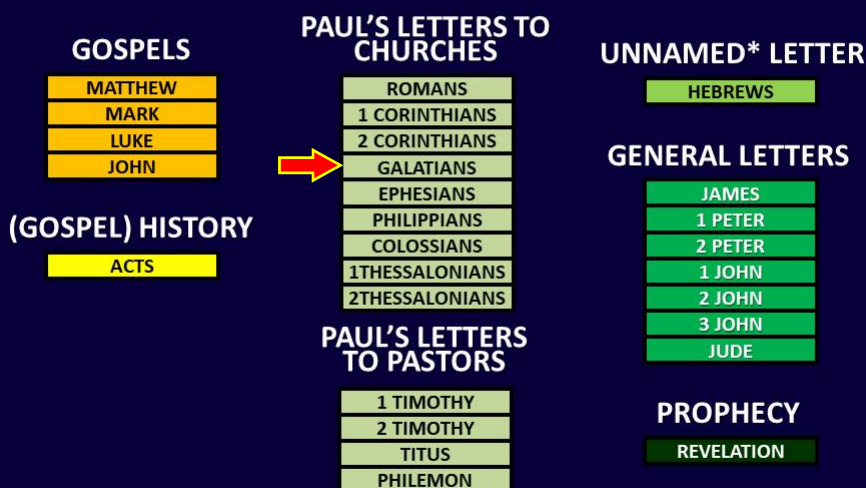
The Epistle to the Galatians is seen as one of Paul's greatest letters. It became the **manifesto of freedom** and **revival of Biblical truth** during the Protestant Reformation.

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 New Testament

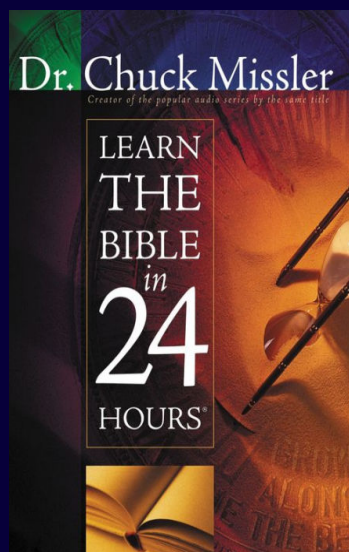
New Testament books fall into seven categories:



“The Epistle to the Galatians is considered to be one of Paul’s greatest and most important letters. It has been characterized as a ‘short Romans’: the Epistle to the Romans can be viewed as a systematic expansion of Galatians.

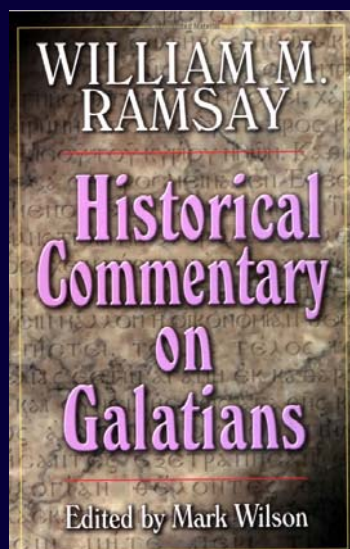
“The Epistle to the Galatians is also one of Paul’s trilogy on Habakkuk 2:4, which became the *Magna Carta* of the Reformation.”

—Chuck Missler



“It is a unique and marvelous letter, which embraces in its six short chapters such a variety of vehement and intense emotion as could probably not be paralleled in any other work.”

— Sir William Ramsay

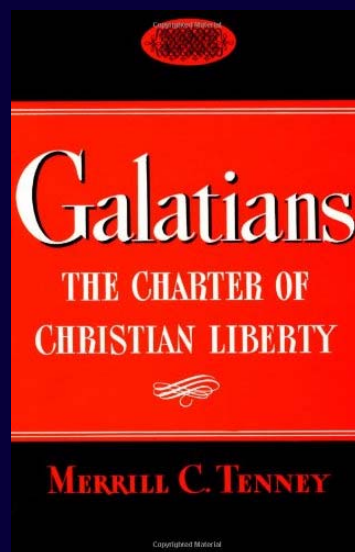


“Few books have had a more profound influence on the history of mankind than has this small tract, for such it should be called. Christianity might have been just one more Jewish sect, and the thought of the Western world might have been entirely pagan had it never been written.

“Galatians embodies the germinal teaching on Christian freedom which separated Christianity from Judaism, and which launched it upon a career of missionary conquest.

“It was the cornerstone of the Protestant Reformation, because its teaching of salvation by grace alone became the dominant theme of the preaching of the Reformers.”

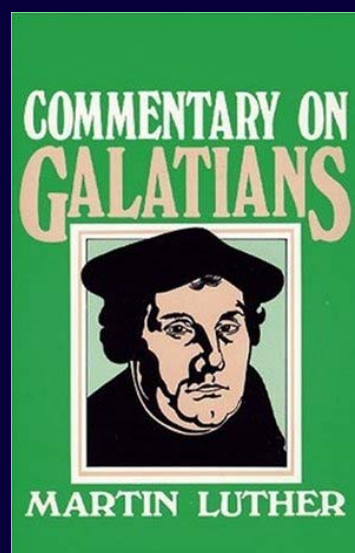
—Merrill Tenney, p. 15)



“The Epistle to the Galatians is *my own little epistle*. I have betrothed myself to it; it is my Katie von Bora” (name of Luther’s wife).”

—Martin Luther

Luther’s *Commentary on Galatians*, one of the key books of the Reformation, was called “...a pebble from the brook from which the Reformers smote the papal giant of the Middle Ages.”





# gos'pel

*noun* | gos•pel | \gä-spəl\

1. *capitalised*: good news; the message concerning Christ, the Kingdom of God, and salvation
2. *capitalised*: one of the four New Testament books telling of the life, death and resurrection of Jesus Christ
3. a lection from one of the four gospels used in a religious way
4. any system of religious doctrine; sometimes, any system of political doctrine or social philosophy; as, this political gospel.
5. anything promoted or accepted as infallible truth or as a guiding principle of doctrine

Middle English, from Old English *gōd-spel* meaning “good news” or “glad tidings”, which is a calque (word-for-word translation) of the Greek word εὐαγγέλιον, euangelion (eu- "good", -angelion "message") or in Aramaic (ܐܘܢܘܢܐ ewang'eliyawn).

## The Gospel according to Paul

<sup>1</sup> Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

<sup>2</sup> By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

<sup>3</sup> For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

<sup>4</sup> And that he was buried, and that he rose again the third day according to the scriptures:

1 Corinthians 15:1-4

## 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)

**The “good news” of the Bible**

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(1 Corinthians 15:3-4)

**MIRACLE**

**MIRACLE**

**MIRACLE**

What does this

**mean?**

Why should I

**care?**



Per the Bible  
**Salvation**  
is a matter of  
**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/>

### The three tenses of "salvation"

The just                      shall live                      by faith.

<p><b>1</b> past tense</p> <p><b>Justification</b> salvation. <b>Have been</b> saved! ...from the <b>penalty</b> of sin</p> <p>Ephesians 2:8-9</p>	<p><b>2</b> present tense</p> <p><b>Sanctification</b> salvation. <b>Am being</b> saved! ...from the <b>power</b> of sin</p> <p>Romans 6 (e.g. 6:2, 6:14)</p>	<p><b>3</b> future tense</p> <p><b>Glorification</b> salvation. <b>Will be</b> saved! ...from the <b>presence</b> of sin</p> <p>Romans 8:23; 1 John 3:2</p>
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### The three tenses of "salvation"

<p><b>1</b> Justify</p>	<p>To (legally) declare (render) righteous.</p>
<p><b>2</b> Sanctify</p>	<p>To be set apart.</p>
<p>To be honoured.</p>	<p><b>3</b> Glorify</p>

## The paradigm of salvation

- **Justification** is *for* us;
  - **Sanctification** is *in* us.
- **Justification** *declares* the sinner righteous;
  - **Sanctification** *makes* the sinner righteous.
- **Justification** removes the *guilt* and *penalty* of sin;
  - **Sanctification** removes the *growth* and the *power* of sin.

“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.



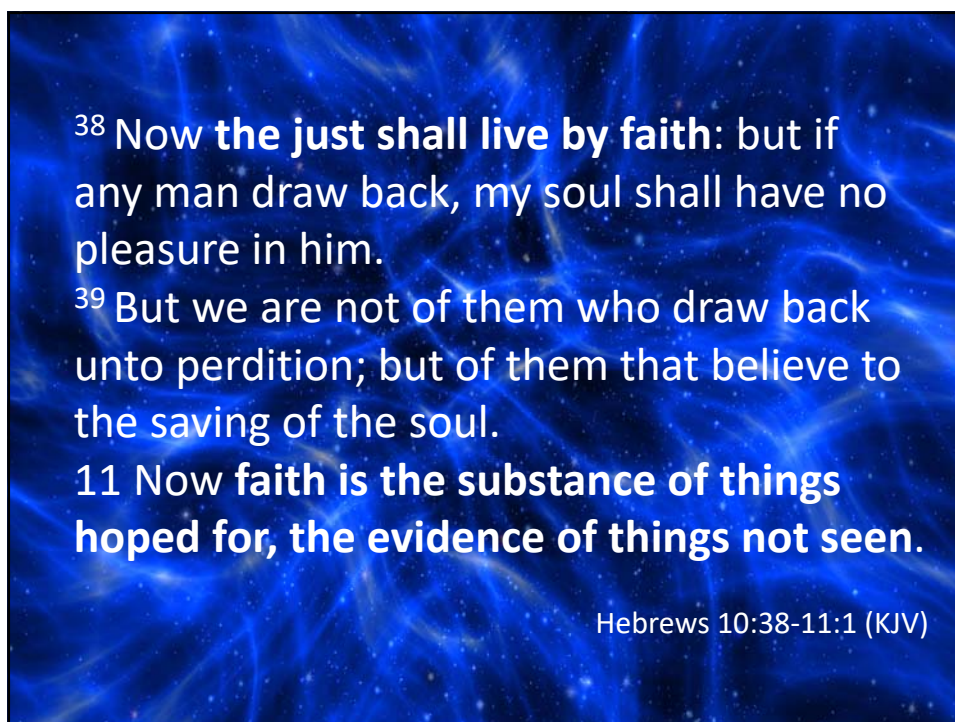
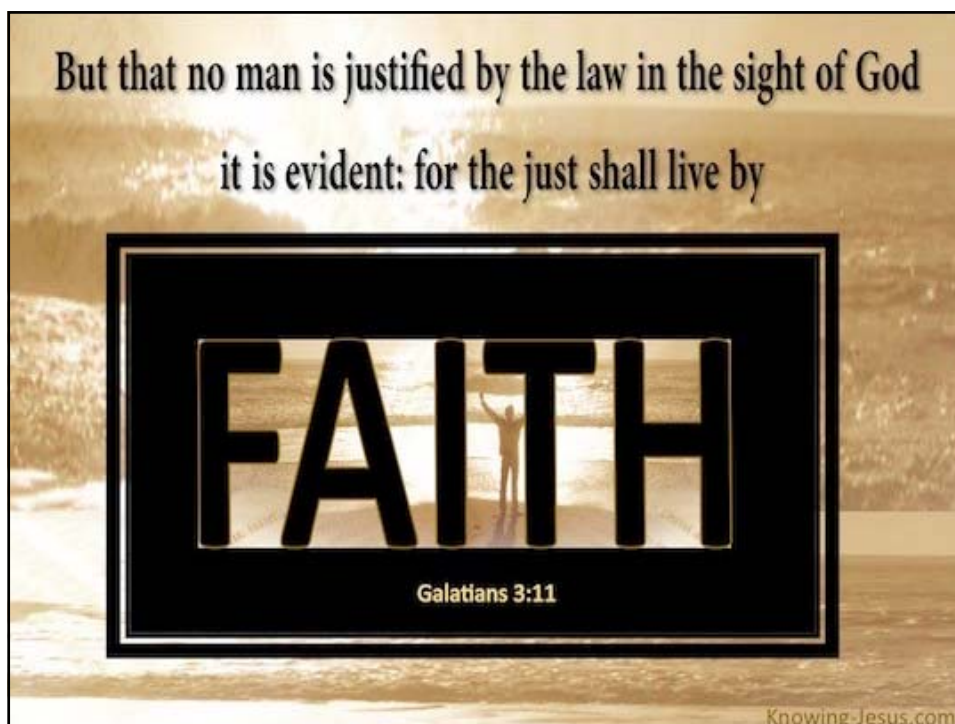
The New Testament Trilogy on Habakkuk 2:4  
**"The just shall live by faith."**

The diagram consists of three downward-pointing arrows on a dark blue background. The first arrow is red and contains the number '1' in a circle, followed by the text 'Who are the Just?' and the book name 'Romans' below it. The second arrow is purple and contains the number '2' in a circle, followed by the text 'How shall they live?' and the book name 'Galatians' below it. The third arrow is cyan and contains the number '3' in a circle, followed by the text 'What is faith?' and the book name 'Hebrews' below it.

- 1 Who are the Just?  
Romans
- 2 How shall they live?  
Galatians
- 3 What is faith?  
Hebrews

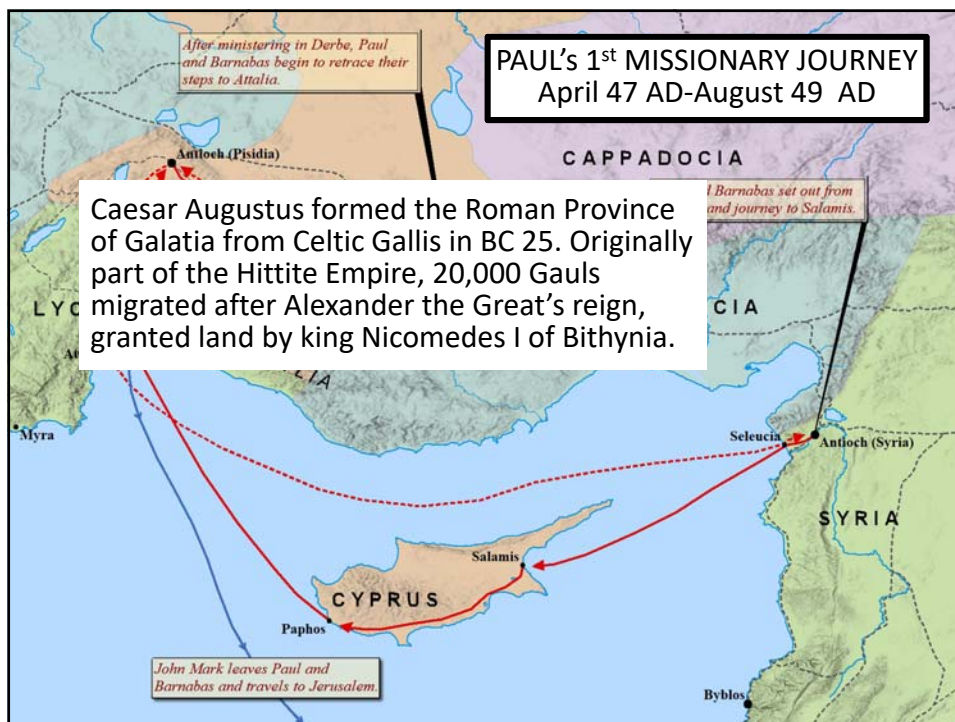
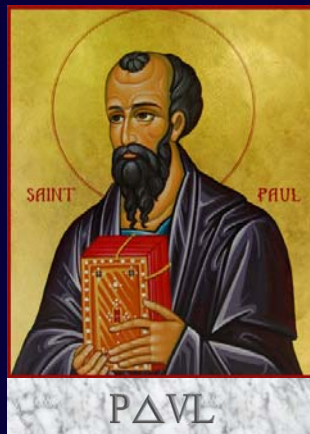
IN THE GOSPEL  
THE RIGHTEOUSNESS OF GOD  
IS REVEALED FROM  
FAITH TO FAITH;  
AS IT IS WRITTEN,  
"THE JUST SHALL LIVE  
BY FAITH."  
ROMANS 1:17

The text is overlaid on a background image of a sunset over a field with a single tree on the right.



## Saul, the man who became Paul

- Saul's ("desired") lived as a Jewish Pharisee in a Greek culture subject to Roman rule.
- Educated by well-known teacher Gamaliel (Acts 22:3), he became a "Pharisee of Pharisees" and persecuted followers of Jesus (Acts 26:9-11), travelling to foreign cities to root them out. Saul had even held the stoners' coats while Stephen was stoned to death for his faith.
- Jesus appeared to Saul on the Damascus Road in AD 32-33, his ardour shifted to Christianity. After years of study, Paul ("small") undertook to preach the Good News to the world. Several visits to Jerusalem brought him into fellowship with Peter, James the Just and other disciples.
- Along the way, Paul wrote letters on Jesus' Way to followers throughout the Mediterranean from Jerusalem to Rome. Comprising half the New Testament, his letters provide the organisational basis for Christianity.
- After several imprisonments, Paul was beheaded in Nero's Rome in 62 AD.







## Who were the Galatians?



"Gaul" is the ancient name for France. Galatia was settled by the Gauls (Latin, *Gallia*), the Celtic people who gave us the Scots, Welsh, French and Irish. In BC 390 they sacked Rome.

These warlike tribes were hired as mercenaries. Bithynian king Nikomedes I used them against his brother, and granted them land in payment. The Gauls thus moved into Asia Minor.

## How to identify a Galatian

Julius Caesar wrote in *The Gallic War* (Vol IV, p 5):

“The infirmity of the Gauls is that they are fickle in their resolves, fond of change, and not to be trusted.”

Amédée Thierry, historian, (quoted in Alford) wrote:

“They are frank, impetuous, impressionable, eminently intelligent, fond of show but extremely inconstant, the fruit of excessive vanity.”

Alford, Henry. *The Greek Text*. Fourth. Vol. III. London: Gilbert and Rivington, 1865. IV vols.

## Writing a personal letter

Galatians 1:6	I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:
Galatians 1:18-19	Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. [Saw James]
Galatians 2:1	Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with <i>me</i> also.
Galatians 2:11	But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.
Galatians 3:1	O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?
Galatians 4:9	But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?
Galatians 4:13	Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

## 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 dating to 1575–85) meaning “to bring into conformity with Judaism.”
  - A more appropriate verb might be “legalise”, attempting to add any requirements to God’s grace for “salvation”.
- The “Judaizers” wanted to entice Gentile believers into the Jewish system. They taught that a person was saved by faith *and* 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.

## Judaizer

- “**Judaizer**” is a term that is usually deliberately misused in ways that suit a particular *religious* need of the time. It is not *strictly* a “biblical term”.

Young’s Literal Translation (1862) and The Darby Translation (1867) transliterate ιουδαῖζω (G2450), while translations use its meaning “to live as do the Jews.”  
The context is adoption of Jewish customs and rites in imitation of the Jews.

- The term has been applied to groups who claim the necessity of continued obedience to the Law of Moses including the Ten Commandments. The ongoing Christian debate over judaizing began in the lifetime of the apostles, notably at the Council of Jerusalem and the incident at Antioch.
- Some teach that much of the Old Covenant has been superseded, while others teach it has been completely abrogated and replaced with the Law of Christ. Both groups would tend to see “judaize” as a pejorative. Such beliefs have historically led to antisemitism and worse.
- The irony is that Paul is using the example of “Judaizers” in Galatia to make the broader point about not replacing freedom in Christ with **any** form of legalism (i.e., *religious structure*), which all religious groups strive to do.

<b>Outline of the Book</b>		
Chapters 1-2	Chapters 3-4	Chapters 5-6
<b>Personal</b>	<b>Doctrinal</b>	<b>Practical</b>
<p>The <b>Authenticity</b> of the Gospel</p> <ul style="list-style-type: none"> <li>● Genuine as to its origin Galatians 1</li> <li>● Genuine as to its nature Galatians 2</li> </ul>	<p>The <b>Superiority</b> of the Gospel</p> <ul style="list-style-type: none"> <li>● The new relation it effects Galatians 3</li> <li>● The privileges it releases Galatians 4</li> </ul>	<p>The <b>True Liberty</b> of the Gospel</p> <ul style="list-style-type: none"> <li>● Love-service ends Law-bondage Galatians 5:1-15</li> <li>● Spirit ends flesh-bondage Galatians 5:16-6:18</li> </ul>
<b>Defence of the Gospel</b>	<b>Freedom from legalism</b>	<b>Freedom to love and serve</b>
<p><sup>11</sup> <i>But I certify you, brethren, that the gospel which was preached of me is not after man.</i></p> <p><sup>12</sup> <i>For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.</i></p> <p style="text-align: right;">Galatians 1:11-12 (KJV)</p>	<p><sup>24</sup> <i>Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.</i></p> <p><sup>25</sup> <i>But after that faith is come, we are no longer under a schoolmaster.</i></p> <p style="text-align: right;">Galatians 3:24-25 (KJV)</p>	<p><sup>13</sup> <i>For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.</i></p> <p style="text-align: right;">Galatians 5:13 (KJV)</p>

### **The Battle Against Legalism**

- Grace = God's answer to man's pride. Good works do not make a good man; a good man does good works = true liberty. False teaching: substituting Law for Grace. *There is something about error when it once grips the mind that makes it assume an importance that the truth itself never had...*
- Legalism always seems to take the heart out of Christianity and replace it with a heart of stone. The heart of Christianity is God's free grace in Jesus Christ. Let the law do the honourable work of showing a man his sin, but it can't save man from sin.

## Relevance Today

- Galatians is God's strongest word against legalism.
- The flesh loves to do things religious—celebrate holy days, practice rituals, and attempt to do good works for God.
- Many religious systems today mix law and grace and present a garbled, confused way of salvation that is actually a way of bondage (Galatians 2:4; 4:9; 5:1). Keeping the Sabbath, dietary laws, an earthly priesthood, holy days, obeying rules—all of these are swept away in Galatians and replaced by the glorious liberty the believer has through faith in Christ!

## Do writings of James and Paul conflict?

*"For we maintain that a man is justified by faith apart from observing the law."*

(Romans 3:28)



*"You see that a person is justified by what he does and not by faith alone."*

(James 2:24)



## μὴ γένοιτο! May it never be!

- Both taught that real faith results in real works, but addressed different issues for different audiences:
  - Paul taught justification by faith to **Gentiles** confused that they would have to follow the works of the Jewish law in order to become a Christian. It's not about following Law.
  - James taught **converted Jews** about practical outworking of faith (i.e., sanctification) through moral behaviour and a life set apart for God. One's works of faith prove one's faith in God; it's not about following Law.
- The works of the Jewish law condemned by Paul are NOT the works of faith advocated by James.
- Both knew justification is (through God's grace) by faith alone and that a living faith will be reflected through one's works.

*Faith*

I don't have enough  
Faith to be an Atheist.

# The **AUTHENTICITY** of the Gospel

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Chapter 1 – Genuine as to its origin

Chapter 2 – Genuine as to its nature

## Galatians 1

### Greeting

<sup>1</sup> Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead),  
<sup>2</sup> and all the brethren who are with me,

To the churches of Galatia:

<sup>3</sup> Grace to you and peace from God the Father and our Lord Jesus Christ, <sup>4</sup> who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father, <sup>5</sup> to whom *be* glory forever and ever. Amen.

### Only One Gospel

<sup>6</sup> I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, <sup>7</sup> which is not another; but there are some who trouble you and want to pervert the gospel of Christ.

<sup>8</sup> But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. <sup>9</sup> As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

<sup>10</sup> For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

### Call to Apostleship

<sup>11</sup> But I make known to you, brethren, that the gospel which was preached by me is not according to man. <sup>12</sup> For I neither received it from man, nor was I taught *it*, but *it came* through the revelation of Jesus Christ.

<sup>13</sup> For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and *tried to* destroy it. <sup>14</sup> And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

<sup>15</sup> But when it pleased God, who separated me from my mother's womb and called *me* through His grace, <sup>16</sup> to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, <sup>17</sup> nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus.



### Contacts at Jerusalem

<sup>18</sup> Then after three years I went up to Jerusalem to see [ ] Peter, and remained with him fifteen days. <sup>19</sup> But I saw none of the other apostles except James, the Lord's brother. <sup>20</sup> (Now *concerning* the things which I write to you, indeed, before God, I do not lie.)

<sup>21</sup> Afterward I went into the regions of Syria and Cilicia. <sup>22</sup> And I was unknown by face to the churches of Judea which *were* in Christ. <sup>23</sup> But they were hearing only, "He who formerly persecuted us now preaches the faith which he once *tried to* destroy." <sup>24</sup> And they glorified God in me.

### Paul's credentials

#### • Galatians Chapter 1

- He is no seeker after popularity (verse 1:10)
- His revelation was from Christ (verses 1:11,12)
- His zeal forsaken for something better (verses 1:13,14)
- He preached grace before he met with any other Apostles (verses 1:15-24)

#### • Galatians Chapter 2

- Later, they added nothing (verse 2:1-6)
- They recognized his apostleship (verses 2:7-10)
- Peter yielded when rebuked by Paul (verses 2:11-21)