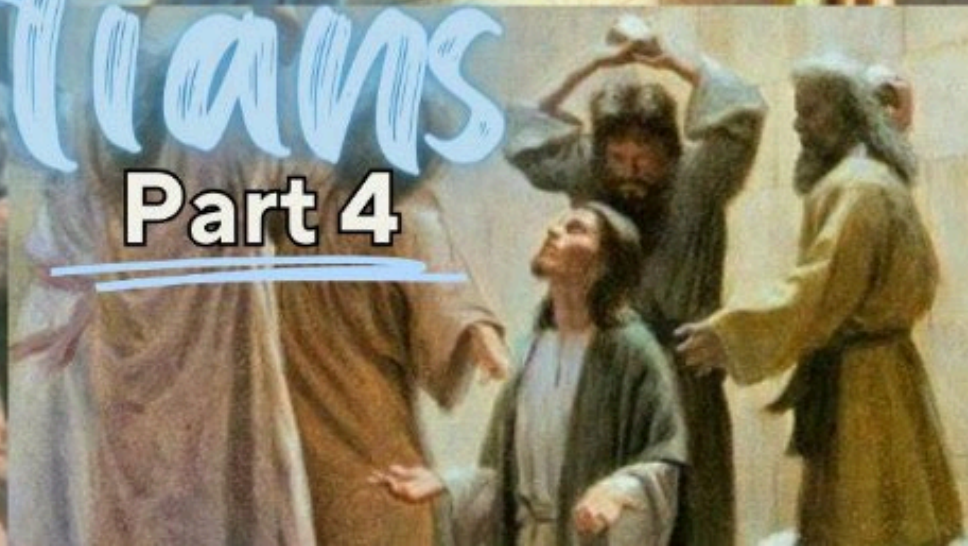


A LOOK THROUGH

Galatians

Part 4



Let's

A large, red, rectangular stamp with rounded corners and a distressed, ink-like texture. The word "RECAP" is written in a bold, serif font within the stamp.

RECAP

Three weeks ago we covered . . .

1. Paul – Life and Apostleship
2. Galatia – Where in the world?
3. The biggest issue of Paul's day





Two weeks ago we covered . . .

- Paul, an apostle (1:1)
- Jesus the Messiah (1:3) [Iesous]
- Turning to a different gospel (1:6) [distored vs. contrary]
- Not according to man (1:11)
- Judaism defined as zealously for the traditions (1:14)

What's the *occasion*?



The occasion in Galatia - "to Judaize or *not* to Judaize?"

Verse 14: "How can you compel the nations to Judaize?"

Judaizo –

- To live as one bound by Mosaic ordinances
- To live as one bound by traditions
- To live in Judean fashion
- To live in Jewish fashion



Ancient, or Modern . . .



**Trust, rather
than *ethnicity***

By works of the law no
one will be counted
righteous (2:16)

In what ways does Galatians thread the needle?

Paul was a big fan of _____

Paul was a big fan of the _____

Why is this not more widely known?





Yummy Layers (recurring themes)

- Flesh vs. spirit
- Law-works vs. trust
- Cursed by Torah vs. redeemed by Yeshua
- Law vs. promise



Where did we go last week? - Ch. 3

1. Abraham

Justified prior to circumcision. Started with spirit, tried to complete in flesh



Romans 4:5-11 - *Checkmate!*

To the one who does not work, but **trusts in him who justifies the ungodly**, his faith is counted as righteousness . . .

For we say that **faith was counted to Abraham as righteousness**. How then was it counted to him? **Was it before or after he had been circumcised?**

It was not after, but before he was circumcised. **He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised.**

Where did we go last week? - Ch. 3



1. Abraham

Justified prior to circumcision. Started with spirit, tried to complete in flesh

2. The Exchange

Messiah came under a curse written in the Torah so that we . . .

Two different curses – *Why?*

Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.

Cursed is everyone who is hanged on a tree



Where did we go last week? - Ch. 3



1. Abraham

Justified prior to circumcision. Started with spirit, tried to complete in flesh. Gentiles blessed thru his *obedience*

2. The Exchange

Messiah came under a curse written in the Torah so that we . . .

3. The Contract

Blessing comes through the offspring – singular, not through Jewish lineage

Romans 4:11-12

For we say that **faith was counted to Abraham as righteousness. . . .**

The purpose was to make him the father of all who believe **without being circumcised**, so that righteousness would be counted to them as well, and to make him the father of **the circumcised who are not merely circumcised** but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

RECAP

Over

What is the Law really good at?



What is the Law really good at?

- ---
- ---
- ---
- ---
- ---



Yummy Layers (recurring themes)

- Flesh vs. spirit
- Law-works vs. trust
- Cursed by Torah vs. redeemed by Yeshua
- **Law vs. promise**



Law vs. Promise

Romans 4:13 ff: For the promise to Abraham and his offspring that he would be heir of the [people of the*] world did not come through the **law** but through the righteousness of faith. For if it is the adherents of the law who are to be the heirs, faith is null and the **promise** is void.

*cf. Romans 11:12

Galatians 3:18: For if the inheritance comes by the **law**, it no longer comes by promise; but God gave it to Abraham by a **promise**.





Then what on earth is _____?

If the law does nothing to justify us before
God, then _____?

Then what on earth is the Law for?

If the law does nothing to justify us before
God, then **what is its purpose?**

Then what on earth is the Law for?

Galatians 3:19: Why then the law?

Then what on earth is the Law for?

Galatians 3:19: Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made.

What's the Law for?

Correction (?) – What **WAS** the Law for?



Egugg the Caveman Exegete

Bad

Flesh

Law-works

Cursed by Torah

Law



Good

Spirit

Trust

Redeemed by
Yeshua

Promise

Times they are a'changin'



E.P. Sanders, *Paul and Palestinian Judaism*

James D.G. Dunn -

" . . .obedience to the law in Judaism was never thought of as a means of entering the covenant, of attaining that special relationship with God; it was more a matter of maintaining the covenant relationship with God."

Part of what they noticed was . . .

- The law is "holy and righteous and good" (Romans 7:12)
- The law is "spiritual" (Romans 7:14)
- Sin is defined as breaking the commandments of the law (Romans 7:7)
- It is good to “delight in the law” in our inner-most being (Romans 7:22)
- God never intended the law to be a means of justification / salvation (Galatians 2:21 and 3:21)
- Believers who walk by the spirit meet the “righteous requirements of the law” (Romans 8:4)

Part of what they noticed was . . .

- Those who have faith in the Messiah does not overthrow, but rather “uphold the law” (Romans 3:31)
- Paul appeals to the law's authority in support of moral imperatives (1 Corinthians 9:8-9)
- Paul rebukes people based on the law (1 Corinthians 5:13)
- Paul agrees with the Messiah that observance of the law is based on love (Romans 13:8-10; Galatians 5:14)
- The “law is good if one uses it lawfully” (1 Timothy 1:8)
- The law is "profitable for teaching, for reproof, for correction, and for training in righteousness" so that God's messengers may be complete and equipped for good works

Why then the law?

Galatians 3:19: Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made.

The law (1) **defines** sin and (2) **magnifies** my sin problem

(1) The law defines sin

Romans 7:7: What then shall we say? That the law is sin? By no means!

Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, “You shall not covet.”

Romans 5:13: Sin indeed was in the world before the law was given, but sin is not counted where there is no law.



(2) The law magnifies my sin problem

(A) First way this happens: Though good, the law opens a gap for sin to enter

Romans 7:8-11: Sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. I was once alive apart from the law, but when the commandment came, sin came alive and I died.

The very commandment that promised life proved to be death to me. For sin, seizing an opportunity through the commandment, deceived me and through it - killed me.



(2) The law magnifies my sin problem

(B) Second way this happens: Though good, the law helps intensify or concentrate sin . . .to the point of insanity

Romans 7:13-15: Sin, producing death in me through what is good, in order that sin might be shown to be sin, and **through the commandment might become sinful beyond measure.** For we know that the law is spiritual, but I am of the flesh, sold under sin.

For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. . . .For I have the desire to do what is right, but not the ability to carry it out.

(2) The law magnifies my sin problem

(B) Second way this happens: Though good, the law helps intensify or concentrate sin . . .to the point of insanity

Romans 7:13-15: Now **the law came in to increase the trespass** [of Adam], but where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Yeshua Messiah our master.

(2) The law magnifies my sin problem

(C) Third way this happens: The law reveals that the problem is deeper than my behavior

Romans 7:6-11: For while we were still **weak**, at the right time Christ died for the ungodly. . . .Since, therefore, we have now been justified by his blood, much more shall we be saved by him from **the wrath of God**. For if while we were **enemies** we were **reconciled** to God by the death of his Son, much more, now that we are **reconciled**, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received **reconciliation**.

Why then the law?

Galatians 3:19: Why then the law? It was added **because of transgressions**, until the offspring should come to whom the promise had been made.

"for the sake of"

"for the reason of"

"due to"

Why then the law?

Galatians 3:19: Why then the law? It was added **because of transgressions**, until the offspring should come to whom the promise had been made.

"for the sake of . . ."

Leviticus 5:13: Thus the priest shall make atonement for him for the sin which he has committed in any one of these things, and he shall be forgiven.



Law vs. Promises ?

Galatians 3:21-23: Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law.

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But the Scripture imprisoned everything under sin, so that the promise by trust in Yeshua Messiah might be given to those who believe.

Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed.

In what way is the law our jailer?



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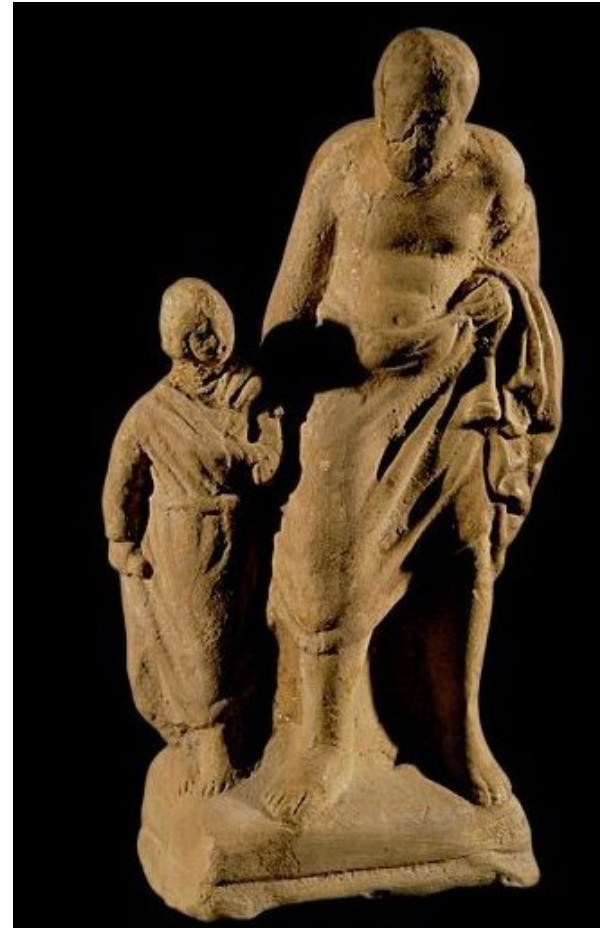
There is no way out of the jail of law-condemnation except righteousness coming from somewhere else

Romans 3:21 ff: But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it - the righteousness of God through faith in Yeshau Messiah for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift.

Law as a pedagogue

Galatians 3:24-26: So then, the law was our pedagogue until Messiah came, in order that we might be counted righteous by faith.

But now that faith has come, we are no longer under a pedagogue, for in Messiah Yeshua you are all sons of God, through trust.



I hate to be obvious, but

Once the law has led me to the Messiah . . .

I hate to be obvious, but

Once the law has led me to the Messiah . . . I no longer need the law to lead me to the Messiah

Law as a pedagogue – personal vs. historical

Galatians 3:24-26: So then, the law was **our** pedagogue until Messiah came, in order that we might be counted righteous by faith.

But now that faith has come, **we** are no longer under a pedagogue, for in Messiah Yeshua **you** are all sons of God, through trust.

Post-pedagogue attitude?

Tim Hegg: When one has arrived at the teacher, one does not therefore despise the pedagogue who led him there. If anything, one is more appreciative of the custodian because he has performed his duties faithfully.

In the same way, when a sinner comes to realize that he is unable to remedy himself of his guilt, and when the Torah leads the sinner to Yeshua - the only remedy for sin - he is forever grateful for the role of the Torah in leading to Yeshua. Far from considering the Torah to have been worthless he recognizes the strategic role it has played.

Galatians 3:26-29

In Messiah Yeshua you are all sons of God, through trust. For as many of you as were baptized into Messiah have put on Messiah. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Messiah Yeshua. And if you are Messiah's, then you are Abraham's offspring, heirs according to promise.

For you are all one in Messiah

Ethnicity, economic / freedom status, and gender -

These categories have NO bearing in our unity

All are sinners in God's eyes, and require the same atonement


For you are all one in Messiah

From Tosefta Barakhot 6.18 (first tractate in the Mishnah)
As it appears in a modern prayer book:

Blessed are you, O Lord our God, King of the universe, who has not made me a Gentile.

Blessed are you, O Lord our God, King of the universe, who has not made me a bondman.

Blessed are you, O Lord our God, King of the universe, who has not made me a woman.



For you are all one in Messiah

F.F. Bruce -

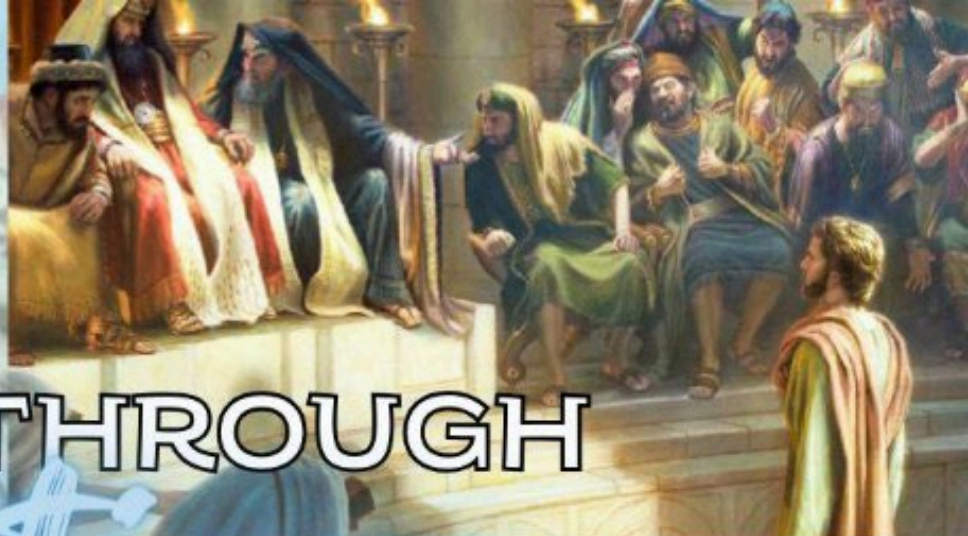
It is not unlikely that Paul himself had been brought up to thank God he was born a Jew and not a gentile, a free man and not a slave, a man and not a woman.

If so he takes up each of these three distinctions which had considerable importance to Judaism and affirms that in Christ they are all irrelevant.



Paul's conversion ceremony

Colossians 2:9-14: In [Messiah] also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Messiah, having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.



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