

Galatians

Grace, Faith, &
Freedom

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For Shepherd of the
Hills Lutheran Church
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Goals

- Enable independent reading and understanding of Galatians
 - By shining a spotlight on its primary subject—the gospel
 - By highlighting the thought structure within the letter
 - By providing Bible background insights
- Offer a forum for questions, comments, and concerns about the content of the letter

Content

- Session One: Introduction to the Letter and its Key Content
Galatians 1:1—9
- Session Two: Paul's Credibility and Gospel-Alone Integrity
Galatians 1:10—2:21
- Session Three: Old Testament Illustrations and Cultural Analogies
Galatians 3:1—4:31
- Session Four: Faith Brings the Freedom to Live in Love
Galatians 5:1—6:18



Content Focus—the Gospel

- The gospel entails all the things God has DONE for us that assures our eternal life. It is the forgiveness
acquired for us by Christ,
given to us by grace,
and received by faith
that frees us from the curse
of the law.

Problem that
Motivated
the Letter

- Jewish-Christian missionaries (Judaizers) from Jerusalem asserted Paul was wrong.
 - Paul: gospel alone
 - Judaizers: gospel plus


The Vital Question

Are we saved by what God has done or are we saved when we do
something in addition to what God has done?

A stylized graphic on the left side of the slide. It features a solid yellow circle (representing the sun or moon) partially overlapping a large black semi-circle. Above the yellow circle, there are four short, curved yellow lines of varying lengths, suggesting rays of light or a partial arc.

Old Testament Illustrations and Cultural Analogies

Galatians 3:1-4:31



Architecture of the Argument for Gospel-Alone Theology

- First personal appeal (3:1-5)
- The model of Abraham (3:6-14)
- The principle of antecedent covenant (3:15-22)
- The law as temporary guardian or trustee (3:23-4:7)
- Second personal appeal (4:8-20)
- Analogy of Hagar and Sarah (4:21-31)



First Personal Appeal

“You foolish Galatians! Who has bewitched you?” (Gal 3:1 NIV)



First Personal Appeal

- Malady—Galatians were not taking into account their own experiences with gospel-alone theology.
- Remedy—Six, rapid-fire, rhetorical questions designed to encourage reflection



Personal Experiences

- Gospel-alone theology was accompanied by a special experience with the Holy Spirit.
- Gospel-alone theology was accompanied by miracles.




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The Model of Abraham

“So those who rely on faith are blessed
along with Abraham, the man of faith.”
(Gal 3:9 NIV)

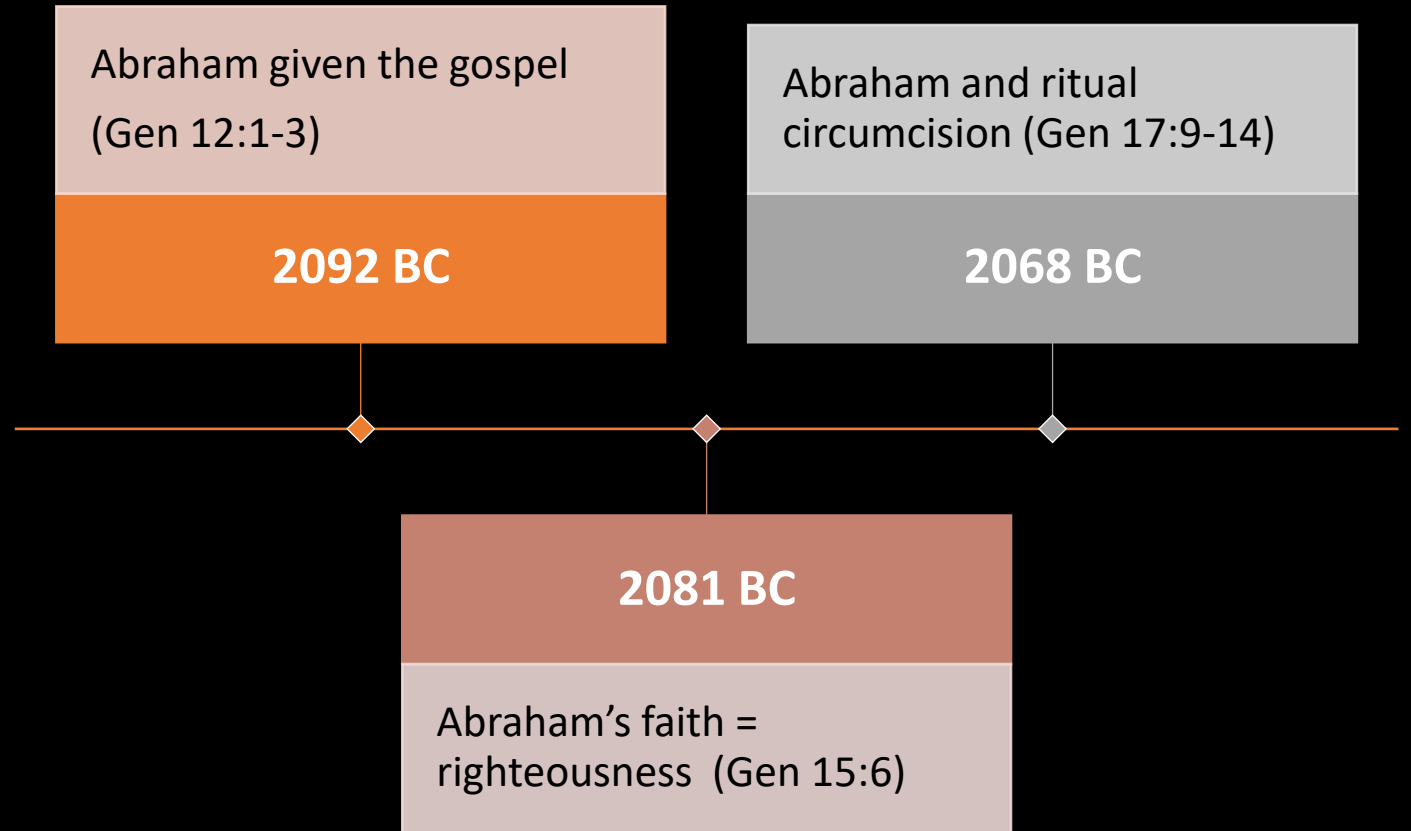


The Model of Abraham

- Malady—Abraham's life story teaches a gospel-plus theology because he practiced ritual circumcision.
- Remedy—Review of the timeline. Abraham's faith was credited as righteousness before the ritual of circumcision was given.

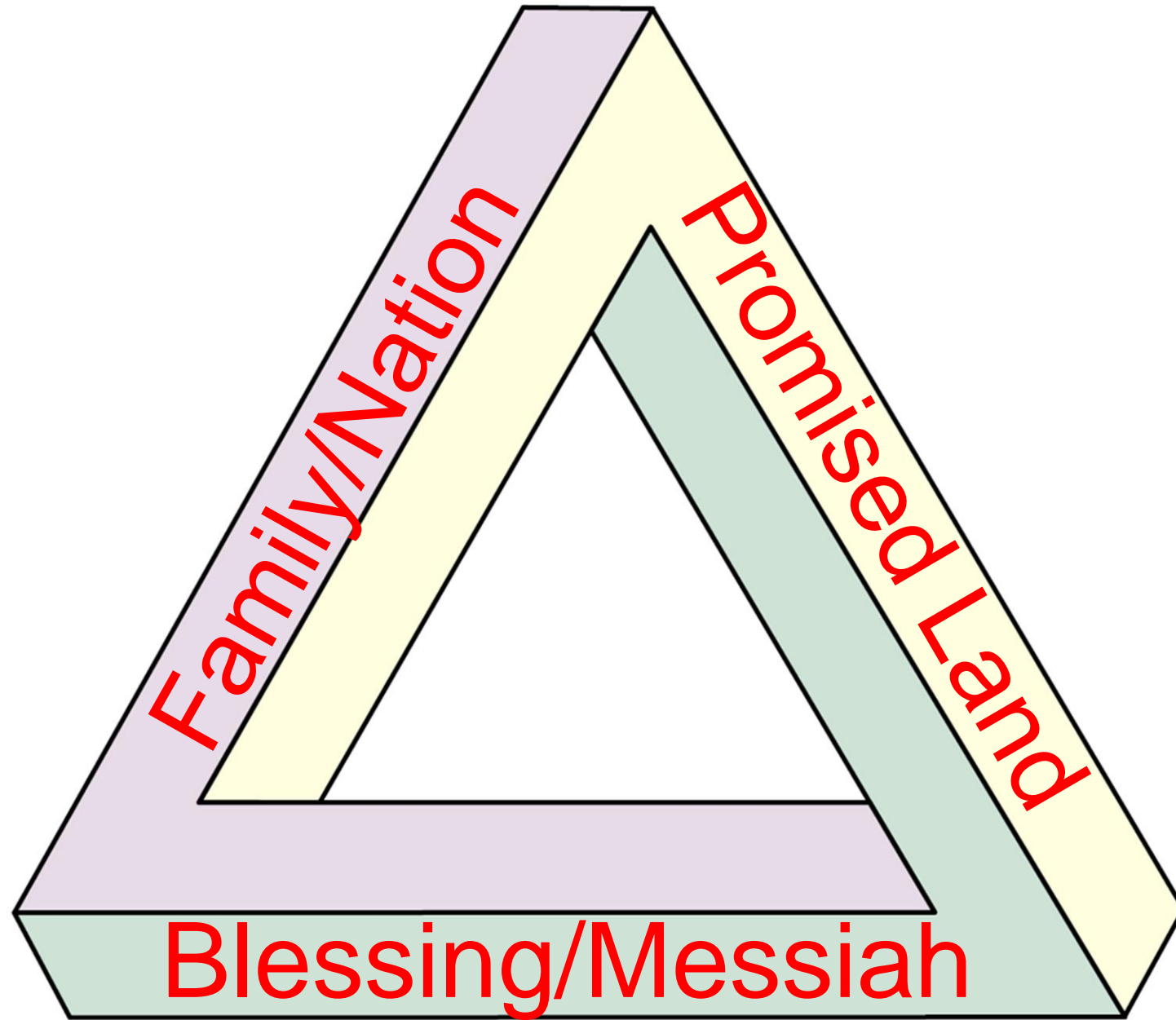


Timeline



Abraham's Timeline

- At age 75, the Lord gave Abraham the “gospel in advance” (Gal 3:8; Gen 12:1-3)



Abraham's Timeline

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- Prior to age 86, Abraham's faith in the gospel is paired with forgiveness.

(Genesis 15:6; 16:16)

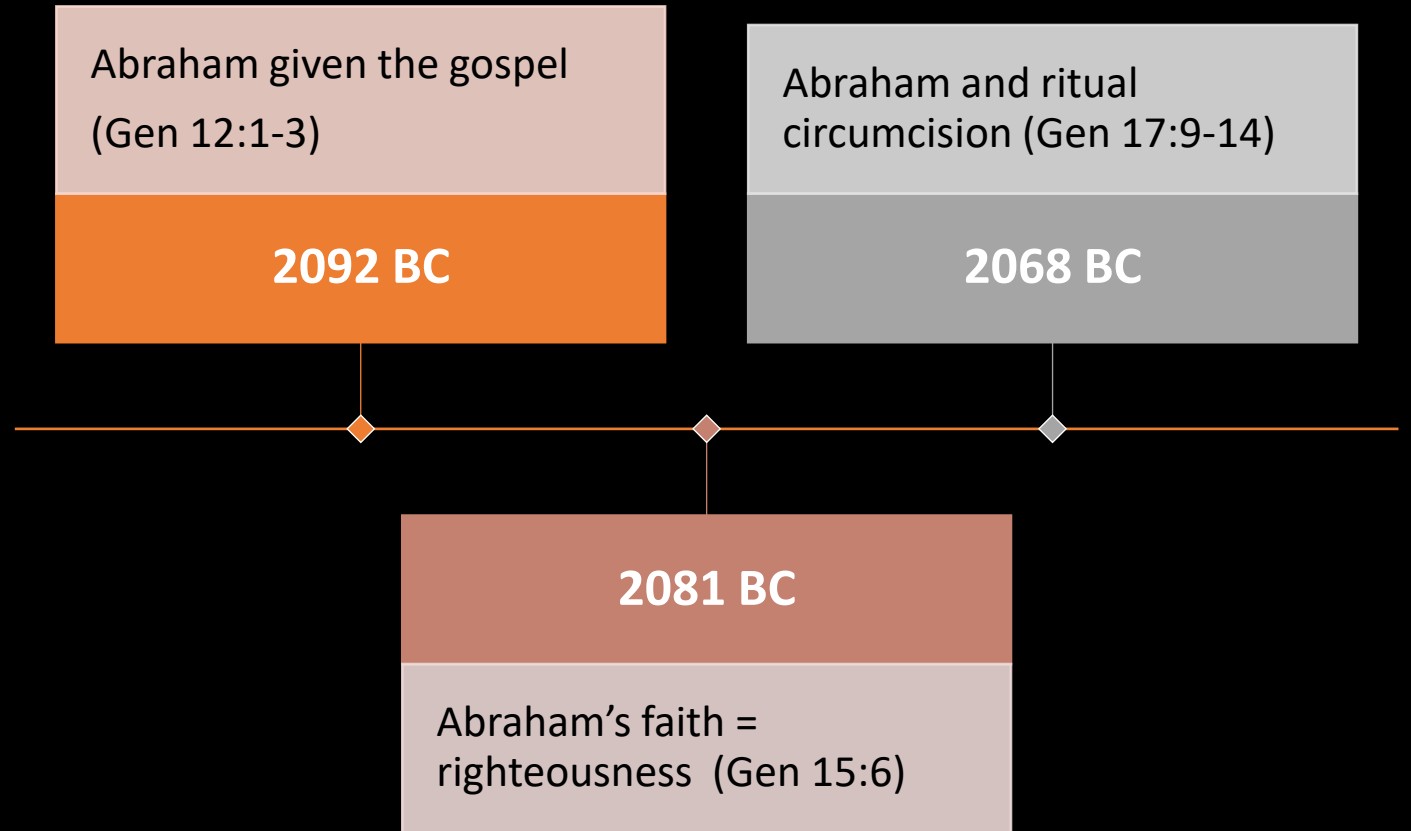


“Abraham believed the
LORD, and he credited to
him as righteousness.”
(Gen 15:6 NIV)

Abraham's Timeline

- At age 75, the Lord gave Abraham the “gospel.” (Genesis 12:1-3)
- Prior to age 86, Abraham’s faith in the gospel is paired with forgiveness. (Genesis 15:6; 16:16)
- At age 99, the Lord added ritual circumcision as a sign of the covenant. (Genesis 17:9-14)

Timeline



The Model of Abraham

- Abraham had a gospel-alone theology.
- “Clearly no one who relies on the law is justified before God, because ‘the righteous will live by faith.’”
(Gal 3:11 NIV)






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The Principle of Antecedent Covenant

“Brothers and sisters, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case.”
(Gal 3:15 NIV)



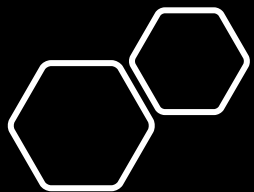
Antecedent Covenant

- Malady: The Mosaic covenant and its requirements supersede the Abrahamic covenant.
- Remedy: Legal precedent privileges antecedent contracts unless formally abrogated.



Covenant Comparison

- Abrahamic
 - Location: Israel
 - Unilateral
 - Unconditioned
 - Eternal
 - **PROMISE: done**
 - Purpose: to give eternal life
- Mosaic
 - Location: Sinai
 - Bilateral
 - Conditioned
 - Temporary
 - **LAW: do**
 - Purpose: to create a cultural “nest” in which the plan of salvation could mature



Timeline

Abrahamic Covenant established

2092 BC

Exodus from Egypt Mosaic Covenant established

1446 BC

1876 BC

Jacob and his family migrate to Egypt

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Antecedent Covenant

“What I mean is this: The **law**, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the **promise**. For if the inheritance depends on the **law**, then it no longer depends on the **promise**; but God in his grace gave it to Abraham through a **promise**.”


(Gal 3:17-18 NIV)






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The Law as
temporary
guardian or
trustee

“The heir is subject to guardians and
trustees until the time set by his father.”
(Gal 4:2 NIV)



Law as Guardian/Trustee

- Malady—the Mosaic Covenant has a permanent role to play in the story of salvation.
- Remedy—the Mosaic Covenant has a temporary role to play like a guardian or trustee. Restraint gives way to freedom.



Law as Guardian

- Παιδαγωγος—a guardian/mentor/disciplinarian
 - Supervised a child from age six to late adolescence
 - Responsible for education and socialization of the ward
 - NOT permanent but preparatory
 - Restraint gives way to freedom

Law as Guardian

“So the law was our guardian until Christ came that we might be justified by faith. Now that this faith has come, we are no longer under a guardian.” (Gal 3:24-25 NIV)

“...all are one in Christ.” (Gal 3:28)



Law as Trustee

- οἰκονόμος—a trustee or manager
 - Supervised the financial affairs related to a child's inheritance until the heir was of age
 - Restraint gives way to freedom


Law as Trustee

“But when the set time had fully come, God sent his Son, born of a woman, born under the law, to redeem those under the law, that we might receive adoption to sonship.”

(Gal 4:4-5 NIV)







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Second Personal Appeal

“My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, how I wish I could be with you now and change my tone, because I am perplexed about you!”

(Gal 4:19-20 NIV)



Second Personal Appeal


- Malady—the failure to honor the effort, time, and sacrifices of Paul to bring them the gospel.
- Remedy—Paul cries verbal tears



Second Personal Appeal

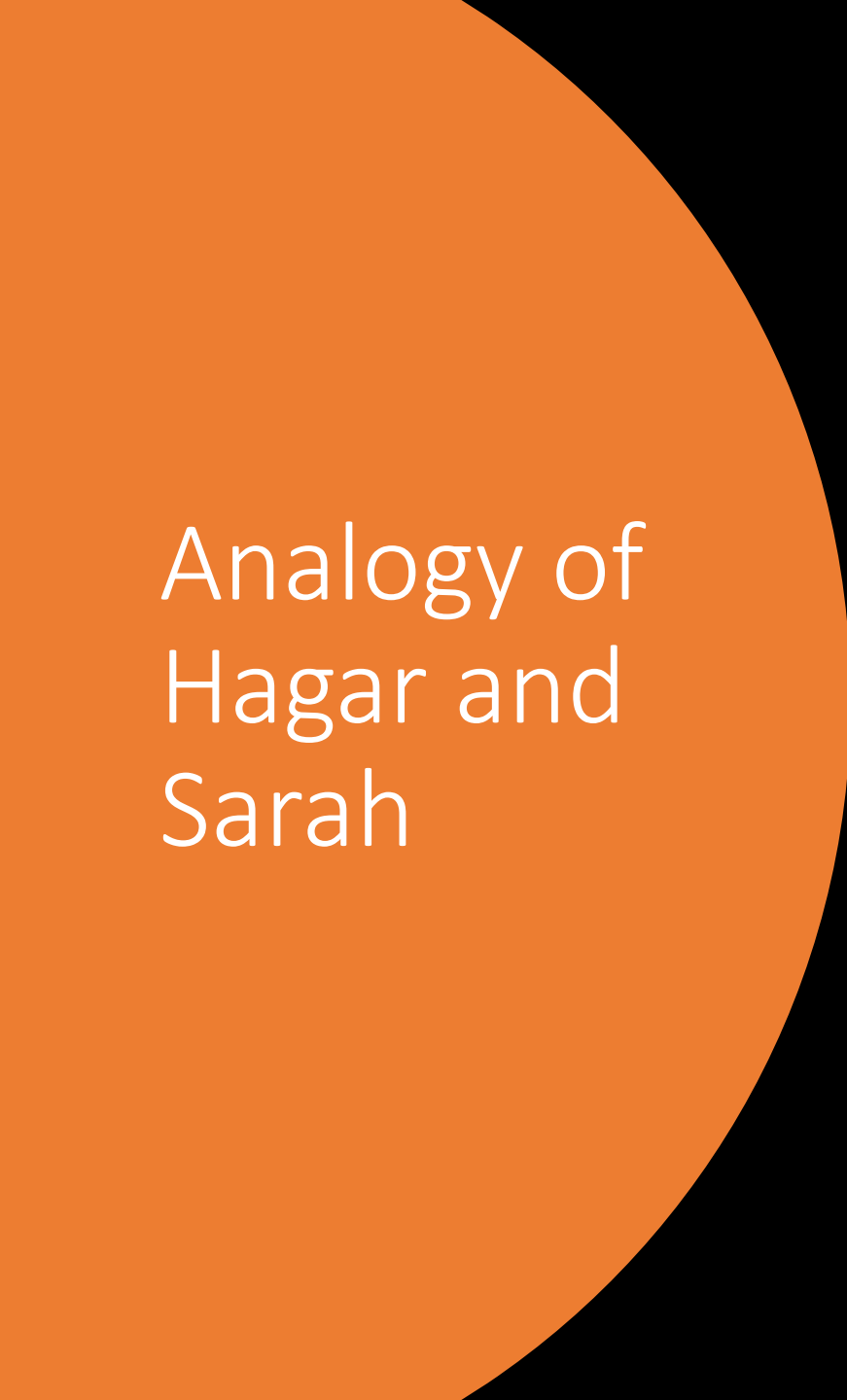
- “As you know, it was because of an illness that I first preached the gospel to you, and even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself. Where, then, is your blessing of me now? I can testify that, if you could have done so, you would have torn out your eyes and given them to me. Have I now become your enemy by telling you the truth?

(Gal 4:13-16 NIV)

A close-up photograph of several yellow counting beads. The beads are cylindrical and have numbers printed on them in a dark red or brown color. The numbers visible are 60, 40, 20, and 30. The beads are arranged in a slightly overlapping manner, with some in sharp focus and others blurred in the background. The lighting is warm and soft, creating a gentle glow around the beads.

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Analogy of Hagar and Sarah

“These things are being taken figuratively:
The women represent two covenants.”

(Gal 4:24 NIV)



Analogy of Hagar and Sarah

- Malady—honoring the gospel-plus theology of the Judaizers as if it were superior to gospel-alone theology.
- Remedy—give the Judaizers the Ishmael treatment



Analogy of Hagar and Sarah

- Hagar, wife of Abraham
- Egyptian slave
- Ishmael born in ordinary way
- Mosaic Covenant
- DO
- Judaizers persecute like Ishmael

- Sarah, wife of Abraham
- Freewoman
- Isaac born after a promise
- Abrahamic Covenant
- DONE
- Paul persecuted like Isaac

Analogy of Hagar and Sarah


- “But what does Scripture say? ‘Get rid of the slave woman and her son, for the slave woman’s son will never share in the inheritance with the free woman’s son.’ Therefore, brothers and sisters, we are not children of the slave woman, but of the free woman.”

(Gal 4:30-31 NIV)



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something in addition to what God has done?



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Old Testament Illustrations and Cultural Analogies

Questions, Commends, and Concerns