GALATIANS

FAITH ALONE IN CHRIST ALONE

Part 26

"Freedom, Faith, & Future Hope"

15 November 2026

Introduction: How do we view ourselves as we live in the world?

We live in a world that is charged with the glory and grandeur of God. All people benefit from His providential goodness (Matt. 5:45) and possess a general knowledge of Him (Rom. 1:19–20), yet apart from His revelation, we do not truly know Him and are prone to misunderstand ourselves and the world in which we live. Man-made religion reflects this misunderstanding as we seek to make sense of the world and secure our standing before God through our own efforts. God made us, however, to know Him and to live in the freedom that comes from dependence upon Him rather than independence from Him.

Main Point: Through Christ, we have been set _____ to live as His worshipers in the present even as we await the coming of all that God has for us in the future.

Galatians 5:1-6

- **Believers have been set free in Christ and are exhorted to live in that _____. (v. 1)**

(1) Paul declares the purpose of Christ's _____ among the Galatians through the Gospel.
"For freedom Christ has set us free"

- This statement serves as a summary of the theological arguments he has already made.
- This statement serves as a summary of the practical/_____ exhortations that are to come.

"Paul's particular emphasis on freedom for those who have faith in Christ indeed summarizes the essential argument of the whole book." - Michael Burer

(2) In view of this, they must _____ the influence of the Judaizing false teachers.
"stand firm therefore, and do not submit again to a yoke of slavery."

- Paul uses two imperatives to exhort both what they should and should not do:
  (+) στήκω (stēkō)— lit. to stand; fig. to be firmly committed in conviction of belief
  (–) ἐνέχω (enechō)—to experience constraint, be subject to, be loaded down with
- Placing themselves under the Law would be a return to their position of _____ in the world.

Key Point: Everyone has one of two _____ in the world: freedom or slavery.

- **_____ is of no value for either justification or sanctification. (vv. 2-4)**

(1) Paul personally exhorts them and tells them that circumcision has no spiritual _____.
"if you accept circumcision, Christ will be of no advantage to you."

- The false teachers had likely taught the Galatians that Law-observance was _____ for them in the present to set themselves apart from other Gentiles and for the future in terms of righteous standing before God.
- Paul's warning concerns their future, whether for believers or unbelievers:
  "advantage"— ὠφελέω (ōpheleō)—to help, aid, or benefit

  "Paul casts his statement absolutely because of the totalizing power of the Law: everything it touches becomes beholden to it to the exclusion of everything else, even the Lord Jesus Christ." – Michael Burer

  Law-observance has no value for justification or sanctification because it is a _____ of both the necessity and sufficiency of Christ's work!

  For Unbelievers: _____ ***For Believers:*** _____

(2) The Law has no value for those who would _____ and _____ which parts to follow.
"I testify again to every man who accepts circumcision that he is obligated to keep the whole law."

- Paul uses a play on words to illustrate the negative consequences of Law-observance: Christ ceases to be of "advantage" (*ōphelēsei*) and one becomes "obligated" (*opheiletēs*) to keep the whole Law.

  "...the Mosaic Law is a cohesive whole – obedience to any part of it is part of obedience to the whole, and transgression of any part of it, is transgression of the whole." – Ben Witherington III

- Paul has already explained that the Law must be kept _____ and that disobedience results in coming under the judgment of God (Gal. 3:10-13).

(3) Those who entrust themselves to observing the Law for righteousness are _____ _____ from Christ.
"You are severed from Christ, you who would be justified by the law; you have fallen away from grace."

- The tenses of Paul's verbs are significant:
  - Some within the Galatian churches are *presently* seeking to "be justified by the law"
  - These individuals are "severed from Christ" and have "fallen from grace" (*past-future*).

    "...it is possible Paul is speaking dramatically, using a past tense to express a future idea...This would be a vivid depiction of a future, eschatological event as a past reality, emphasizing its certain outcome." – Michael Burer

He is not teaching that one can lose their salvation, but that the one seeking to be justified by the Law has cut themselves off from Christ, who is the only means by which a sinner can receive God's _____.

Key Point: The Law cannot provide a righteous _____ before God because Christ is the only source of genuine righteousness available to sinful humanity.

- **The believer's hope comes from _____ in Christ and not from Law-observance. (vv. 5-6)**

(1) Believers have genuine hope for future righteous standing before God.
"For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness."

- The Holy Spirit gives us both _____ (John 15:26) and _____ (Rom. 8:16) of our position in Christ.

- The truths about Christ and our position in Him are _____ by faith (John 14:26), as we await our glorification in Him.

(2) Christ is the believer's source of both righteous standing before God and righteous _____ in the world.
"For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love."

- God's people are no longer set apart by their _____ or through the _____ of the Mosaic Covenant.

- God's people are set apart by faith in Him that manifests through _____.

Key Point: The love of God for believers stands behind our faith and _____ our love for Him and others.

Concluding Thoughts

1. **As those who have been set free in Christ, we can _____ in knowing and worshiping Him in His world.**

2. **His love for us sustains our faith in Him and allows us to take our focus off our _____ so that we might love and serve _____.**

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(1) Paul declares the purpose of Christ's **work** among the Galatians through the Gospel.
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- This statement serves as a summary of the theological arguments he has already made.
- This statement serves as a summary of the practical/**ethical** exhortations that are to come.

"Paul's particular emphasis on freedom for those who have faith in Christ indeed summarizes the essential argument of the whole book." - Michael Burer

(2) In view of this, they must **resist** the influence of the Judaizing false teachers.
"stand firm therefore, and do not submit again to a yoke of slavery."

- Paul uses two imperatives to exhort both what they should and should not do:
  (+) στήκω (stēkō)— lit. to stand; fig. to be firmly committed in conviction of belief
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- Placing themselves under the Law would be a return to their position of **slavery** in the world.

Key Point: Everyone has one of two conditions in the world: freedom or slavery.

- **Legalism is of no value for either justification or sanctification. (vv. 2-4)**

(1) Paul personally exhorts them and tells them that circumcision has no spiritual **merit**.
"if you accept circumcision, Christ will be of no advantage to you."

- The false teachers had likely taught the Galatians that Law-observance was **valuable** for them in the present to set themselves apart from other Gentiles and for the future in terms of righteous standing before God.
- Paul's warning concerns their future, whether for believers or unbelievers:
  "advantage"— ὠφελέω (ōpheleō)—to help, aid, or benefit

  "Paul casts his statement absolutely because of the totalizing power of the Law: everything it touches becomes beholden to it to the exclusion of everything else, even the Lord Jesus Christ." – Michael Burer

  Law-observance has no value for justification or sanctification because it is a rejection of both the necessity and sufficiency of Christ's work!

  For Unbelievers: Salvation ***For Believers: Reward***

(2) The Law has no value for those who would **pick** and **choose** which parts to follow.
"I testify again to every man who accepts circumcision that he is obligated to keep the whole law."

- Paul uses a play on words to illustrate the negative consequences of Law-observance: Christ ceases to be of "advantage" (*ōphelēsei*) and one becomes "obligated" (*opheiletēs*) to keep the whole Law.

  "...the Mosaic Law is a cohesive whole – obedience to any part of it is part of obedience to the whole, and transgression of any part of it, is transgression of the whole." – Ben Witherington III

- Paul has already explained that the Law must be kept **completely** and that disobedience results in coming under the judgment of God (Gal. 3:10-13).

(3) Those who entrust themselves to observing the Law for righteousness are **cut off** from Christ.
"You are severed from Christ, you who would be justified by the law; you have fallen away from grace."

- The tenses of Paul's verbs are significant:
  - Some within the Galatian churches are *presently* seeking to "be justified by the law"
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- The truths about Christ and our position in Him are **appropriated** by faith (John 14:26), as we await our glorification in Him.

(2) Christ is the believer's source of both righteous standing before God and righteous **living** in the world.
"For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love."

- God's people are no longer set apart by their **ethnicity** or through the **rituals** of the Mosaic Covenant.

- God's people are set apart by faith in Him that manifests through **love**.

Key Point: The love of God for believers stands behind our faith and empowers our love for Him and others.

Concluding Thoughts

1. **As those who have been set free in Christ, we can delight in knowing and worshiping Him in His world.**

2. **His love for us sustains our faith in Him and allows us to take our focus off ourselves so that we might love and serve others.**