

## Galatians - Part III - Pigs in the Blanket - Galatians 2:11 - 3:3

### FBC Nacogdoches - Sunday, February 16, 2020 - A.M. Message

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#### Description

— Jesus said, “Come to me, all who are burdened, and I will give you rest.” So, why does my spiritual life feel like I’m running uphill? Why does there seem to be more frustration than rest? Perhaps we are making the same mistake some Christians in the early church made. In this message, we will continue our study of the Bible book of Galatians and learn how even the church leaders struggled to get one of the most critical parts of the good news right. We will learn the true elements of the gospel that allow us to truly rest in Christ.

#### Introduction

- Turn in your Bibles to **Galatians 2**.
- While you are turning there, I want to show you an odd verse on the screen...
  - **Romans 1:15** | *I am eager to preach the gospel to you also who are in Rome. (CSB)*
    - Do you see anything odd about that verse?
    - This letter was written to Christians at Rome.
    - So, why did they need to hear the gospel?
      - Because without constant reminders, we get the gospel WRONG!
        - ALL of us!
        - Do you think you don’t get the gospel wrong from time to time?
          - Well, then you must be a better Christian and theologian than both Peter and Barnabas.
          - **Galatians 2** says they both got it wrong.
          - And we all get it wrong from time to time.
  - So, I, too, am eager to preach the gospel to you even though this will repeat much of what we’ve said in the last two weeks.
    - When you walk through **Galatians**, you can’t help but get some repetition.
    - But it is good and healthy repetition.
- This goes back to a verse we’ve read repeatedly...
  - **Matthew 11:28** | *Come to me, all of you who are weary and burdened, and I will give you rest. (CSB)*
  - **Matthew 11:29** | *Take up my yoke and learn from me, because I am lowly and humble in heart, and you will find rest for your souls. (CSB)*
  - **Matthew 11:30** | *For my yoke is easy and my burden is light. (CSB)*
- Is your Christian life characterized by those words...
  - Easy, light, restful...
  - But often we feel like our relationship with Christ burdens us, not unburdens us.
    - We feel more frustration than rest.
    - All because we get the gospel mixed up.
- So, let’s read **Galatians 2:11-19** together...
  - **2:11**
    - But...
      - **Galatians 2:1-10** tells us that Paul had gone to Jerusalem to confirm with the church leaders (Peter, James, John) that everyone was on the same page with the gospel.
        - This could have been either the trip to Jerusalem mentioned in **Acts 11:27-30** or the one mentioned in **Acts 15**.
        - I think probably the earlier meeting.
    - I opposed...
      - Peter did something wrong.
      - Part of Peter’s error was hypocrisy and part of Peter’s error was that he got the gospel wrong for a time!
  - **2:12, 14**
    - Paul asks Peter the key question, “How can you compel Gentiles to live like Jews?”

- How did Peter get the gospel wrong?
  - First with his actions and then apparently with his words he taught the Galatians that to be accepted by God you must honor the Jewish dietary restrictions.
- **2:13**
  - Notice how his error led to confusion with others...
- **2:15-16**
  - The gospel...
- It is interesting that Peter needed this reminder even after the “**pigs in the blanket**” dream.
  - **Acts 10:11-15** | *He saw heaven opened and an object that resembled a large sheet coming down, being lowered by its four corners to the earth. In it were all the four-footed animals and reptiles of the earth, and the birds of the sky. A voice said to him, “Get up, Peter; kill and eat.” “No, Lord!” Peter said. “For I have never eaten anything impure and ritually unclean.” Again, a second time, the voice said to him, “What God has made clean, do not call impure.”* (CSB)
    - This was a giant deal in Peter’s life, but later he seems to forget!
    - We all have to be reminded of the gospel.
- The gospel says that we are right with God by our faith in Christ.
  - Anything else is an unbiblical addition!
    - Faith + obedience
    - Faith + knowledge
    - Faith + religious service
    - Faith + ANYTHING
- It is very easy to fall into this practice.
  - Churches perpetuate this all the time.
    - Some churches emphasize conformity to a set of rules.
    - Some churches emphasize learning correct doctrine.
    - Some churches emphasize practical tips for living.
    - Some churches emphasize social justice.
    - Some churches emphasize trying harder.
  - Now, all of those things have value.
    - There is a reason the New Testament gives us commands.
    - And repentance is critical.
      - If you are not willing to let the Lord change you, then you haven’t surrendered to him.
  - But if you believe you are accepted by God because of any of those things, then you’ve missed the gospel the same way the Judaizers did.
- **Two weeks ago, I went to the barber shop...**
  - **I asked the lady cutting my hair (and she may be here this morning) if she went to church.**
  - **She said that she did for a time and wanted to again, but her church pushed her out because she had tattoos and body piercings.**
  - What do you say to that?
    - **“I’m sorry.”**
    - **“I’m sorry the church you attended made you feel that tattoos and body piercings excluded you from being accepted by the Lord.”**
    - And...
      - **“I’m sorry to any of you if somehow any church or any Christian has made you believe that your acceptance by God is a function of anything other than your faith in Christ.”**
- It is so easy to forget the gospel.
  - There is something within all of us that truly believes we can earn God’s favor with our good behaviors.
  - Unfortunately, this something doesn’t die when we become Christians.
  - In fact, it pulls at us with just as much force as ever before.
  - Although we know we are saved by grace, a part of us still believes that by doing good things, God will like us more.
  - We believe we can fix our brokenness.<sup>1</sup>

- So, we feel frustrated, tired, guilty and condemned.
- What should we do?
  - How do we maintain a true gospel focus?
    - We must remind ourselves daily that we are right with God by grace through faith!
  - Paul, goes on at the end of this chapter and clarifies the reality of the gospel by talking about his own relationship with God.
    - (These are really important verses.)
    - **Galatians 2:20** | *I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. (CSB)*
    - **Galatians 2:21** | *I do not set aside the grace of God, for if righteousness comes through the law, then Christ died for nothing. (CSB)*
      - Let's finish by looking close at this reality and being reminded of the key elements of the true gospel.

## Elements of the True Gospel

### I. I died with Christ.

- **Galatians 2:20a** | *I have been crucified with Christ...* (CSB)
- Christ died on the cross two thousand years ago.
  - He did that for me.
  - We know that.
- But what does it mean that I have died on the cross with Christ?
  - When I put my faith in Christ (trusted Christ), then I gained the benefits of Christ's death.
    - That is what the Bible means when it says, "I was crucified with Christ."
- What are the "benefits of Christ's death" that I received?
  - A. The penalty of sin was destroyed.**
  - B. The authority of sin was destroyed.**
    - I preached two whole messages on that back in October.
- That is the beginning of the Christian life.
  - Have you died with Christ?

### II. Now, Christ lives in me.

- **Galatians 2:20b** | *... I no longer live, but Christ lives in me...* (CSB)
- "Christ in me" is the same as "I am in Christ."
  - **Philippians 1:13** | *so that it has become known throughout the whole imperial guard, and to everyone else, that my imprisonment is because I am in Christ. (CSB)*
  - There is a deep, abiding connection between us and Christ.
- What does that connection with Christ mean for us?
  - A. We are Jesus Powered**
    - **John 15:** Vine and branch...
  - B. We are Jesus Sustained**
    - Burning bush (**Exodus 3:1-6**)
      - Moses had tried in his own power to serve the Lord and he burned out in 24 hours.
        - The violent encounter with the Egyptian who had abused an Israelite...
      - So, now Moses is in the desert and he sees a burning bush that is not consumed.
      - **Ian Thomas, in his book, *The Saving Life of Christ*, uses his imagination and describes some possible thoughts that might have run through Moses' mind...**
        - **He imagines Moses saying, "I wish I could be like that. I tried to serve God. I burned myself out in 24 hours. I've been a pile of ashes ever since—ever since. And there's that bush—it just keeps on burning and burning."**
        - **"Do you know, we see men like that; we see women like that; their life is glowing with the power and the energy of God; and, we wonder, did they breathe a different air than us?"**
          - **"Were they God's favorites? No! They just made a discovery."**
          - **"They just discovered that they didn't have what it took."**
          - **"They said, 'I can't, God'; You never said, 'I could.'"**

- “But You said, ‘God, You can, and You said You always would.’”
- “And so they said, ‘Lord, it’s Your life in me. It’s not my ability; it’s my availability.’”
- “From the human standard, I may not be qualified. I may fail.”
- “But on the other hand, by the grace of God, like that bush, I can be a miracle.”
- And Ian Thomas imagines God saying to Moses, “Now Moses, you’re amazed at that bush, because that bush just keeps on burning, and burning, and burning.”
  - Moses, let me tell you—It’s not just that bush.
  - Moses, you see this bush over here?
  - I could do the same thing with that bush.
  - And Moses, do you see this bush over here?
  - I could the same thing with that bush.
  - And I could do the same thing with that bush.
  - Moses, listen. Moses, It’s not the bush; it’s God in the bush!
  - “Any old bush will do!”<sup>2</sup>

### C. We are Jesus Guaranteed

- You see,
  - You may **feel abandoned**, but *in Christ*, you are loved by God.<sup>3</sup>
  - You may **feel condemned**, but in Christ, you are spotless and above reproach.<sup>4</sup>
  - You may feel **down on your luck**, but in Christ, you are blessed with every spiritual blessing in the heavenly places, all the promises of God are yes in Christ Jesus, and all things work together for good.<sup>5</sup>
  - You may feel **neglected by others**, but in Christ, you have been chosen by God. Not a hair... goodness and mercy... he knows the plans he has for you...<sup>6</sup>
  - You may feel **defeated** by temptation, but in Christ, you have died to sins power, and Christ now lives through you.<sup>7</sup>
  - You may feel **dead and lifeless**, but in Christ, you have resurrection life coursing through your veins.<sup>8</sup>
  - You may feel like you **aren’t making any difference** in life, but in Christ, you are raised with Jesus and seated in the heavenly places, and he has blessed you to be a blessing.<sup>9</sup>
  - You may feel broken, but in Christ, you have been made complete.<sup>10</sup>
  - In Christ, you are a new creation.<sup>11</sup>
  - In Christ, you are adopted into his family.<sup>12</sup>
  - In Christ, you are a partaker of the divine nature.<sup>13</sup>
  - In Christ, you are a beloved child of God.<sup>14</sup>
- Christ lives in you based on what he has done.
  - And Christ is a permanent resident.
  - Christ doesn’t move in and out...

### III. I live every day by faith.

- **Galatians 2:20c** | ... *The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.* (CSB)
- The Christians in Galatia struggled with this. Notice Paul’s frustrated admonition in the next three verses...
  - **Galatians 3:1-3** | *You foolish Galatians! Who has cast a spell on you, before whose eyes Jesus Christ was publicly portrayed as crucified? I only want to learn this from you: Did you receive the Spirit by the works of the law or by believing what you heard? Are you so foolish? After beginning by the Spirit, are you now finishing by the flesh?* (CSB)
- So, how can we live by faith every day?
  - Two paths...
    - **Imagine yourself standing at a fork in the road, facing two different pathways to the spiritual life.**
      - **One path has a sign that says “Pleasing God.”**

- The other path has a sign that says, “Trusting God.”
- Which path do you choose?
  - If you take the Pleasing God path, you come to a door upon which is written “Striving.”
    - You take hold of the doorknob of Self-effort and enter the room of Good Intentions.
    - The person on this path desperately wants to please God and is striving to live a life that reflects that desire.
    - However, there is a danger on this path: Our vocabulary will inevitably turn into...
      - What must I do to keep God pleased?
      - How do I keep God happy so that my life works?
    - That is where the Pleasing God path will always lead—more striving, more effort to try to keep God happy with us.
    - It’s exhausting.
    - It’s never enough.
    - We can never do enough to please God.
    - Many sincere Christians find themselves on this path and can’t imagine any other way to do the spiritual life.
    - But there are some who are on this path and realize deep down this is not working.
    - They long for a spirituality that is not rooted in fear, guilt, and drivenness.
  - The Trusting God path leads us to a door upon which is written “Brokenness.”
    - As you take hold of the doorknob of Humility, you enter into the room of Grace—God’s undeserved and unending love and favor poured out upon you.
    - There are others in the room who are broken and sinful, just like you, and yet there is no competition or condemnation.
    - The focus is on Christ and His sufficiency.
    - As you experience the fullness of His grace, which is not dependent upon your ability or your performance, you are invited to lean upon Him more and more.
    - In that dependence, you discover the very power and sufficiency of Christ flowing through you.
    - You are freed to follow.
    - Fear and guilt are no longer your motivation. Love is.
- Two paths with very worthy objectives, but only one results in pleasing God; ironically, it is not the Pleasing God path!
  - When we choose the path of Pleasing God, we end up neither pleasing Him nor learning to live by faith.
  - Our spiritual lives are dependent upon *our* ability to follow.
  - But when we choose the Trusting God path, continually admitting our brokenness and humbly embracing the sufficiency of Christ, we experience both trusting God *and* pleasing God.

## Conclusion

- Have you like Peter forgot the gospel for a little while?
- Are you ready to reaffirm your faith/trust in the Lord?

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## Thoughts

- How easy it is to miss the point (and to continue to miss the point) of the whole gospel...
  - And replace the grace of God with our achievements/commitments.
  - Peter needed a reminder even after the whole “pigs in a blanket” dream...
  - Many good, God-loving, Bible-believing churches get this wrong... (try-harder churches)

- Barber shop girl...
- I'm sorry...
  - I'm sorry we've made it about rules...
  - I'm sorry we've...
- The gospel...
  - **Galatians 2:20**
  - Are you tired, frustrated, beat up, burned out, ready to throw in the towel?
    - There is life in you, Christ's life. And that makes all the difference.
      - You see... (57)
      - Burning bush (73)
  - How do you embrace this life?
    - "I live by faith..."
- **Galatians 2:20-21...**
  - I have been crucified with Christ.
  - Christ lives in me.
    - Two-way "in"...
      - Christ is in you // You are in Christ
    - Don't think... "Jesus in my heart..."
    - Think...
      - Jesus powered...
      - Jesus directed...
      - Jesus sustained...
        - Burning bush...
      - Jesus guaranteed...
        - You see... (62)
  - I live by faith.
    - Two doors...

## General Notes

- Jesus last' words on the cross were not, "I got it started, now you go finish it up." His last words were: "*It. Is. Finished.*"<sup>15</sup>
- Greear: **Some churches emphasize...**<sup>16</sup>
  - Some of the churches I went to growing up had a tendency to emphasize conformity to a set of rules as the mark of a real Christian. **Real Christians do this**; they don't do that. They talk this way; don't go to movies; don't drink or chew or go with girls who do; don't have pre-marital sex because it might lead to dancing. Boys have short hair and girls wear dresses.<sup>17</sup>
  - Some churches emphasize learning correct doctrine. And I love doctrine, these churches measure how close you are to God by how much theology you know.<sup>18</sup>
  - Some churches focus on practical tips for living. Sermons are all about "how to do this or that." That's good. I love relevance and practicality. But the problem in these churches is you leave thinking about a "how to" list of what *you are supposed to do* rather than in looking to what God has done for you as the power to change.<sup>19</sup>
  - Some churches put all their emphasis on some dimension of social justice. Real Christians care for the poor, or racial reconciliation, or whatever. And that's great. Those are an essential part of being a disciple.<sup>20</sup>
- Do not trust in the law of the Pharisees, who "tie up heavy loads" and place them on people (**Matt 23:4**). Instead, trust in the One who said, "Come to Me . . . and I will give you rest" (**Matt 11:28**).<sup>21</sup>
- Modern-day "Judaizers," like their ancient counterparts, reject the authority of Paul and try to undermine the Gospel which he preached. **In Paul's day, their message was "the Gospel plus Moses." In our day it is "the Gospel plus" any number of religious leaders, religious books, or religious organizations.** "You cannot be saved unless ..." is their message (**Acts 15:1**); and that "unless" usually includes joining their group and obeying their rules. If you dare to mention the Gospel of grace as preached by Jesus, Paul, and the other Apostles, they reply, "But God has given us a new revelation!"<sup>22</sup>

— Lady in the barber shop who said she wasn't accepted in her church because she had tattoos and body piercings...

— Luther (who thought of Galatians as his "wife") – "To progress in the Christian life is always to begin again."<sup>23</sup>

— Paul writes to *believers* in Rome, saying, "That is why I am so eager to preach the gospel also to you who are at Rome" (**Rom. 1:15**). Now why would Paul need to preach the gospel to people who had already embraced it? He knew what I was just beginning to hear. That we need the gospel preached to us every day, every moment of our lives.<sup>24</sup>

## Circumcision

- **Now, most of us today are not hung up on circumcision or aspects of the Jewish law**, but let me show you how many Christians today *believe* the same perverse gospel, they just substitute different things in for *circumcision*.<sup>25</sup>
  - 1. We do it whenever we make something else besides faith in Christ necessary for salvation.<sup>26</sup>
  - 2. Some more progressive Christians assume that it doesn't matter what you believe so long as you are a sincere, loving, and good person.<sup>27</sup>
  - 3. Sometimes we do it when we try to grow ourselves spiritually through self-effort.<sup>28</sup>
  - 4. I realized this week that I believe a false gospel when I think I can produce spiritual change in others.<sup>29</sup>

## Gospel

- **Blessed are the poor in spirit. Not "blessed are those who have their spiritual act together" or "blessed are the hard workers" or "blessed are the self-sufficient."** No. Jesus said, "Blessed are the poor in spirit."<sup>30</sup>
- **There is something within all of us that truly believes we can earn God's favor with our good behaviors. Unfortunately this something doesn't die when we become Christians.** In fact, it pulls at us with just as much force as ever before. Although we know we are saved by grace, a part of us still believes that by doing good things, God will like us more. We believe we can fix our brokenness.<sup>31</sup>
- When we view our repeated failures through the lens of a "trying harder" spirituality, we will live under a cloud of shame, continually feeling distant from God. However, when we view our repeated failures through the lens of the gospel, they actually become a blessing in disguise, for they help us hear the melody of brokenness. They serve to remind us of the foundational kingdom value Jesus declared in **Matthew 5:3**: "Blessed are the poor in spirit."<sup>32</sup>

## Notes on Galatians 2:1

- This was the period from the time of his first visit to Jerusalem (**1:18**) to the one Paul refers to here, which probably was for the Jerusalem Council (**Acts 15:1-22**) called to resolve the issue of Gentile salvation.<sup>33</sup>
- In this passage Paul's description of the meeting in Jerusalem brings us face-to-face with the historical and chronological issue that has long bedeviled **Galatians** interpreters. Is the meeting he here describes the same "council" that Luke narrates in **Acts 15**? Or does he describe a meeting that took place during the famine-relief expedition to Jerusalem (**Acts 11:27-30**)? While the arguments for each of these two options are very finely balanced—far more finely balanced than most interpreters acknowledge—we prefer the latter option.<sup>34</sup>
- **taking Titus along.** Titus was a Gentile, so some have seen this as Paul issuing a challenge to the Jerusalem leaders. This interpretation is unnecessary, but Titus was certainly a "test case," as **Gal. 2:3** shows.<sup>35</sup>

## Notes on Galatians 2:2

- **by revelation.** This revelation from God was the voice of the Holy Spirit (*see notes on Acts 13:2-4*).<sup>36</sup>
- **those who were of reputation.** The 3 main leaders of the Jerusalem church: Peter, James (the Lord's brother, **1:19**), and John (cf. v. **9**).<sup>37</sup>
- **compelled to be circumcised.** At the core of the Judaizers' works system was the Mosaic prescription of circumcision (*see notes on Gen. 17:9-14; Rom. 4:9-12*). They were teaching that there could be no salvation without circumcision (**Acts 15:1, 5, 24**).<sup>38</sup>

## Notes on Galatians 2:4

- The presence of these "false brothers" within the church in Galatia shows that churches will sometimes have unbelievers in their midst who seek to harm the church.<sup>39</sup>

## Notes on Galatians 2:7

- The Judaizers claimed Paul was preaching a deviant gospel, but the apostles confirmed that he proclaimed the true gospel. It was the same gospel Peter proclaimed, but to a different audience.<sup>40</sup>

#### Notes on Galatians 2:9

- **the right hand of fellowship.** In the Near East, this represented a solemn vow of friendship and a mark of partnership. This act signified the apostles' recognition of Paul as a teacher of the true gospel and a partner in ministry.<sup>41</sup>

#### Notes on Galatians 2:11

- This picture in verses **11-14 is the reverse of the previous picture.** Instead of right behavior with wrong belief, we see **right belief with wrong behavior.**<sup>42</sup>
- **Antioch.** The location of the first Gentile church.<sup>43</sup>
- Paul saw that Peter's behavior threatened the gospel of justification by faith alone because it implied that all Christians had to "live like Jews" (**2:14**) in order to be justified before God.<sup>44</sup>

#### Notes on Galatians 2:12

- **Galatians** reminds us how easily we drift toward both legalism and hypocrisy.<sup>45</sup>
- Peter had had this **dream in Acts 10** where God unrolled this gigantic sheet and in it were all kind of **unclean animals**, like rabbits and shrimp and pigs, and the voice of God commanded Peter, "Kill and eat." (I call it Peter's '**pigs-in-a-blanket**' dream.)<sup>46</sup>
- **withdrew.** The Gr. term refers to strategic military withdrawal. The verb's form may imply that Peter's withdrawal was gradual and deceptive. To eat with the Judaizers and decline invitations to eat with the Gentiles, which he had previously done, meant that Peter was affirming the very dietary restrictions he knew God had abolished (**Acts 10:15**) and thus striking a blow at the gospel of grace.<sup>47</sup>
- **fearing those ... of the circumcision.** The true motivation behind Peter's defection. He was afraid of losing popularity with the legalistic, Judaizing segment of people in the church, even though they were self-righteous hypocrites promoting a heretical doctrine.<sup>48</sup>

#### Notes on Galatians 2:12

- **hypocrite.** This Gr. word refers to an actor who wore a mask to depict a mood or certain character. In the spiritual sense, it refers to someone who masks his true character by pretending to be something he is not (cf. **Matt. 6:1-6**).<sup>49</sup>

#### Notes on Galatians 2:15-16

- Galatians 2:16-21 presents Christians with one of the most concise and yet radical statements about the law and grace in the Bible.<sup>50</sup>
- Paul's rebuke of Peter serves as one of the most dynamic statements in the NT on the absolute and unwavering necessity of the doctrine of justification by grace through faith (see note on **Rom. 3:24**). **Peter's apparent repentance acknowledged Paul's apostolic authority and his own submission to the truth** (cf. **2 Pet. 3:15, 16**).<sup>51</sup>
- **works ... faith.** Three times in this verse Paul declares that salvation is only through faith in Christ and not by law. The first is general, "a *man* is not justified"; the second is personal, "we might be justified"; and the third is universal, "no *flesh* shall be justified." **justified.**<sup>52</sup>
- **works of the law.** Keeping the law is a totally unacceptable means of salvation because the root of sinfulness is in the fallenness of man's heart, not his actions. **The law served as a mirror to reveal sin, not a cure for it** (see notes on **3:22-24; Rom. 7:7-13; 1 Tim. 1:8-11**).<sup>53</sup>
- Paul clinched his argument at the end of **2:16** by quoting a verse from **Ps 143:2 (Ps 142:2 in the LXX)**: "Do not bring your servant into judgment," the psalmist had prayed, "for no one living will be justified before you."<sup>54</sup>
- **Justification should not be confused with forgiveness, which is the fruit of justification, nor with atonement, which is the basis of justification.** Rather it is the favorable verdict of God, the righteous Judge, that one who formerly stood condemned has now been granted a new status at the bar of divine justice.<sup>55</sup>

#### Notes on Galatians 2:17



- **minister of sin.** If the Judaizers were right, then Christ was wrong and had been teaching people to sin because He taught that food could not contaminate a person (Mark 7:19; cf. Acts 10:13–15).<sup>56</sup>
- Paul’s airtight logic condemned Peter, because by his actions he had in effect made it appear as if Christ was lying. This thought is utterly objectionable and causes Paul to use the strongest Gr. negative (“certainly not”; cf. 3:21; Rom. 6:1, 2; 7:13).<sup>57</sup>
- Paul now proceeds to refute his critics’ argument. Their charge that justification by faith encouraged a continuance in sin was ludicrous. They grossly misunderstood the gospel of justification. Justification is not a legal fiction, in which a man’s status is changed, while his character is left untouched.<sup>58</sup>

#### Notes on Galatians 2:19

- The law is important as a mirror to show us our sinfulness; but it can only reveal sin, not remove it.<sup>59</sup>
- Paul died to the law, he says, so that I might live to God. That is, since he no longer is under the impossible burden of trying to earn acceptance with God through his own efforts, he has gained God’s approval through the justification that is in Christ, and in this new relationship with God he has found an amazing new freedom to live a life devoted to God.<sup>60</sup>

#### Notes on Galatians 2:20

- In the Greek sentence, “with Christ” is placed first for emphasis.<sup>61</sup>
- Three words capture the dynamic meaning of crucifixion with Christ: *pardon, power, partnership*.<sup>62</sup>
- “I have been crucified with Christ.” In the Greek text this expression, along with the one just before it, “so that I might live for God,” are a part of v. 19, thus completing Paul’s earlier thought. Thus the flow of the sentence would be: “I have died to the law in order that I might live for God having been crucified together with Christ.” The new life Paul had received flowed from his identification with the passion and death of Christ.<sup>63</sup>
- We must understand that as long as Christ remains outside of us, and we are separated from him, all that he has suffered and done for the salvation of the human race remains useless and of no value for us. Therefore, to share with us what he has received from the Father, he had to become ours and to dwell within us.<sup>64</sup>
- In several short phrases the apostle captured the breathless wonder believers experience as the realization dawns that we are no longer living “our” lives, but have surrendered to the author of life, who now lives his life in and through us.<sup>65</sup>
- Paul describes the nature of this new state, using the verb ζάω (*zaō*, live) in the present tense four times.<sup>66</sup>
- Phillips: “As far as the Law is concerned I may consider that I died on the cross with Christ.” The tense of the verb (perfect) speaks of an act accomplished at some point in the past but having abiding results.<sup>67</sup>
- The sense is that Paul no longer thinks of himself as having a separate existence from Christ. Christ has become the source, the aim, and the motivating principle of all that he does (cf. Phil. 1:21). “As in the old days the law had filled his horizon and dominated his thought-life, so now it is Christ. Christ is the sole meaning of life for him now; every moment is passed in conscious dependence on Him” (Cole, p. 83).<sup>68</sup>
- That means not only do I have a new identity—I’m in Christ—I have a new power—he’s in me.<sup>69</sup>
- “but Christ lives in me” Jesus is often said to indwell believers (cf. Matt. 28:20; John 14:23; Rom. 8:10; Col. 1:27). This is often associated with the ministry of “the other Jesus,” the Holy Spirit (cf. Rom. 8:9, 11; 1 Cor. 3:16; 6:19; 2 Tim. 1:14). The work of the Spirit is to magnify and reproduce the Son in believers (cf. John 16:7–15; Rom. 8:28–29; Gal. 4:19).<sup>70</sup>
- Many of you know you stand accepted by the merits of Christ, but you don’t realize you live righteously by the resurrection of Christ. The gospel is you in Christ, Christ in you.<sup>71</sup>
  - Many Christians seem incorrectly to think that salvation is basically Christ paying off our debt and then leaving it up to you to build a new life. That’s insane.<sup>72</sup>
- Say that I was poor and homeless and my family is starving because I lost all my money gambling; and I am an alcoholic with a terminal disease; also, I am crippled and blind. And some gracious rich guy comes along and says, “OK, I paid off your debt. Now go take care of your family.” That’s

not really going to help me. My balance may be 0, but I'm still an alcoholic with a terminal disease who is blind and crippled.<sup>73</sup>

- So, **the gospel is not just about me being in Christ**—where I get his righteousness—but **about him being in me**, where I flow with his power.<sup>74</sup>
- **You need to wrestle with this.** For many of you, your whole identity is based on you—the talents you have; the life you live; what you are capable of.<sup>75</sup>
- **You see,**
  - You may **feel abandoned**, but *in Christ*, you are loved by God.<sup>76</sup>
  - You may **feel condemned**, but in Christ, you are spotless and above reproach.<sup>77</sup>
  - You may feel **down on your luck**, but in Christ, you are blessed with every spiritual blessing in the heavenly places, all the promises of God are yes in Christ Jesus, and all things work together for good.<sup>78</sup>
  - You may feel **neglected by others**, but in Christ, you have been chosen by God. Not a hair... goodness and mercy... he knows the plans he has for you...<sup>79</sup>
  - You may feel **defeated** by temptation, but in Christ, you have died to sins power, and Christ now lives through you.<sup>80</sup>
  - You may feel **dead and lifeless**, but in Christ, you have resurrection life coursing through your veins.<sup>81</sup>
  - You may feel like you **aren't making any difference** in life, but in Christ, you are raised with Jesus and seated in the heavenly places, and he has blessed you to be a blessing.<sup>82</sup>
  - You may feel broken, but in Christ, you have been made complete.<sup>83</sup>
  - In Christ, you are a new creation.<sup>84</sup>
  - In Christ, you are adopted into his family.<sup>85</sup>
  - In Christ, you are a partaker of the divine nature.<sup>86</sup>
  - In Christ, you are a beloved child of God.<sup>87</sup>
- "I no longer live, but Christ lives in me." Paul set forth in this expression his doctrine of the indwelling Christ. Probably **no verse in the Letter of Galatians is quoted more frequently** by evangelical Christians than this one. Much harm has been done to the body of Christ by well-meaning persons who have perpetuated erroneous interpretations of these words. Properly understood, Paul's words give sanction neither to perfectionism nor to mysticism. Paul was not saying that once a person becomes a Christian the human personality is zapped out of existence, being replaced somehow by the divine *logos*. The indwelling of Christ does not mean that we are delivered from the realm of suffering, sin, and death. Paul made this abundantly clear in his very next phrase, "the life I now live in the flesh" (NRSV). So long as we live in the flesh, we will continue to struggle with sin and to "groan" along with the fallen creation around us (**Rom 8:18-26**). **Perfectionism this side of heaven is an illusion.**<sup>88</sup>
- This is the **key to the Christian life: faith in Christ—not just the Christ who died on the cross for you, but the Christ who lives in you.** **We live by faith when we believe Christ every moment of every day. We believe Him to be our sustenance and our strength. We believe Him to be our love and joy and peace. We believe Him to be our satisfaction—more than money and houses and cars and stuff. We believe Christ to be our purity and our holiness and our power over sin. This is Christianity: believing Christ to be everything you need for every moment you live. You live by faith in the Son of God.**<sup>89</sup>
- **Faith is the one thing God is most interested in from you.** Your faith is more important to Him than your worship, obedience, prayer, evangelism, you name it. Now please hear me. I'm not saying these other things are unimportant. They are important, but here's the deal. **All of them proceed from faith.** Faith is the foundation for any and all of those activities.<sup>90</sup>
- **"who loved me and delivered Himself up for me"** This is the **heart of the substitutionary atonement.**<sup>91</sup>
- Now how does this work out in my personal experience? How do I get **Galatians 2:20** off of the page and into my heart? Let's look at it again; and then, we'll be finished. Paul says, "*I am crucified with Christ: nevertheless I live; yet not I, but Christ that liveth in me*" (**Galatians 2:20**). Now here's three things I want you to learn about this:<sup>92</sup>
  - **A. It Is an Executed Life**
  - **B. An Exchanged Life**
  - **C. An Energized Life**

- Adrian Rogers' Illustration<sup>93</sup>
  - Now Ian Thomas—Major Ian Thomas—has written a book I want to recommend to you. I hope it's still in print. It ought to be, because it's a classic. It's called *The Saving Life of Christ*. I picked up that book many years ago in a bookstore—just in a bookstore, just picked it up. It was really an ugly cover. But I looked at it. It said, *The Saving Life of Christ*. I bought it. I read it. It is among the top five books that have touched my life: *The Saving Life of Christ*. And in that book, Ian Thomas is showing that Christ in us—the life that He lives in us—is what gives us that liberty.<sup>94</sup>
  - And in that book, Ian Thomas tells about Moses. We sang about Moses tonight, and the face of Moses shone. But there was something that happened before that time in Moses' life. Moses was out on the desert, and Moses has started out to be a missionary, and, Moses had become a murderer. He'd messed things up. He'd killed an Egyptian. He fled out into the desert from the face and fury of Pharaoh—a vagabond for 40 years, living on the backside of nowhere, out in the desert. And then, Moses sees a bush burning, and that bush just keeps on burning, and, the bush is not consumed. And a voice comes from the bush, "Moses, take off your shoes. You're standing on holy ground."<sup>95</sup>
  - Ian Thomas uses a little imagination, but there's a great truth there. He imagines Moses looking at that bush burning, and burning, and burning, and yet, not consumed. And he imagines Moses saying, "I wish I could be like that. I tried to serve God. I burned myself out in 24 hours. I've been a pile of ashes ever since—ever since. And there's that bush—it just keeps on burning and burning." "Do you know," Ian Thomas asks, "we see men like that; we see women like that; their life is glowing with the power and the energy of God; and, we wonder, did they breathe a different air than us? Were they God's favorites? No! They just made a discovery. They just discovered that they didn't have what it took. They said, 'I can't, God'; You never said, 'I could.' But You said, 'God, You can, and You said You always would.' And so they said, 'Lord, it's Your life in me. It's not my ability; it's my availability. From the human standard, I may not be qualified. I may fail. But on the other hand, by the grace of God, like that bush, I can be a miracle.'" And Ian Thomas imagines God saying to Moses, "Now Moses, you're amazed at that bush, because that bush just keeps on burning, and burning, and burning. Moses, let me tell you—It's not just that bush. Moses, you see this bush over here? I could do the same thing with that bush. And Moses, do you see this bush over here? I could do the same thing with that bush. And I could do the same thing with that bush. Moses, listen. Moses, It's not the bush; it's God in the bush! Any old bush will do!" You like that? Any old bush will do! That's it.<sup>96</sup>
  - Don't think that some people are greater, stronger, better than you. God takes ordinary people to do extraordinary things with. It is not the bush; it is God in the bush! Any old bush will do! Don't you think that's a good truth? That's what Paul is talking about. **Galatians chapter 2, verse 20:** "I am crucified with Christ: nevertheless I live; but yet, not I. It's not me. It's Christ that lives in me" (**Galatians 2:20**).<sup>97</sup>
- David Dykes
  - Many international hotels are wired for 220, but the plugs may look the same. I remember the first time I plugged a 110 hairdryer into a 220 outlet. It ran on super speed for a few seconds— wheeeeeeeee—like a turbo-charged hair dryer. Then it started smoking, and it died. Fried forever. On the other hand, if you could plug your 220 stove into a 110 outlet, you would only get one-quarter the output. It would be weak and underpowered; your food would never cook.<sup>98</sup>
    - There's a spiritual parable in there for us. A person who tries to live the Christian life by his or her own strength is either like that burned-out hairdryer, or the underpowered stove. They surge ahead at a frantic pace for a short burst, and then they burn out. Or they just suffer from a lack of power and never achieve God's intended purpose.<sup>99</sup>
    - God has wired us for 220: **Galatians 2:20**.<sup>100</sup>

## Notes on Galatians 2:21

- **You're not paying Him back, because He's still paying you.**<sup>101</sup>
- Paul concluded that **Peter, by taking his stand with the Judaizers and thus against Christ, was in effect denying the need for God's grace and thereby nullifying the benefit of Christ's death.**<sup>102</sup>
- The word *frustrate* (atheto), "set aside," means to set aside, void, invalidate, make ineffective, and nullify. If a man sets aside the grace of God and seeks righteousness by the law, then Christ died in vain.<sup>103</sup>
- **"if"** This introduces another FIRST CLASS CONDITIONAL SENTENCE which is assumed to be true from the author's perspective or for his literary purposes.<sup>104</sup>
- **Christ died in vain.** This can be better translated, **"Christ died needlessly."** Those who insist they can earn salvation by their own efforts undermine the foundation of Christianity and render unnecessary the death of Christ.<sup>105</sup>
- Paul returns to the hypothetical situation raised in v. 18 of imagining that the law was back in force again as a means by which he was trying to earn justification. In that case, **if righteousness were through the law, then Christ's death would have been pointless, for people could earn their own justification by their obedience.**<sup>106</sup>
- **If it were possible to obtain a right standing by God through the works of the law, then Christ had no business dying!**<sup>107</sup>

## Notes on Galatians 3:1-3

- Kraft
  - **He encourages us to imagine ourselves standing at a fork in the road, facing two different pathways to the spiritual life. One path has a sign that says "Pleasing God." The other path has a sign that says "Trusting God." Which path do you choose?**<sup>108</sup>
    - **If you take the Pleasing God path, you come to a door upon which is written "Striving." You take hold of the doorknob of Self-effort and enter the room of Good Intentions.** The person on this path desperately wants to please God and is striving to live a life that reflects that desire. However, Lynch points out the danger of this path is that our vocabulary will inevitably turn into "What must I do to keep God pleased? How do I keep God happy so that my life works?" That is where the Pleasing God path will always lead—more striving, more effort to try to keep God happy with us. It's exhausting. It's never enough. We can never do enough to please God. Many sincere Christians find themselves on this path and can't imagine any other way to do the spiritual life. But there are some who are on this path and realize deep down this is not working. They long for a spirituality that is not rooted in fear, guilt, and drivenness.<sup>109</sup>
    - **The Trusting God path leads us to a door upon which is written "Brokenness." As you take hold of the doorknob of Humility, you enter into the room of Grace**—God's undeserved and unending love and favor poured out upon you. There are others in the room who are broken and sinful, just like you, and yet there is no competition or condemnation. The focus is on Christ and His sufficiency. As you experience the fullness of His grace, which is not dependent upon your ability or your performance, you are invited to lean upon Him more and more. In that dependence, you discover the very power and sufficiency of Christ flowing through you. You are freed to follow. Fear and guilt are no longer your motivation. Love is.<sup>110</sup>
  - Two paths with very worthy objectives, but only one results in pleasing God; ironically, it is not the Pleasing God path! **When we choose the path of Pleasing God, we end up neither pleasing Him nor learning to live by faith.** Our spiritual lives are dependent upon *our* ability to follow. But when we choose the Trusting God path, continually admitting our brokenness and humbly embracing the sufficiency of Christ, we experience both trusting God *and* pleasing God.<sup>111</sup>

<sup>1</sup> Alan Kraft, *Good News for Those Trying Harder* (Colorado Springs, CO: David C Cook, 2011).

<sup>2</sup> Adrian Rogers, "Living a Life of Liberty," in *Adrian Rogers Sermon Archive* (Signal Hill, CA: Rogers Family Trust, 2017), Ga 5:1.

<sup>3</sup> Greear, Freed to Unite // Gal 2:11-21

<sup>4</sup> Greear, Freed to Unite // Gal 2:11-21

<sup>5</sup> Greear, Freed to Unite // Gal 2:11-21

<sup>6</sup> Greear, Freed to Unite // Gal 2:11-21

<sup>7</sup> Greear, Freed to Unite // Gal 2:11-21

<sup>8</sup> Greear, Freed to Unite // Gal 2:11-21

<sup>9</sup> Greear, Freed to Unite // Gal 2:11-21

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- <sup>10</sup> Greear, Freed to Unite // Gal 2:11-21
- <sup>11</sup> Greear, Freed to Unite // Gal 2:11-21
- <sup>12</sup> Greear, Freed to Unite // Gal 2:11-21
- <sup>13</sup> Greear, Freed to Unite // Gal 2:11-21
- <sup>14</sup> Greear, Freed to Unite // Gal 2:11-21
- <sup>15</sup> Greear, A Freedom Worth Fighting For" // Gal 1:6-10
- <sup>16</sup> Greear, A Freedom Worth Fighting For" // Gal 1:6-10
- <sup>17</sup> Greear, A Freedom Worth Fighting For" // Gal 1:6-10
- <sup>18</sup> Greear, A Freedom Worth Fighting For" // Gal 1:6-10
- <sup>19</sup> Greear, A Freedom Worth Fighting For" // Gal 1:6-10
- <sup>20</sup> Greear, A Freedom Worth Fighting For" // Gal 1:6-10
- <sup>21</sup> David Platt, Tony Merida, and Daniel L. Akin, *Exalting Jesus in Galatians* (Nashville, TN: Holman Reference, 2014).
- <sup>22</sup> Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 689.
- <sup>23</sup> Greear, Freed to Unite // Gal 2:11-21
- <sup>24</sup> Alan Kraft, *Good News for Those Trying Harder* (Colorado Springs, CO: David C Cook, 2011).
- <sup>25</sup> Greear, A Freedom Worth Fighting For" // Gal 1:6-10
- <sup>26</sup> Greear, A Freedom Worth Fighting For" // Gal 1:6-10
- <sup>27</sup> Greear, A Freedom Worth Fighting For" // Gal 1:6-10
- <sup>28</sup> Greear, A Freedom Worth Fighting For" // Gal 1:6-10
- <sup>29</sup> Greear, A Freedom Worth Fighting For" // Gal 1:6-10
- <sup>30</sup> Alan Kraft, *Good News for Those Trying Harder* (Colorado Springs, CO: David C Cook, 2011).
- <sup>31</sup> Alan Kraft, *Good News for Those Trying Harder* (Colorado Springs, CO: David C Cook, 2011).
- <sup>32</sup> Alan Kraft, *Good News for Those Trying Harder* (Colorado Springs, CO: David C Cook, 2011).
- <sup>33</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1790.
- <sup>34</sup> Douglas J. Moo, *Galatians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2013), 118.
- <sup>35</sup> Crossway Bibles, *The ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 2246.
- <sup>36</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1790.
- <sup>37</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1790.
- <sup>38</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1790.
- <sup>39</sup> Crossway Bibles, *The ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 2247.
- <sup>40</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1790.
- <sup>41</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1791.
- <sup>42</sup> David Platt, Tony Merida, and Daniel L. Akin, *Exalting Jesus in Galatians* (Nashville, TN: Holman Reference, 2014).
- <sup>43</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1791.
- <sup>44</sup> Crossway Bibles, *The ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 2247.
- <sup>45</sup> David Platt, Tony Merida, and Daniel L. Akin, *Exalting Jesus in Galatians* (Nashville, TN: Holman Reference, 2014).
- <sup>46</sup> Greear, Freed to Unite // Gal 2:11-21
- <sup>47</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1791.
- <sup>48</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1791.
- <sup>49</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1791.
- <sup>50</sup> Douglas Mangum and Derek R. Brown, *Galatians*, Lexham Research Commentaries (Bellingham, WA: Lexham Press, 2012), Ga 2:1-21.
- <sup>51</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1791.
- <sup>52</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1791.
- <sup>53</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1791.
- <sup>54</sup> Timothy George, *Galatians*, vol. 30, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 190.
- <sup>55</sup> Timothy George, *Galatians*, vol. 30, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 191-192.
- <sup>56</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1791.
- <sup>57</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1791.
- <sup>58</sup> John R. W. Stott, *The Message of Galatians: Only One Way*, The Bible Speaks Today (Leicester, England; Downer's Grove, IL: InterVarsity Press, 1986), 65.
- <sup>59</sup> John F. MacArthur Jr., *Galatians*, MacArthur New Testament Commentary (Chicago: Moody Press, 1983), 57.
- <sup>60</sup> Crossway Bibles, *The ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 2248-2249.
- <sup>61</sup> Robert James Utley, *Paul's First Letters: Galatians and I & II Thessalonians*, vol. Volume 11, Study Guide Commentary Series (Marshall, TX: Bible Lessons International, 1997), 23.
- <sup>62</sup> Maxie D. Dunnam and Lloyd J. Ogilvie, *Galatians / Ephesians / Philippians / Colossians / Philemon*, vol. 31, The Preacher's Commentary Series (Nashville, TN: Thomas Nelson Inc, 1982), 46.
- <sup>63</sup> Timothy George, *Galatians*, vol. 30, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 199.
- <sup>64</sup> John Calvin, *Institutes of the Christian Religion & 2*, ed. John T. McNeill, trans. Ford Lewis Battles, vol. 1, The Library of Christian Classics (Louisville, KY: Westminster John Knox Press, 2011), 537.
- <sup>65</sup> Bruce B. Barton, *Galatians*, Life Application Bible Commentary (Wheaton, IL: Tyndale House, 1994), 76.
- <sup>66</sup> Douglas J. Moo, *Galatians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2013), 171.
- <sup>67</sup> Curtis Vaughan, *Galatians*, Founders Study Guide Commentary (Cape Coral, FL: Founders Press, 2005), 54-55.
- <sup>68</sup> Curtis Vaughan, *Galatians*, Founders Study Guide Commentary (Cape Coral, FL: Founders Press, 2005), 55.
- <sup>69</sup> Greear, Freed to Unite // Gal 2:11-21
- <sup>70</sup> Robert James Utley, *Paul's First Letters: Galatians and I & II Thessalonians*, vol. Volume 11, Study Guide Commentary Series (Marshall, TX: Bible Lessons International, 1997), 23.
- <sup>71</sup> Greear, Freed to Unite // Gal 2:11-21
- <sup>72</sup> Greear, Freed to Unite // Gal 2:11-21
- <sup>73</sup> Greear, Freed to Unite // Gal 2:11-21
- <sup>74</sup> Greear, Freed to Unite // Gal 2:11-21
- <sup>75</sup> Greear, Freed to Unite // Gal 2:11-21
- <sup>76</sup> Greear, Freed to Unite // Gal 2:11-21
- <sup>77</sup> Greear, Freed to Unite // Gal 2:11-21
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- <sup>85</sup> Greear, Freed to Unite // Gal 2:11-21
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- <sup>87</sup> Greear, Freed to Unite // Gal 2:11-21
- <sup>88</sup> Timothy George, *Galatians*, vol. 30, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 200.
- <sup>89</sup> David Platt, Tony Merida, and Daniel L. Akin, *Exalting Jesus in Galatians* (Nashville, TN: Holman Reference, 2014).
- <sup>90</sup> Alan Kraft, *Good News for Those Trying Harder* (Colorado Springs, CO: David C Cook, 2011).
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- <sup>92</sup> Adrian Rogers, "Living a Life of Liberty," in *Adrian Rogers Sermon Archive* (Signal Hill, CA: Rogers Family Trust, 2017), Ga 5:1.
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- <sup>97</sup> Adrian Rogers, "Living a Life of Liberty," in *Adrian Rogers Sermon Archive* (Signal Hill, CA: Rogers Family Trust, 2017), Ga 5:1.
- <sup>98</sup> David Dykes
- <sup>99</sup> David Dykes
- <sup>100</sup> David Dykes
- <sup>101</sup> David Platt, Tony Merida, and Daniel L. Akin, *Exalting Jesus in Galatians* (Nashville, TN: Holman Reference, 2014).
- <sup>102</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1792.
- <sup>103</sup> Leadership Ministries Worldwide, *Galatians–Colossians*, *The Preacher's Outline & Sermon Bible* (Chattanooga, TN: Leadership Ministries Worldwide, 1996), 35.
- <sup>104</sup> Robert James Utley, *Paul's First Letters: Galatians and I & II Thessalonians*, vol. Volume 11, *Study Guide Commentary Series* (Marshall, TX: Bible Lessons International, 1997), 24.
- <sup>105</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1792.
- <sup>106</sup> Crossway Bibles, *The ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 2249.
- <sup>107</sup> Timothy George, *Galatians*, vol. 30, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1994), 201.
- <sup>108</sup> Alan Kraft, *Good News for Those Trying Harder* (Colorado Springs, CO: David C Cook, 2011).
- <sup>109</sup> Alan Kraft, *Good News for Those Trying Harder* (Colorado Springs, CO: David C Cook, 2011).
- <sup>110</sup> Alan Kraft, *Good News for Those Trying Harder* (Colorado Springs, CO: David C Cook, 2011).
- <sup>111</sup> Alan Kraft, *Good News for Those Trying Harder* (Colorado Springs, CO: David C Cook, 2011).