Galatians: Paul's Charter Of Christian Freedom

Leon Morris

Paul's strong feelings on the subject of Christian freedom pervade this letter throughout. Paul begins his letter to the Galatians by stressing that he is an apostle, “neither from men nor through a man, but through Jesus Christ and God.” At once he comes to the point: He marvels that they have so soon been turned away from the good news he preached to them. Continuing, Paul reminds the Galatian Christians that they had been declared righteous, not because of their keeping the Law, but because of their faith in Jesus Christ. Now if works of the Law were required, Christ died in vain. Paul then becomes indignant with their having taken this backward step: “O senseless Galatians, . . . did you receive the spirit due to works of law or due to a hearing by faith?”
Morris's commentary is workmanlike and tied entirely to the Lutheran/Reformation understanding of Judaism and Paul's understanding of justification and works. That is fine but he repeats it so much that I began looking for a Wright commentary on Galatians almost immediately. Like · see review. The apostle Paul's Letter to the Galatians has had a deep impact on Christian theology and practice, far beyond its short length. It has inspired great theologians; it also sparked reform movements. Its message, however, can be hard to follow for the average reader. This study guide opens up the message of Galatians to people without a theological education and for Bible study teachers and working pastors. Explaining the background from which Paul is writing, the author clarifies the flow of Paul's argument so the average reader can grasp its revolutionary import. Paul's letter (Galatians: Paul's Charter of Christian Freedom). J Vernon McGee summarizes Galatians 1 - Salutation -- cool greeting; subject stated -- warm declamation (vehement oratory); Paul's experience in Arabia. Galatians is God's polemic against legalism of every and any description. Notice that Galatians is unusual for Paul's epistles because he does not open his letter with his usual praise to God and prayer for the saints. Wiersbe quips that the reason he does not open in his usual manner is that "He has no time! Paul is about to engage in a battle for the truth of the Gospel and the liberty of the Christian life. False teachers are spreading a false "gospel" which is a mixture of Law and grace, and Paul is not going to stand by and do nothing." (Bible Exposition Commentary).
Among the letters of Paul, Galatians burns like a firestorm of apostolic rebuke, persuasion and passion for the truth of the gospel. Against those who would preach ‘another gospel,’ Paul deploys an arsenal of biblical-theological reasoning and a rhetoric of vivid, contrasting images that have seldom failed to arrest readers of every era. Freedom in Christ is set against bondage to the law, adopted children of God are contrasted with slaves of elemental spirits, and justification by faith is opposed to works of the law. Among the letters of Paul, Galatians burns like a firestorm of apostolic rebuke, persuasion and passion for the truth of the gospel. Against those who would preach “another gospel,” Paul deploys an arsenal of biblical-theological reasoning and a rhetoric of vivid Paul’s Assessment of Christian Freedom. Lesson Plans Abridged Plan Prayer Scripture Reading Reflection (skim all). Questions 2 and 3 Departing Hymn. The seven times that Paul has mentioned slavery previous to this verse, it describes a condition the Galatians have been freed from and should not return to. Commenting on this passage, Carolyn Osiek observes, “Paul understands freedom not as the opportunity to pursue one’s own interests but to be even more at the service of others. That this is costly service can be seen in the fact that in this charter of Christian freedom he also refers frequently to the cross.” Paul may be doing something quite radical here: he is holding up traditionally feminine values as ideals for everyone, male and fe
The Epistle to the Galatians, often shortened to Galatians, is the ninth book of the New Testament. It is a letter from Paul the Apostle to a number of Early Christian communities in Galatia. Scholars have suggested that this is either the Roman province of Galatia in southern Anatolia, or a large region defined by an ethnic group of Celtic people in central Anatolia.
Among the letters of Paul, Galatians burns like a firestorm of apostolic rebuke, persuasion and passion for the truth of the gospel. Against those who would preach “another gospel,” Paul deploys an arsenal of biblical-theological reasoning and a rhetoric of vivid, contrasting images that have seldom failed to arrest readers of every era. Freedom in Christ is set against bondage to the law, adopted children of God are contrasted with slaves of elemental spirits, and justification by faith is opposed to works of the law. But what are these “works of the law”? Astute readers will recognize this question as central to the recent scholarly debate over the “new perspective” on Paul. Leon Morris clearly stands in the tradition of Martin Luther and the Reformers.