


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

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:

<p>GOSPELS</p> <table border="1" style="margin: auto;"> <tr><td>MATTHEW</td></tr> <tr><td>MARK</td></tr> <tr><td>LUKE</td></tr> <tr><td>JOHN</td></tr> </table> <p>(GOSPEL) HISTORY</p> <table border="1" style="margin: auto;"> <tr><td>ACTS</td></tr> </table>	MATTHEW	MARK	LUKE	JOHN	ACTS	<p>PAUL'S LETTERS TO CHURCHES</p> <table border="1" style="margin: auto;"> <tr><td>ROMANS</td></tr> <tr><td>1 CORINTHIANS</td></tr> <tr><td>2 CORINTHIANS</td></tr> <tr><td>GALATIANS</td></tr> <tr><td>EPHESIANS</td></tr> <tr><td>PHILIPPIANS</td></tr> <tr><td>COLOSSIANS</td></tr> <tr><td>1THESSALONIANS</td></tr> <tr><td>2THESSALONIANS</td></tr> </table> <p>PAUL'S LETTERS TO PASTORS</p> <table border="1" style="margin: auto;"> <tr><td>1 TIMOTHY</td></tr> <tr><td>2 TIMOTHY</td></tr> <tr><td>TITUS</td></tr> <tr><td>PHILEMON</td></tr> </table>	ROMANS	1 CORINTHIANS	2 CORINTHIANS	GALATIANS	EPHESIANS	PHILIPPIANS	COLOSSIANS	1THESSALONIANS	2THESSALONIANS	1 TIMOTHY	2 TIMOTHY	TITUS	PHILEMON	<p>UNNAMED* LETTER</p> <table border="1" style="margin: auto;"> <tr><td>HEBREWS</td></tr> </table> <p>GENERAL LETTERS</p> <table border="1" style="margin: auto;"> <tr><td>JAMES</td></tr> <tr><td>1 PETER</td></tr> <tr><td>2 PETER</td></tr> <tr><td>1 JOHN</td></tr> <tr><td>2 JOHN</td></tr> <tr><td>3 JOHN</td></tr> <tr><td>JUDE</td></tr> </table> <p>PROPHECY</p> <table border="1" style="margin: auto;"> <tr><td>REVELATION</td></tr> </table>	HEBREWS	JAMES	1 PETER	2 PETER	1 JOHN	2 JOHN	3 JOHN	JUDE	REVELATION
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NOTE: * Probably written by Paul.

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

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

“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 *catchcry* of the Reformation

**The just
shall
live by
faith**

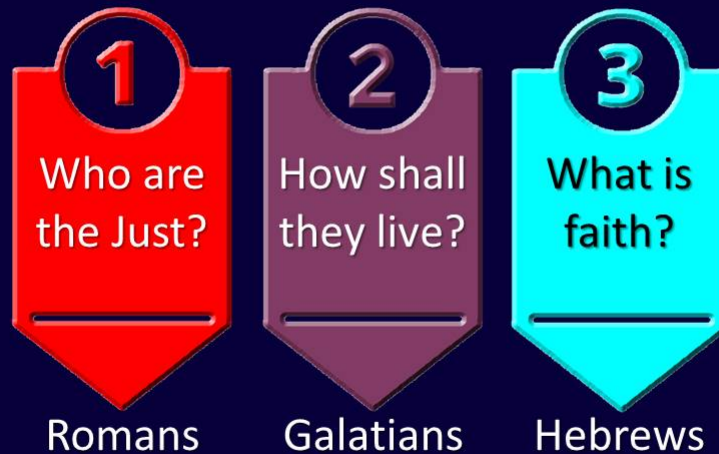
Habakkuk 2:4

Romans 1:17

Galatians 3:11

Hebrew 10:38

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



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 $\iota\upsilon\delta\alpha\iota\zeta\omega$ (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.

Outline of the Book

Chapters 1-2	Chapters 3-4	Chapters 5-6
Personal	Doctrinal	Practical
<p style="text-align: center;">The Authenticity of the Gospel</p> <ul style="list-style-type: none"> • Genuine as to its origin Galatians 1 • Genuine as to its nature Galatians 2 	<p style="text-align: center;">The Superiority of the Gospel</p> <ul style="list-style-type: none"> • The new relation it effects Galatians 3 • The privileges it releases Galatians 4 	<p style="text-align: center;">The True Liberty of the Gospel</p> <ul style="list-style-type: none"> • Love-service ends Law-bondage 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
<p>¹¹ <i>But I certify you, brethren, that the gospel which was preached of me is not after man.</i> ¹² <i>For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.</i> Galatians 1:11-12 (KJV)</p>	<p>²⁴ <i>Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.</i> ²⁵ <i>But after that faith is come, we are no longer under a schoolmaster.</i> Galatians 3:24-25 (KJV)</p>	<p>¹³ <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> 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.
- The Law does 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!

The **AUTHENTICITY** of the Gospel

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

Summary of Galatians 1

- Paul's credentials validate what he taught:
 - 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)

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 - He preached grace before he met with any other Apostles (verses 1:15-24)
- In Galatians Chapter 2, Paul will add:
 - Later, the other Apostles added nothing (verse 2:1-6)
 - They recognized his apostleship (verses 2:7-10)
 - Peter yielded when rebuked by Paul (verses 2:11-21)

Galatians 2

Defending the Gospel

¹ Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with *me*.

² 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.

³ Yet not even Titus who *was* with me, being a Greek, was compelled to be circumcised. ⁴ 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), ⁵ to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.

⁶ 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.

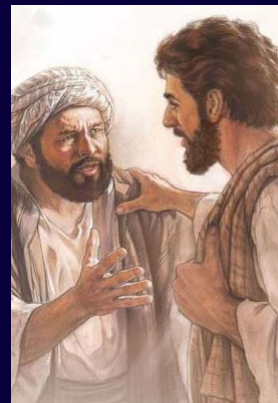
⁷ But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as *the gospel* for the circumcised *was* to Peter ⁸ **(for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),**

⁹ 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.

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. ¹³ And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.



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?”

¹⁵ 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! 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.

²⁰ 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. ²¹ I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.”

The **SUPERIORITY** of the Gospel

Chapter 3 - The new relation it effects

Chapter 4 - The privileges it releases

Galatians 3

Justification by Faith

¹ 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?

² This only I want to learn from you:

Did you receive the Spirit by the works of the law,
or by the hearing of faith?

³ Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? ⁴ Have you suffered so many things in vain—if indeed *it was* in vain?

⁵ 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?— ⁶ just as Abraham “believed God, and it was accounted to him for righteousness.”

⁷ Therefore know that *only* those who are of faith are sons of Abraham.

Then Abraham
lifted his eyes and looked,
and there behind him was a ram
caught in a thicket by its horns.
So Abraham
went and took the ram,
and offered it up for a burnt offering
instead of his son.
and Abraham
called the name of the place
“Yehovah-Yireh.”
THE LORD
WILL PROVIDE;
as it is said to this day,
“In the Mount of the Lord
it shall be provided.”
GENESIS 22:13-14



⁸ 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.

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."

¹¹ 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"), 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.

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.

Purpose of the Law

¹⁹ 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. ²⁰ Now a mediator does not *mediate* for one *only*, but God is one.

²¹ *Is* the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. ²² But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

²³ But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.

²⁴ Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith.

²⁵ But after faith has come, we are no longer under a tutor. ²⁶ For you are all sons of God through faith in Christ Jesus. ²⁷ For as many of you as were baptized into Christ have put on Christ.

²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

²⁹ And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.

²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

Galatians 3:28

King James Version

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, 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.

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

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.

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*?

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.

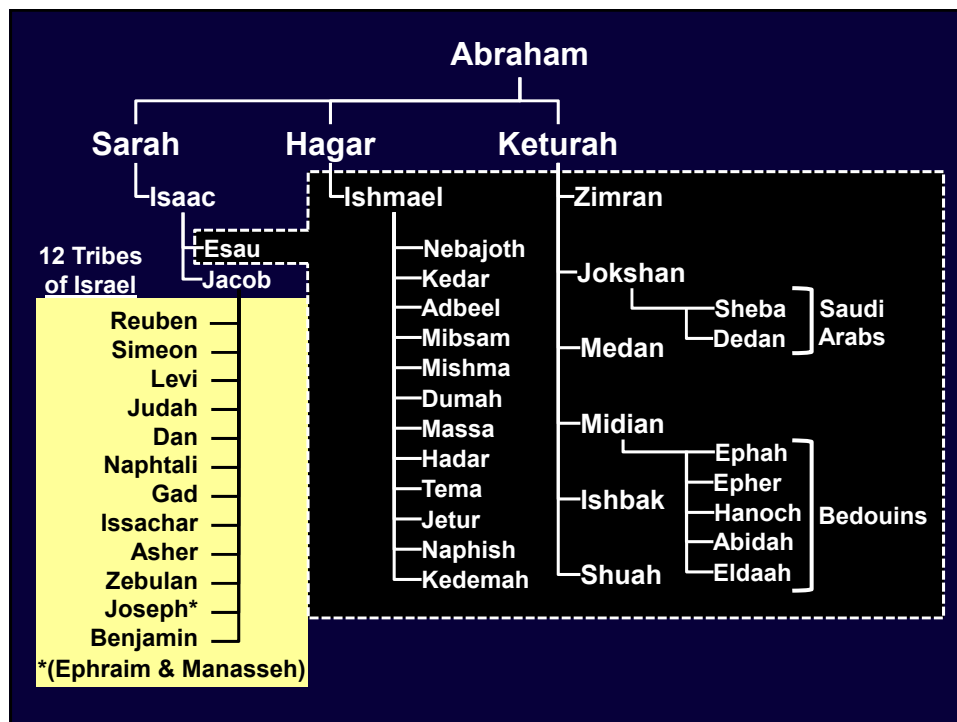
¹⁹ My little children, for whom I labor in birth again until Christ is formed in you, ²⁰ I would like to be present with you now and to change my tone; for I have doubts about you.

Two Covenants

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

²² 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.

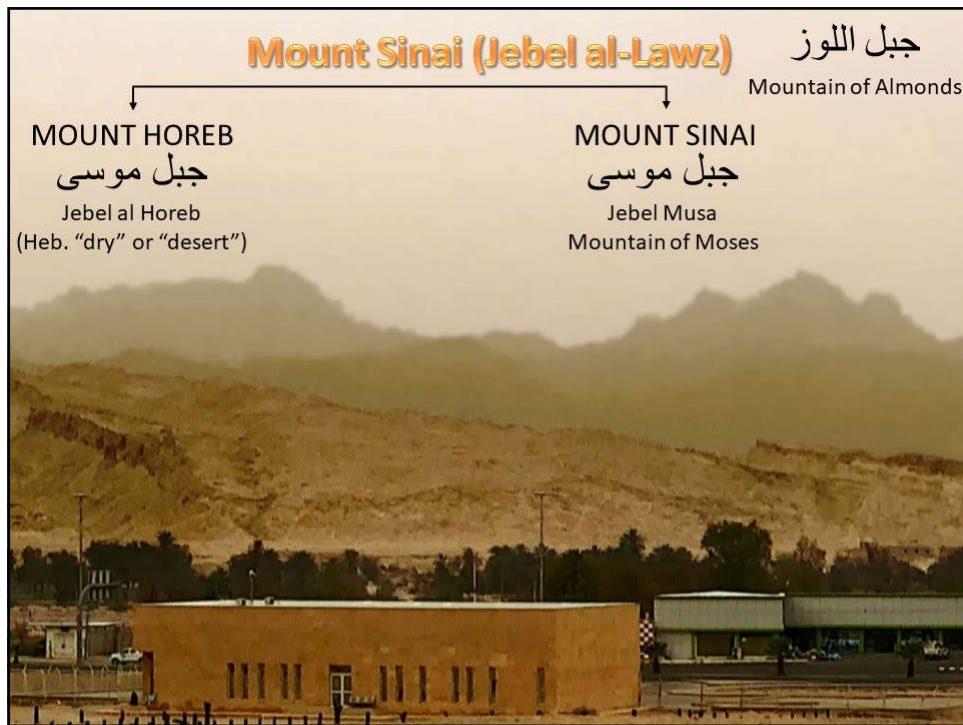


For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar— ²⁵ for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children— ²⁶ but the Jerusalem above is free, which is the mother of us all.

²⁷ For it is written:

“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.”

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



²⁹But, as he who was born according to the flesh then persecuted him *who was born* according to the Spirit, even so *it is now*.

³⁰Nevertheless 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.” ³¹So 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

The **TRUE LIBERTY** of the Gospel

Chapter 5:1-15 - Love-service ends
bondage to the law

Chapter 5:16-6 - Spirit ends flesh-bondage

Galatians 5

Christian Liberty

¹ Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.

² Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. ³ And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.

⁴ You have become estranged from Christ, you who *attempt to be justified by law; you have fallen from grace.*

⁵ For we through the Spirit eagerly wait for the hope of righteousness by faith. ⁶ For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.

Love Fulfills the Law

⁷ You ran well. Who hindered you from obeying the truth?

⁸ This persuasion does not *come* from Him who calls you.

⁹ A little leaven leavens the whole lump.

A little leaven
leavens the
whole lump.

¹⁰ I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.

¹¹ And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased.

¹² I could wish that those who trouble you would even cut themselves off!

¹³ For you, brethren, have been called to liberty; only do not *use* liberty as an opportunity for the flesh, but through love serve one another. ¹⁴ For all the law is fulfilled in one word, *even in this: "You shall love your neighbor as yourself."*

¹⁵ But if you bite and devour one another, beware lest you be consumed by one another!

Walking in the Spirit

¹⁶ I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. ¹⁷ For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

¹⁸ But if you are led by the Spirit, you are not under the law.

²⁴ And those *who are* Christ's have crucified the flesh with its passions and desires.

²⁵ If we live in the Spirit, let us also walk in the Spirit.

Salvation

Justification Sanctification

If we **live** in
the Spirit let us also
walk in the
Spirit.

²⁶ Let us not become conceited, provoking one another, envying one another.

Galatians 6

Bear and Share Burdens

¹ Brethren, if a man is overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.

² Bear one another's burdens, and so fulfill the law of Christ. ³ For if anyone thinks himself to be something, when he is nothing, he deceives himself.

⁴ But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another.

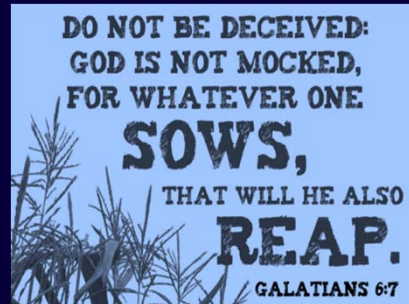
⁵ For each one shall bear his own load.

"Help carry each
other's burdens.
In this way you
will follow
Christ's
teachings."
galatians 6:2

Be Generous and Do Good

⁶ Let him who is taught the word share in all good things with him who teaches.

⁷ **Do not be deceived, God is not mocked**; for whatever a man sows, that he will also reap. ⁸ For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.



⁹ And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

¹⁰ Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

Glory Only in the Cross

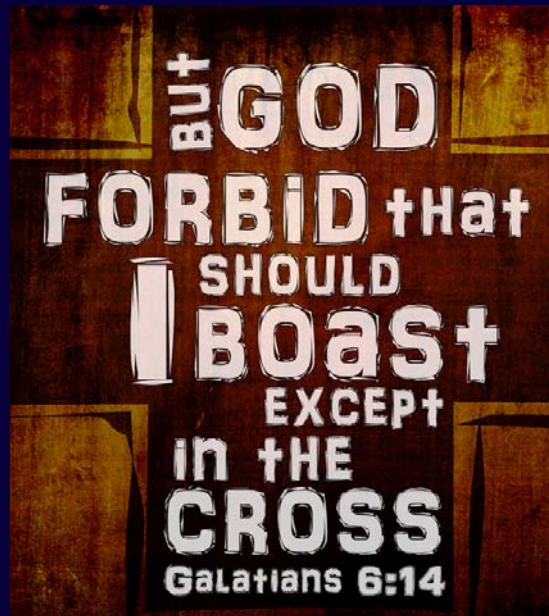
¹¹ See with what large letters I have written to you with my own hand!

¹² As many as desire to make a good showing in the flesh, these *would* compel you to be circumcised, only that they may not suffer persecution for the cross of Christ.

¹³ For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh.

¹⁴ But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

¹⁵ For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.



Blessing and a Plea

¹⁶ And as many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God.

¹⁷ From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus.

¹⁸ Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Distinctives

1. If you compare this epistle with the other Pauline epistles, you will see that it is different: it is a stern, severe, and solemn message (Cf. Galatians 1:6-9; 3:1-5). The Galatian believers were in grave peril because the foundations of their faith were being attacked. The epistle contains no word of commendation, praise, or thanksgiving. There is no request for prayer, and there is no mention of their standing in Christ. No one with him is mentioned by name.
2. In this epistle the heart of Paul the apostle is laid bare, and there is deep emotion and strong feeling. This is his *fighting* epistle: Paul has no toleration for legalism. It has been said, "The Epistle to the Romans comes from the *head* of Paul; The Epistle to the Galatians comes from the *heart* of Paul."
 "Galatians takes up controversially what Romans puts systematically."

Distinctives

3. This epistle is a *declaration of emancipation* from legalism of any type. This was Martin Luther's favourite epistle. It is the manifesto of Christian liberty, the impregnable citadel, and a veritable Gibraltar against any attack on the heart of the gospel. As someone put it, "Immortal victory is set upon its brow."
4. Galatians is the strongest declaration and defense of the doctrine of justification by faith in or out of Scripture. It is God's polemic on behalf of the most vital truth of the Christian faith against any attack. Not only is a sinner saved by grace through faith *plus nothing*, but the saved sinner lives by grace.
 - The Mosaic Law is neither discredited, despised, nor disregarded. Its majesty, perfection, demands, fullness, and purpose are maintained. Yet these very qualities make it utterly impossible for man to come this route to God.
 - Another way is opened for man to be justified before God, a way which entirely bypasses the Mosaic Law. The new route is by faith: Justification by faith is the theme, with emphasis on faith.