

GALATIANS

THE TRUTH OF THE GOSPEL

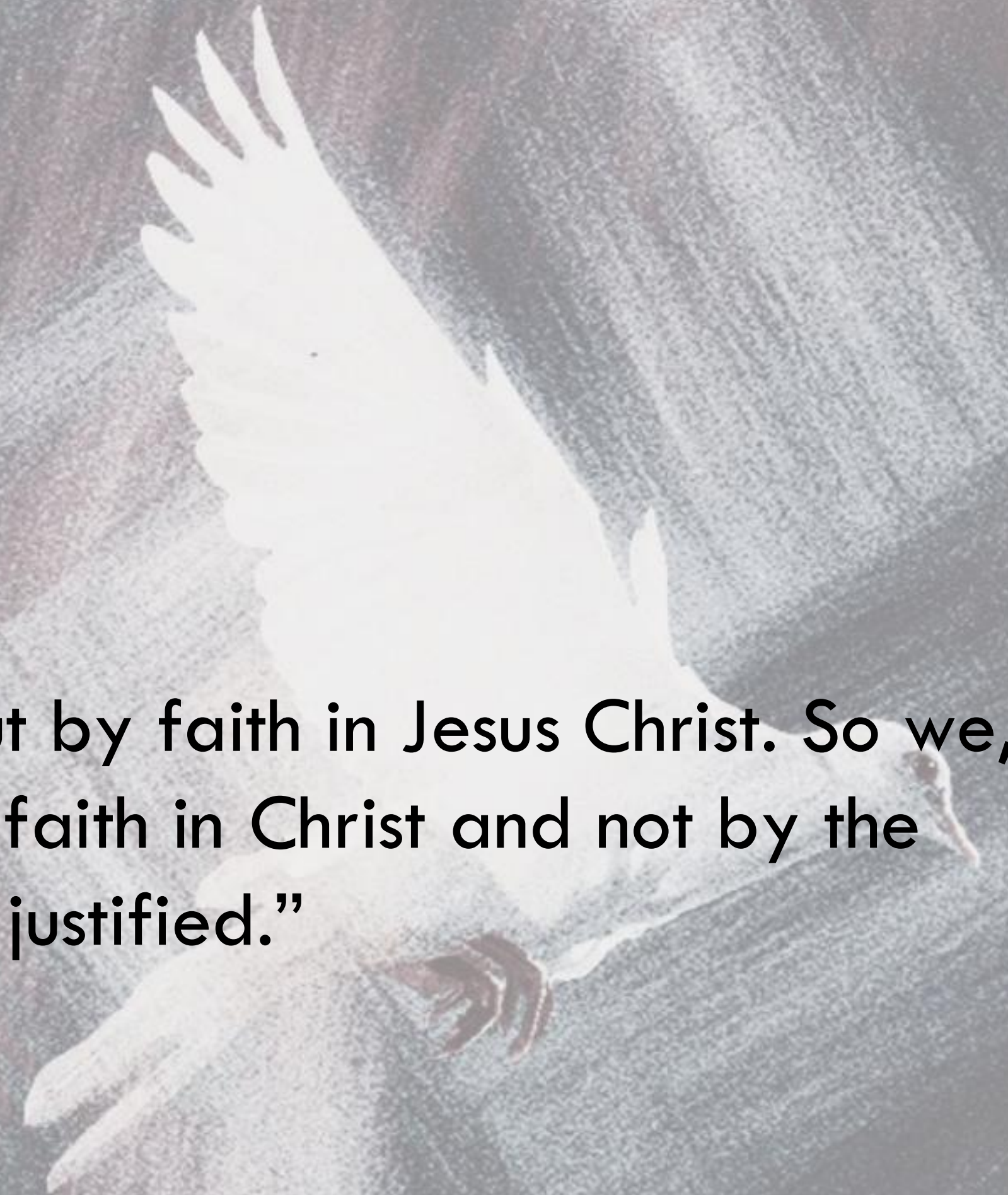


Law vs Grace

1. The Law does not justify:

Gal 2:16

“... know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law, because by the works of the law no one will be justified.”



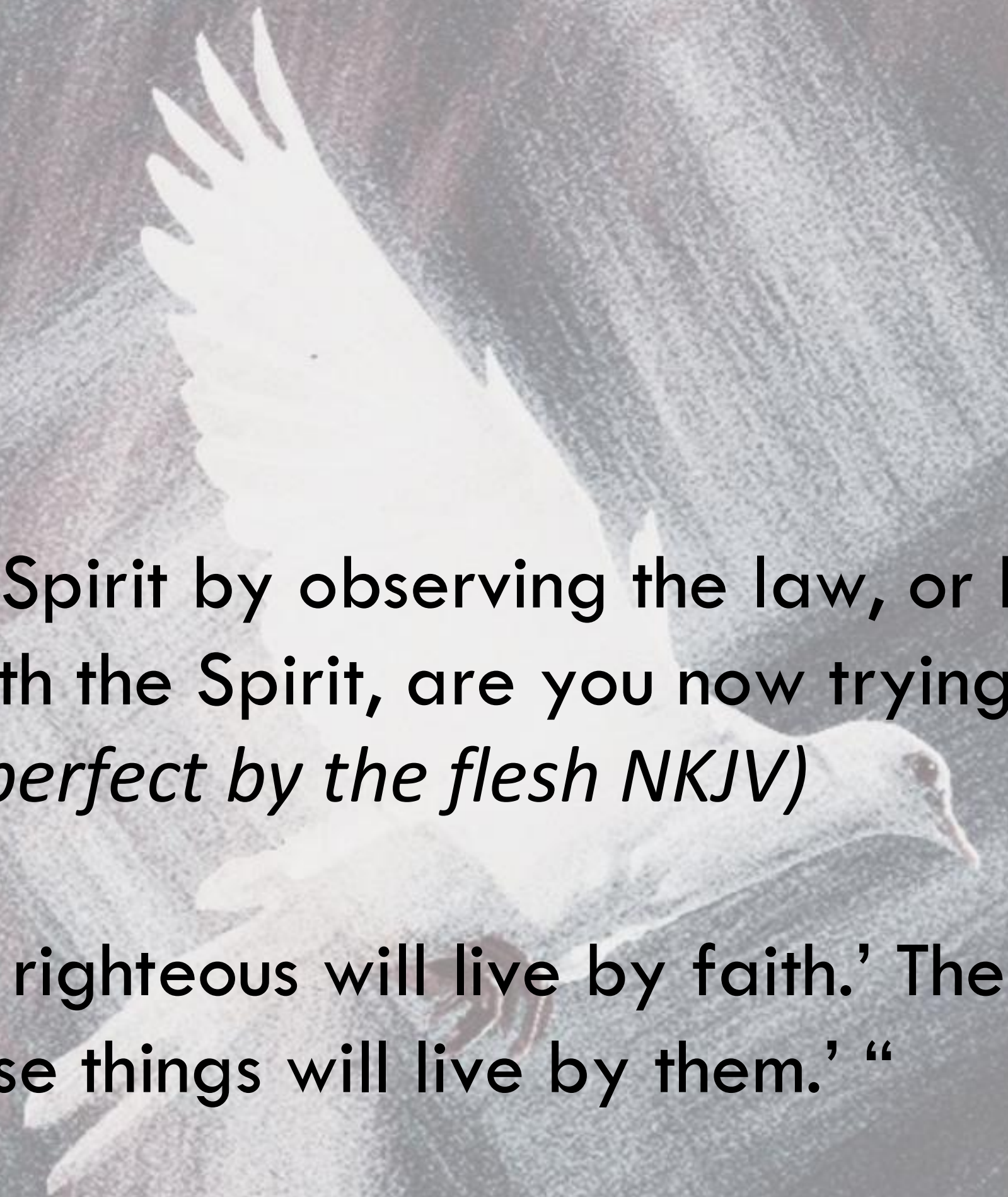
Law vs Grace

2. The Law also does not sanctify.

Gal 3:2 - 3, 11 - 12

“I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort?” *(are you now being made perfect by the flesh NKJV)*

“Clearly no one is justified before God by the law, because, ‘The righteous will live by faith.’ The law is not based on faith; on the contrary, ‘The man who does these things will live by them.’ “

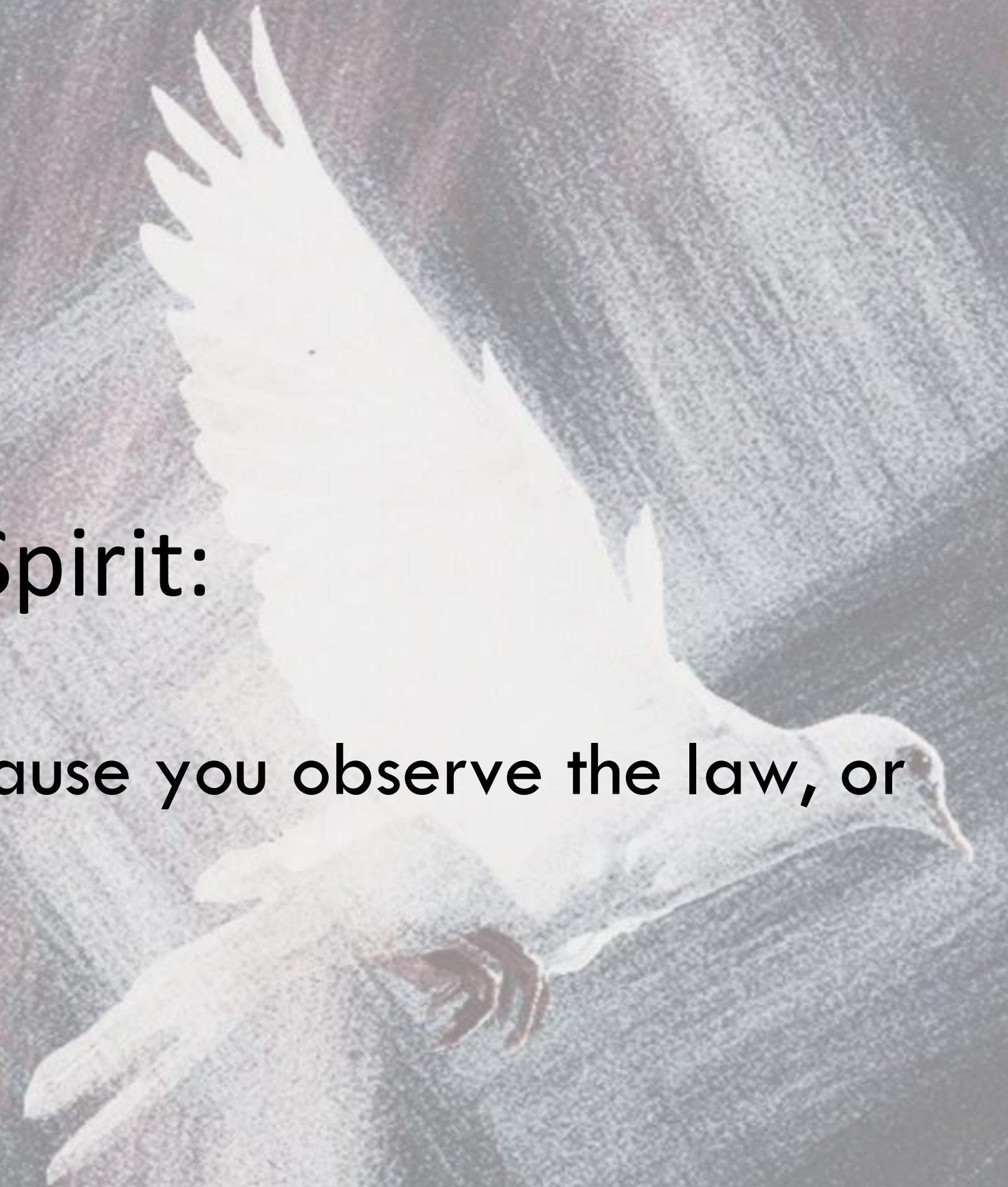


Law vs Grace

3. The Law does not bring the power of the Holy Spirit:

Gal 3:5

“Does God give you His Spirit and work miracles among you because you observe the law, or because you believe what you heard?”



Gal 3

Gal 3:5 - 14

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. 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.

Gal 3

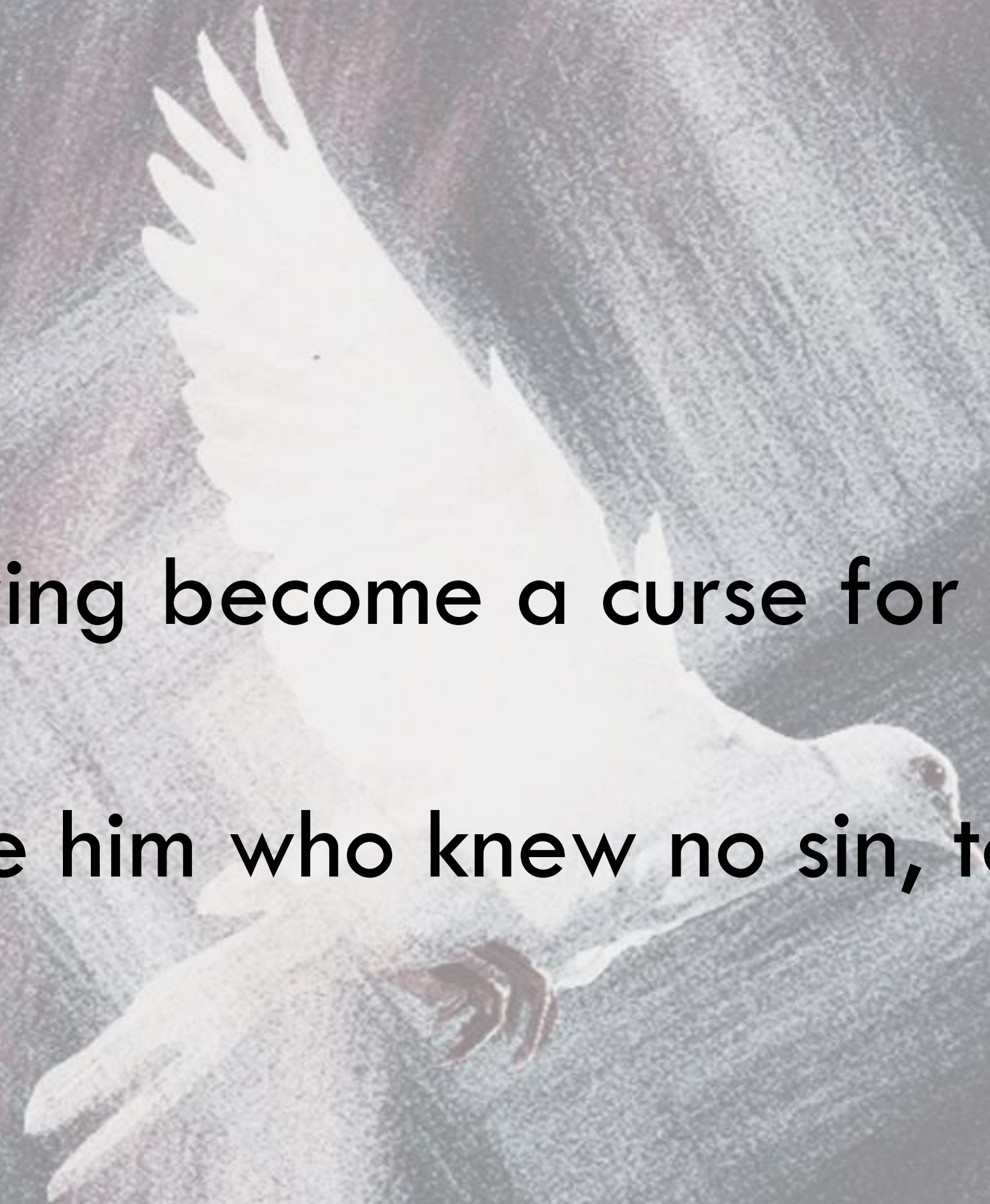
Gal 3:5 - 14

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.

Gal 3

- Christ became a curse for us - Gal 3:13, ‘...having become a curse for us...’
- Christ became sin for us - 2 Cor 5:21, ‘He made him who knew no sin, to be sin for us...’

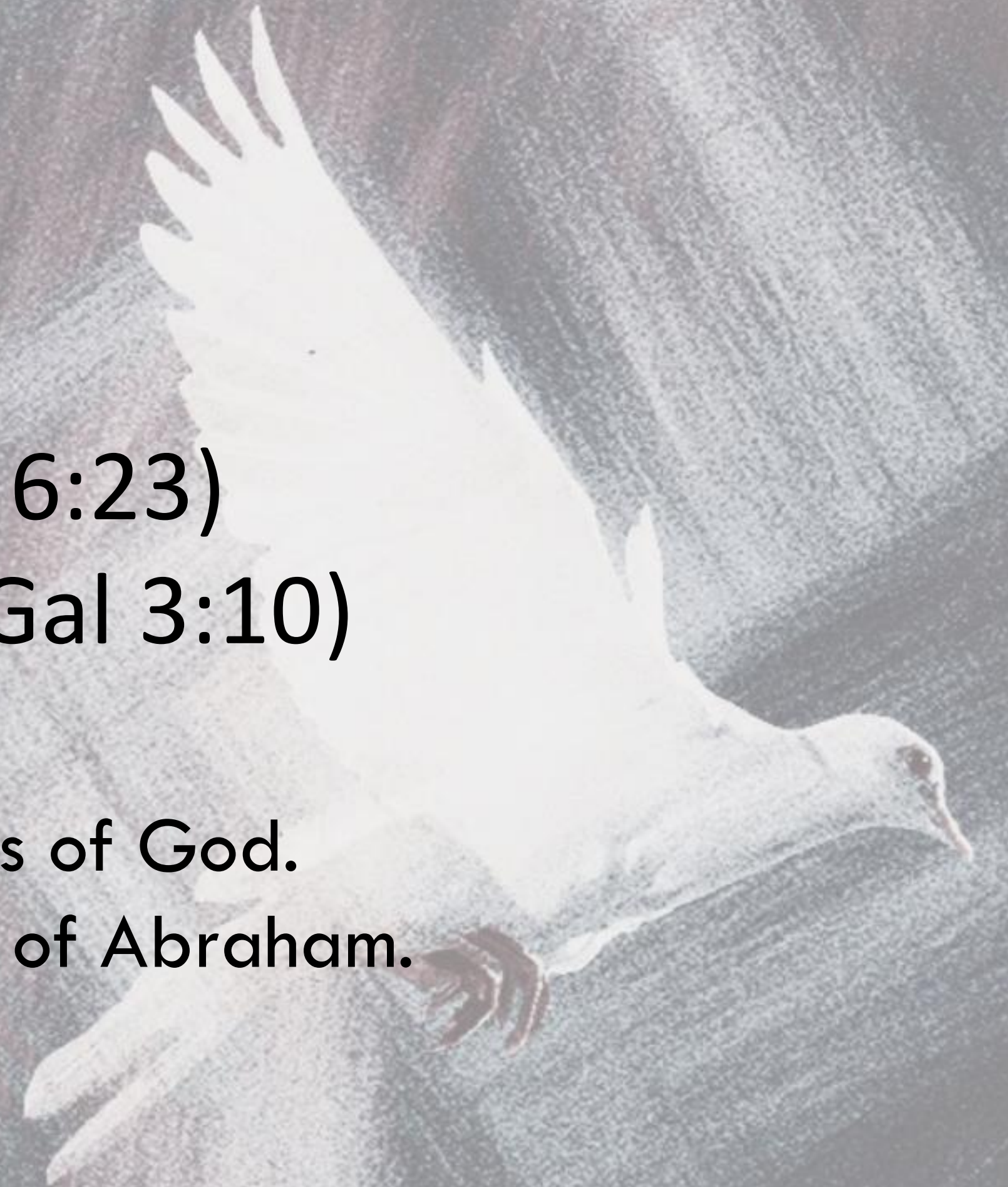


Gal 3

- Sin has death as a consequence/penalty. (Rom 6:23)
- The law has curse as a consequence/penalty. (Gal 3:10)

Christ became sin for us - That we might become the righteousness of God.

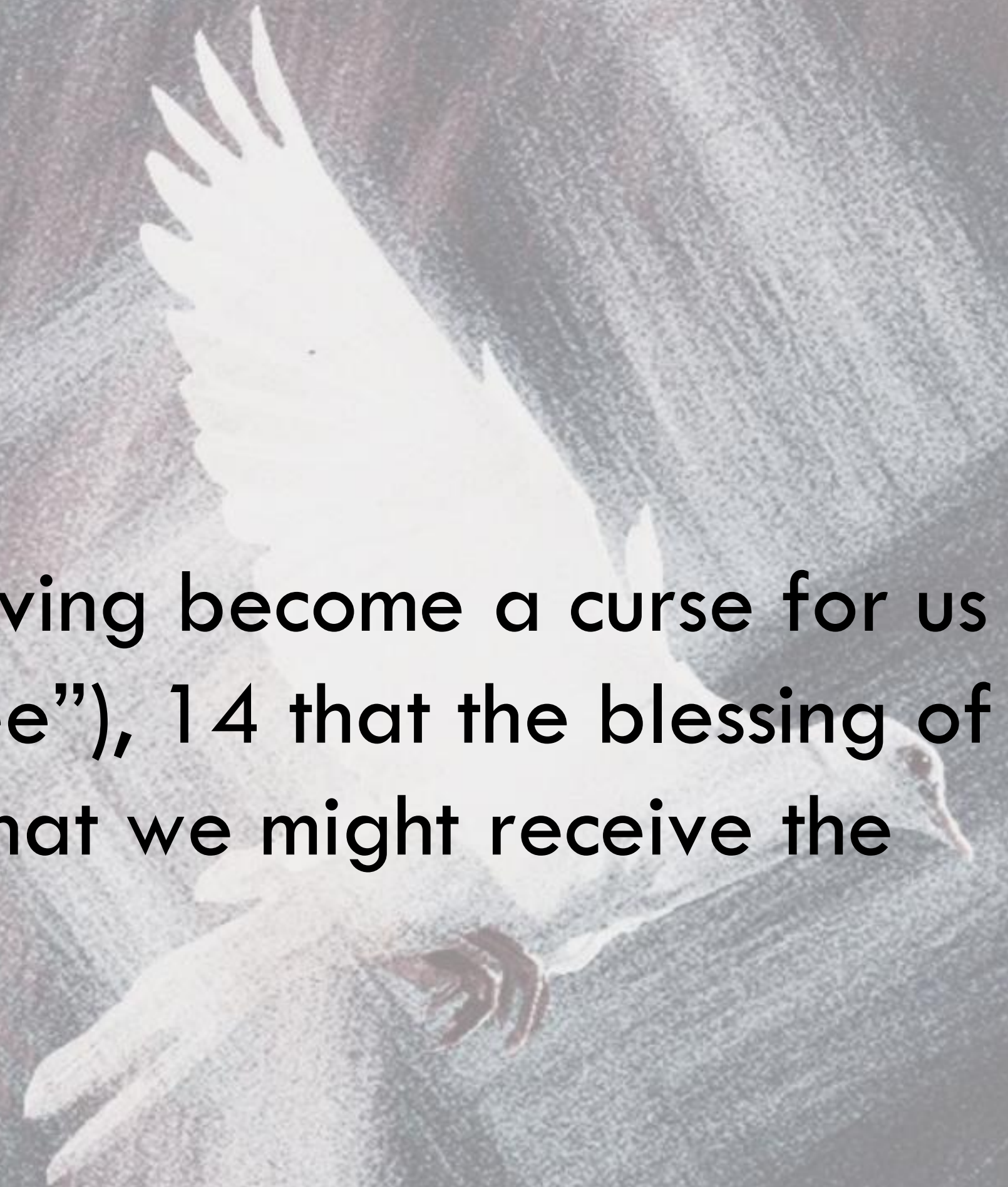
Christ became a curse for us - That we might receive the blessing of Abraham.



Gal 3

Gal 3:13 - 14

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.



Covenants and Circumcision

There are two basic types of covenants: conditional and unconditional.

A conditional or bilateral covenant is an agreement that is binding on both parties for its fulfillment. Both parties agree to fulfill certain conditions. If either party fails to meet their responsibilities, the covenant is broken and neither party has to fulfill the expectations of the covenant. An unconditional or unilateral covenant is an agreement between two parties, but only one of the two parties has to do something. Nothing is required of the other party.

Covenants and Circumcision

The Abrahamic Covenant is an unconditional covenant. The actual covenant is found in [Genesis 12:1–3](#). The ceremony recorded in [Genesis 15](#) indicates the unconditional nature of the covenant. When a covenant was dependent upon both parties keeping commitments, then both parties would pass between the pieces of animals. In [Genesis 15](#), God alone moves between the halves of the animals. [Abraham](#) was in a deep sleep. God's solitary action indicates that the covenant is principally His promise. He binds Himself to the covenant.

Later, God gave Abraham the rite of [circumcision](#) as the specific sign of the Abrahamic Covenant ([Genesis 17:9–14](#)). All males in Abraham's line were to be circumcised and thus carry with them a lifelong mark in their flesh that they were part of God's blessing in the world.

‘BECAUSE OF’ or ‘IN ORDER TO’

ABRAHAM: Faith / Belief

ISRAEL (law): Circumcision

~~—~~ *Righteousness* ~~→~~

~~—~~ *Covenantal Obligation* ~~→~~

~~—~~ *Circumcision* ~~→~~

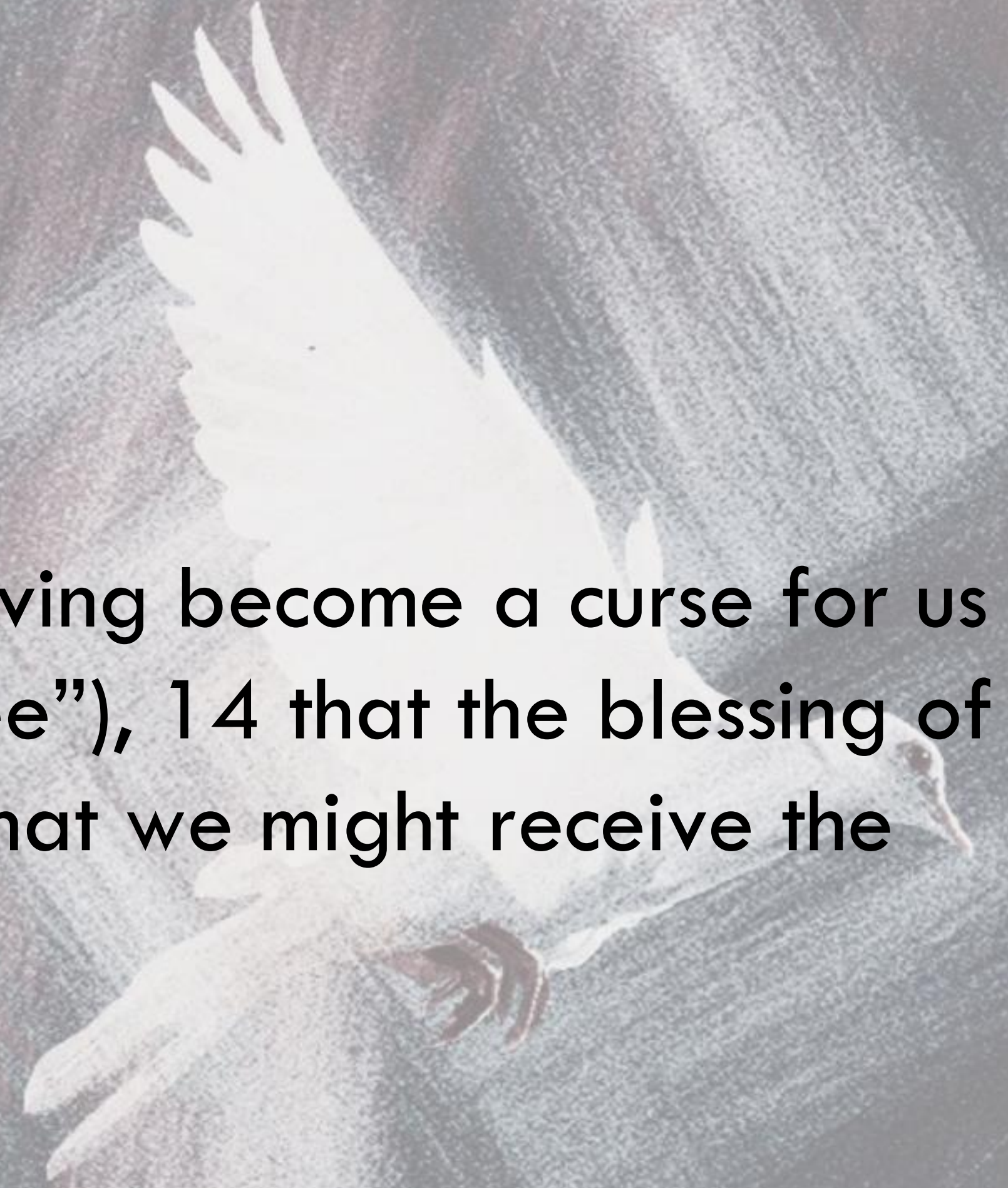
Law ~~→~~



New Covenant Seal

Gal 3:13 - 14

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.



New Covenant Seal

Eph 1:13

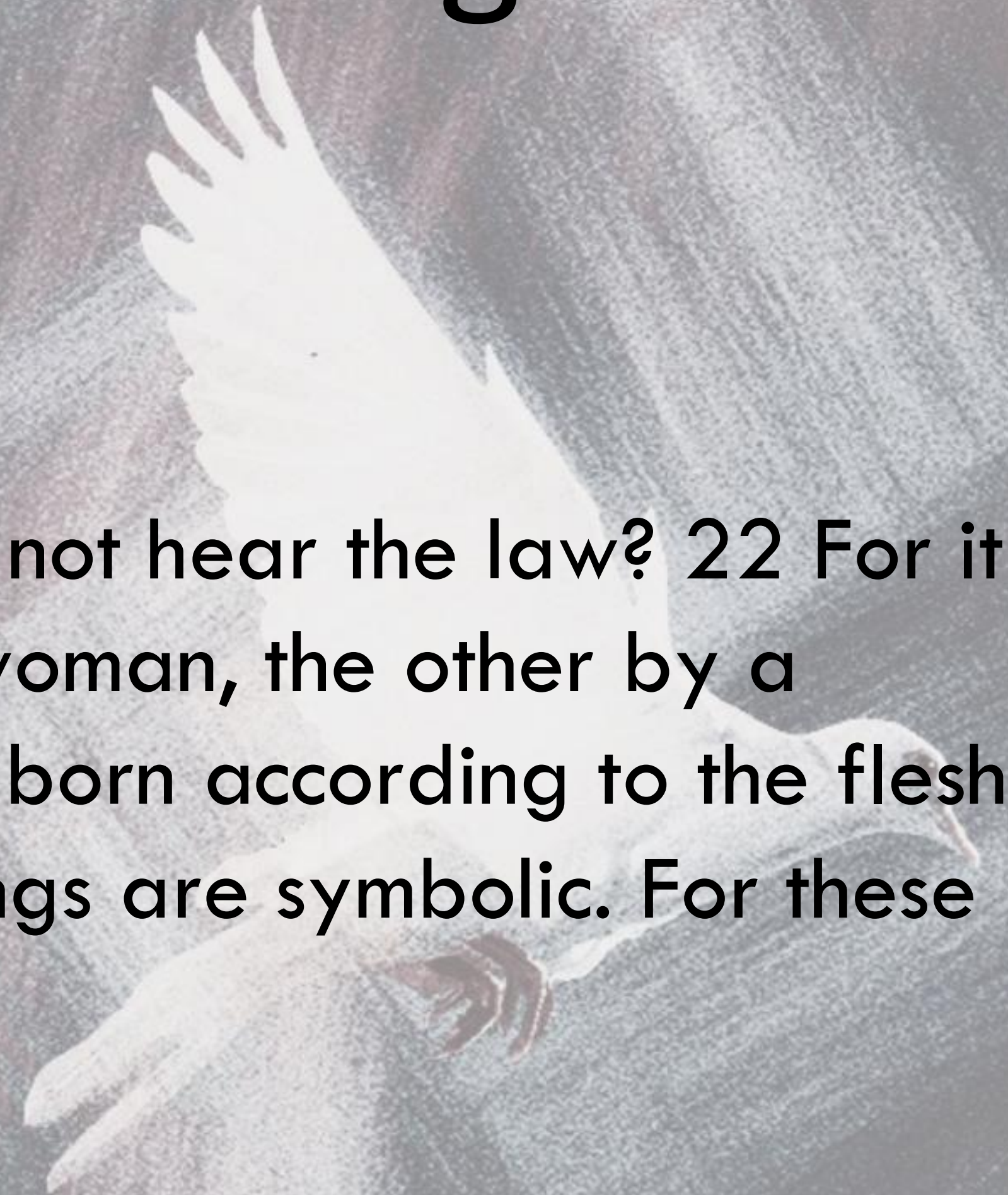
In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise.



Flesh vs Spirit ; Older vs Younger

Gal 4:21 - 24

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:

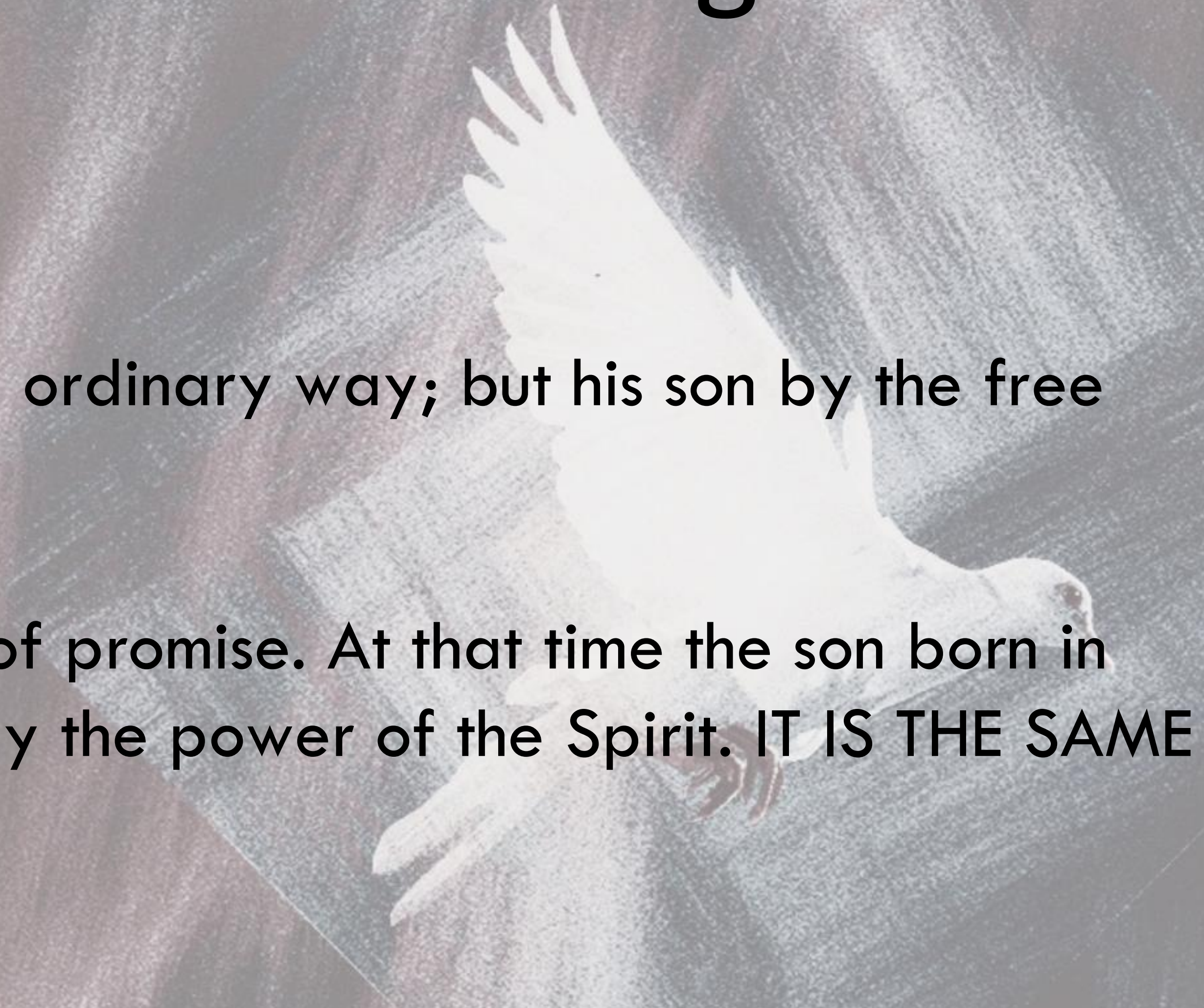


Flesh vs Spirit ; Older vs Younger

Gal 4:23 & 28 - 30

‘His son by the slave woman was born in the ordinary way; but his son by the free woman was born as a result of a promise.’

‘Now you, brothers, like Isaac, are children of promise. At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. IT IS THE SAME NOW.’



Flesh vs Spirit ; Older vs Younger

Ishmael:

- Born in the ordinary way, by the flesh.
- Born into slavery. (son of the slave woman)
- Born first.

Isaac:

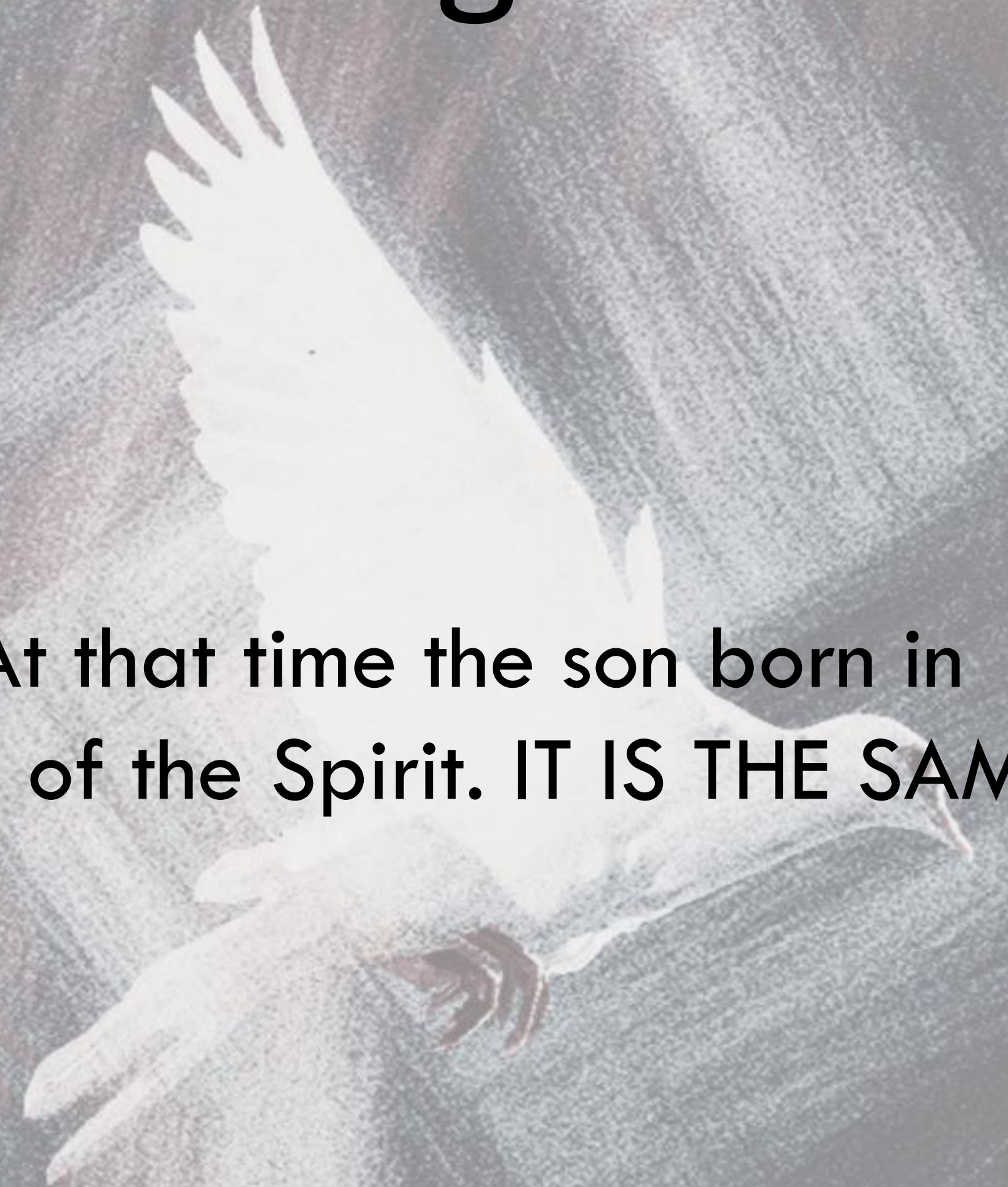
- Born as a result of promise, by the Spirit. (Gal 4:28 - 29)
- Born into freedom, an heir. (Gal 4:7)
- Born second.



Flesh vs Spirit ; Older vs Younger

Gal 4:28 - 29

‘Now you, brothers, like Isaac, are children of promise. At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. IT IS THE SAME NOW.’



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