

**LIVING BY FAITH**  
**Galatians 2:15-21**

Six times the word “Life” or “Live” is used in our passage today. What does it mean to live? I mean, really, live? Where do you find life? Where do you find a life worth living? The world tells us at times we will find life by just making it better or easier. We just need to improve some things here and there. If only we had more money, or a better job, or a better house, better car or better friends, you know – chase the American Dream – then life would be good! Some say we just need to find that thing that we love to do. Have fun. Enjoy yourself. Love yourself. Build confidence in yourself. Make positive memories. Go after your dreams. Say yes to something new. Do what makes you feel good. But that’s not the message of the Bible. The Bible honestly defends the source of real life as Jesus Christ. He is the way, the truth, and the LIFE. Real life, both here and now, and for eternity to come, is only found in Jesus Christ.

As we have studied already and remind ourselves of weekly, our passage is settled in the context of false teachers, legalists known as Judaizers, were destroying the life of the church by claiming that **the way to life** (the way to be saved) and **the way of living** (the way to live a life pleasing to God) was to keep the Law and follow the Law. And Paul has to defend that the way TO life and the way OF life in that it is by simple faith in Christ. And that’s the only way. It is not by keeping the Law. It’s through our trust in Christ and dependence upon Jesus Christ. In this passage we come across some of the most important verses in the entire Bible and actually this passage right here, in Paul’s response to Peter at Antioch, becomes the outline for the entire rest of the book of Galatians. It states that God’s grace is enough for salvation and sanctification. We depend upon Christ for our salvation and we depend upon Him to live the Christian life. And that’s how I have divided our passage up today.

- I. Faith in Christ is enough for salvation. (vv. 15-16)**
- II. Faith in Christ is enough to live the Christian life. (vv. 17-21)**

**I. FAITH IN CHRIST IS ENOUGH FOR SALVATION (VV. 15-16)**

**A. We are justified by faith in Christ. (v. 16)**

Three times Paul says it. Three times he states the positive, that we are justified by faith in Christ, and three times he states the negative, that we are not justified by works of the Law. The last time we saw Paul repeat himself was in Galatians 1:6-9 where he stated that if any man preaches another gospel other than the one he teaches, that we’re saved by grace through faith in Christ, then he is to be accursed. He said that twice. As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed. And we noted that whenever God repeats himself in His Word, we need to pay attention. That’s what Joseph told Pharaoh who had two different dreams with the same meaning about a coming famine – “Now as for the repeating of the dream to Pharaoh twice, *it means* that the matter is determined by God, and God will quickly bring it about,” (Gen. 41:32). It is determined by God. He will quickly bring it about. Pay attention. So what does that say about our passage today? I think it means PAY EXTRA ATTENTION. Listen to the Word of God. Get it right. Don’t forget it. Memorize it. Hammer it into your head. Luther said we have to beat this grace message into our heads continually. Fill your head with it and then sticks corks in your ears to keep it from coming out. Do whatever you have to do to get it in there and keep it there because it’s not going to change. Man is justified by faith in Christ.

**B. We are NOT justified by the works of the Law. (v. 16)**

Man is NOT justified by the works of the Law. The phrase has a chiasmic<sup>1</sup> effect to it but I think it has also a climactic effect to it. It gets stronger. It goes from a **general appeal** – knowing that a man is not justified by the works of the Law but through faith in Christ, to a **personal appeal** – even we have believed in Christ Jesus so that we may be justified by faith in Christ and not by the works of the Law; to an **authoritative appeal** – since by the works of the Law no flesh will be justified.

### 1. Meaning and Idea of Justification

But what does it mean to be justified? This word is so important and so fundamental that one commentator wrote, “Nobody has understood Christianity who does not understand this word.”<sup>2</sup> This word’s a big deal. **To be justified means to be ‘declared righteous’** or ‘pronounced righteous’. It does not necessarily mean to be *made* righteous but to be *declared* righteous. When someone is guilty of a crime but acquitted of the charges, they are not made righteous, but their standing with the law and the judge has changed in that he is no longer declared guilty, but declared righteous, whether he or she deserves it or not. It is a **judicial term** and it help us see our relationship to God, who is our Judge, which is a huge component of Christianity in how we should think in regards to our salvation. He is the Holy Judge of the universe and every single sinner, every human being, that has ever lived will have to face the Judge. Just like a courthouse is usually located in the central part of town and often one of the most finely constructed buildings, so the courthouse of God is a central theme to Christianity and Heaven. Hebrews 9:27 says “it is appointed for men to die once and after that face judgment.” Every **thought** you have we’ve ever had, every **word** that we’ve ever spoken, and every **deed** that we’ve ever done, is recorded in Heaven’s books. God knows it all.

- Ecclesiastes 12:14 says, “God will bring every **act** to judgment, everything which is hidden, whether it is good or evil.”
- In Matthew 12:36-37 Jesus says, “But I tell you that every careless **word** that people speak, they shall give an accounting for it in the day of **judgment**. For by your words you will be justified, and by your words you will be condemned.”
- In Luke 12:2-3 Jesus said, “Beware of the leaven of the Pharisees, which is hypocrisy. There is **nothing covered up that will not be revealed**, and hidden that will not be known. Accordingly, what you have said in the dark will be heard in the light, and what you have whispered in the inner rooms will be proclaimed upon the housetops.”
- Romans 2:16 says that, “God will judge the **secrets** of men through Christ Jesus.” There are no secrets to God.
- 1 Cor. 4:5 reveals that God even knows man’s motives. He will, “bring to light the things hidden in the darkness and disclose the **motives** of men’s hearts.”

God knows absolutely everything about us inside and out and from birth to death and it’s all recorded. Because He is **omniscient and omnipresent**, you cannot hide anything from Him. Those two attributes are so closely connected with this. He is all knowing in part because He’s everywhere and sees everything. Unlimited by in knowledge – past, present, future. Hebrews says all things are open and laid bare before the eyes of the Lord.

Every now and then there is an unsolved crime, like the murder of Mollie Tibbetts last July in Iowa. For a month or so, the nation was praying and questioning where she was. Police were frantically searching for her and the suspect and they finally did find her body in a corn field. God wasn’t in question as to who did it or where she was. He knew it all. That’s part of what I look forward to in the Millennial Kingdom reign is the element of perfect

justice. No more Judge Judy episodes with people arguing over who did what. Quietness and peace and justice will rule. There won't be any unsolved mysteries and rebellion will be dealt with promptly. Lawyers will be out of business in a time with perfect justice. His knowledge also goes beyond that which is seen. He is the *cardia-gnostas* – the knower of the heart. He searches the heart and tests the mind (Jer. 17:10; Acts 15:8).

I say all of this because it should put the fear of the Judge in us, which is the beginning of wisdom. He knows everything. Every evil word, thought, and deed that we have done so why should you even try to run or hide from Him? It's all on record and you can't run from that record forever. Eventually you won't be able to. We either bend our knee now and spend eternity with Him or we bend our knee after we die and are separated from Him. Your only good option is to face the facts now. Confess your sin now. God justifies sinners who admit they're sinners and who deserve to be punished. Until we acknowledge our guilt, God can't justify us, like the tax collector and Pharisee. The tax collector, saying, "Lord have mercy on me, a sinner," went home justified that day while the proud Pharisee didn't (Lk. 18). He justifies the ungodly, (Rom. 4:5). Wiersbe wrote, "The reason most sinners are not justified is because they will not admit they are sinners! And sinners are the only kind of people Jesus Christ can save."<sup>3</sup> **The only way to have your record canceled that is against you is to admit you are a sinner and put your faith in the Lord Jesus Christ** as the substitute who paid for your sins. If you do that, the record of your sins won't be remembered. Isaiah says He will blot out your sins (erase them) and remember them no more (Is. 43:25). Psalm 103:12 says, "As far as the east is from the west, so far He has removed our transgressions from us." Micah 7:19 says He will trample your sins underfoot and cast all of them into the depths of the sea. He hurls them headlong into the sea and puts up a no fishing sign. They'll never be seen again. "And inasmuch as it is appointed for men to die once and after this comes judgment, so Christ also, having been offered once to bear the sin of many, will appear a second time for salvation **without reference to sin**, to those who eagerly await Him," (Heb. 9:26-28).

2. **Everybody is justified the same way. (v. 15)**

Jew and Gentile alike. I think that's what Paul's saying in verse 15 is that he is indicating that everyone is saved the same way. He's using the Judaizers' distinction between Jew and Gentile against them. Jews were known as God's people because they had the Law. The Gentiles who lived without the Law were often considered sinners, even by God. In 1 Samuel 15:22, Samuel repeats God's words to Saul, saying that the Lord said, "Go and utterly destroy the sinners, the Amalekites, and fight against them until they are exterminated." That was the way they thought of the surrounding Gentile nations. They were sinners because they didn't have and keep God's Law. Paul uses the argument against them saying, "You want to make distinctions in Christ? In whom there is no distinctions? Let's make distinctions between Jew and Gentile. So what if we do? The results are the same. Still doesn't matter. We're all saved by grace through faith in Christ. That's the only way to be justified. That's the only way to be declared righteous for sinners and for Jews."

3. **We can know that we are justified (v. 16)**

This is one of those words that is overlooked, but adds mightily to the text – "Knowing" – "knowing that a man is not justified by the works of the law." I think he's saying you KNOW, Peter. YOU KNOW man is not justified by the works of the Law but through faith in Christ. You know it and I know it. And he did. We reflected on that last week. He saw

people from all over the Roman Empire who went to Jerusalem for Pentecost get saved there. People from all sorts of different languages were there. They weren't all Jews. There were Parthians, Medes, Elamites, Mesopotamians, Judeans, Cappadocians, Egyptians; men from Libya, Cyrene, Pontus, Asia, Phrygia...visitors from Rome, both Jews and converts (Acts 2:9-10). 3,000 people from all over the world were saved and baptized. Secondly, he received the vision from God that no man should be considered unholy or unclean. Peter saw God save the Gentiles at Cornelius' house in Acts 10. He knew.

And we can know too. We can have that kind of assurance in our minds. We can know we're saved by faith in Christ. God wants us to know that and rest in it. If you have genuinely acknowledged your sinfulness and put your faith in Christ, you can know that you are saved. Assurance is vital to our faith because if you don't know, or you're uncertain, you will never live for God the way a child of God is encouraged to live. You will be susceptible to heresies like Purgatory that say faith might not be enough, Christ isn't enough, or get stuck in a performance-based relationship with God, which is just another form of law and legalism. Instead of growing in grace you'll be constantly trying to work for it. Satan wants believers to doubt their salvation and doubt God's grace **so that the motives of everything they do will go from freely serving out of love, to trying to work for His love.** It takes beautiful celebrations of the gospel like baptism and communion and makes meritorious works out of them. To prevent this, Paul says in Ephesians to put on the helmet of salvation. Know, that in Christ you are saved by faith and always saved. 1 John 5:11-13 are verses to memorize, some of the first verses you should ever memorize in my opinion. "And the testimony of God is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life." It doesn't say, He who has the Son may have, possibly might have, should have...It says, "He who HAS the Son HAS the life." You either have Him or you don't. No questions. It doesn't say, so that you may wonder whether or not you have the life... but it says, "So that you may KNOW that you HAVE eternal life." We KNOW a man IS justified by faith in Christ and we KNOW that a man is NOT JUSTIFIED by works. No one has ever been justified by the works of the Law or ever will. It has always been by faith (Gen. 15:6).

## II. FAITH IN CHRIST IS ENOUGH TO LIVE THE CHRISTIAN LIFE. (VV. 17-21)

### A. We are free from the Law. (vv. 17-18)

As believers, we don't get saved by grace through in Christ and then from there, try and live out the Christian life by keeping laws. We don't resort back to any aspects of the Law. The argument seen in verses 17-18 is actually very logical humanly speaking. You can't blame the Judaizers or anyone else for questioning this because you would think that if you get rid of the restraints, sin would increase, right? That's the argument here. Grace, like it often is, is misunderstood. The Judaizers were thinking that if you get rid of the restraining system of the Law, it will make people just live licentiously, as if people will think they can sin all they want and get away with it. Won't people think they can live as they please? In reality, grace has the opposite effect, teaching us to live righteously (Titus 2:11-13). Paul explains in Romans that the Law just makes sin 'sinnier'. Paul wouldn't have coveted if the Law wouldn't have said, "do not covet." If the Law hadn't brought it up, he wouldn't have been thinking of it in the first place. If I tell you not to think of a blue basketball, what do you think of? A blue basketball! If you tell a kid not to do something, they usually do it! It's a strange thing, but sin increases under Law (Rom. 5:20). To return to it would

just prove you're a lawbreaker.<sup>4</sup> That's what the law proves. The reason they're questioning it is because it doesn't make sense to the world, which is typical of God's kingdom.

God's kingdom is known for operating in ways that are opposite to the world's. His ways are beyond our ways. In God's kingdom, the way up is down. If you want to be first, you have to be last. If you want to be the greatest, you must become the servant of all. If you want exalted, you must first be humbled. If you want to save your life, you must lose it. If you really want to live, you have to die. Life comes through death. If you really want grow, you have to see the grace. You want obedience? Get rid of the Law. Is Christ a minister of sin? Does faith in Christ make people sin? May it never be! **When you understand you're sinner that deserves hell, but then see God's incredible love and grace in Christ, that's what softens a heart to obedience (Rom. 2:4).**

### **Illustration: Country Dog & City Dog<sup>5</sup>**

Think of it like two dogs. A **city dog** lives under Law. It lives under restrictions. It has boundaries. A leash, a collar, a chain, and a fence to keep it from getting loose and running free. His obedience is forced upon him. He is forced to obey. So what's city dog often do when you let him off his leash and open the gate? He books it! Like a shot! Runs free! Law produces rebellion.

The **country dog**, on the other hand, lives under grace. It doesn't have the restrictions a city dog has. No leash, maybe no collar, no chains and no fences. It has all the freedom in the world to run around and explore and have a good ole time. But where do you find the country dog most of the time? Right at home, sitting peacefully on the porch, waiting eagerly for his master to come home. He loves his master. Grace produces the obedience that the Master desires.

Grace will always outperform Law. People living under 'I can' will always outperform those living under 'I can't'. So what are we to do?

#### **1. Die to the Law. (v. 19)**

Don't rebuild it and try to live by it now that we're saved. Look at it. Call it good. Call it holy. Call it righteous. Call it just. But don't try to be justified by it. Use it like a handheld **mirror**. Pick it up to examine yourself and see your condition in light of God's character, but then put it back down and walk away from it and look to Christ instead. Use it like an **x-ray machine**. Let it expose your inner parts and reveal your faults but don't expect it to fix you any more than an x-ray machine can fix you. They don't fix anything, they just diagnose it. Walk away from the x-ray machine and go talk to the Doctor.

In the beginning of Romans 7, Paul illustrates our dying to the Law by using the example of a **wife and husband**. "The married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning her husband." If she is joined to another man while her husband is living, she'll be called an adulteress but if her husband dies, she is free. Here's the problem though: the Law, the husband, is eternal. The husband can't die. So who has to die? She does. We do. Our husband, the Law, can't die. So to be separated from him, we have to die. How do we do that? By identifying with Christ. Paul says, "we were made to die to the Law through the body of Christ."

#### **B. We are identified with Christ. (v. 20)**

We are so united with Christ that we are considered in Him and He in us. Jesus prayed about this in John 17 to God the Father saying, "The glory which you have given Me, I have given to them, that they may be one, just as We are one; I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me." When He died, we died. We He was raised, we were raised. We're united to Christ in the historical event of the death and resurrection.<sup>6</sup> Reminds of a story I heard about a couple of young women who had recently come to Christ. They

were invited to a party by some of their friends and replied, “Sorry we can’t come, for we have died.” They understood this truth that’s so often coined, “The Exchanged Life.” We no longer live but Christ lives in us. Our identity in Christ **is something to be reckoned or appropriated in our minds. To appropriate something is “to grasp” something. Mentally, we take hold of that truth.** We believe that truth. When we’re baptized, we celebrate this: Just as Christ was buried, so we go under the water, and as Christ was raised, so we are raised to new life (Rom. 6:4). Paul says it is Christ who lives in me. We have the mind of Christ (1 Cor. 2:16). I think a lot of that has to do with the Spirit of God enlightening us to spiritual truths like this. A natural man can’t understand the things of God because he doesn’t have God’s Spirit. But us who believe have the Spirit of God to help us. Somebody well said once that Christianity is the thinking man’s religion. And they’re right. In a battle between truth and lies, it matters how we think and how we think about ourselves.

- Proverbs tells us, “as a man thinks within himself, so he is.”
- Romans 12 says, “Do not be conformed to the pattern of this world, but be transformed... how? By being really disciplined and keeping lists of rules? No. But... by the renewing of your mind.”
- 1 Peter says, “prepare your minds for action.”

There are aspects of Christianity that are psychological, relating to the mind. This doesn’t mean you get a useless degree in psychology. But it does mean that you read God’s Word and believe it. Trust it. Don’t read what you believe, but believe what you read. Paul knew this. This is why so much doctrine comes before application in the books of the Bible. We need to know who we are in Christ before we’re ever going to live it out. Our position in Christ must be understood if we’re going to overcome the condition of the flesh. Colossians 3:1-5 says, “Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. **Set your minds** on the things above, not on the things that are on earth. For **you have died** and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. Therefore, **consider [reckon]** the members of your earthly body **as dead** to immorality, impurity, passion, evil desire, and greed...”

In verse 20 of our passage Paul talks about the life he lives in the flesh, his physical body that is subject to the Fall and the law of sin in this world. It’s the sin nature part of you. He talks more about this flesh vs. Spirit thing in chapter 5, but it’s that part of you that wants to sin and is never satisfied. The way to overcome it is to identify with Christ and consider yourself dead to it. Consider the members of your earthly body as dead to sin. Know who you are now. The real you is new. The old you is crucified. You have been born of the Spirit and are no longer just slaves to the sin nature. Stott says that our union with Christ and Him living in us, “gives us new desires for holiness, for God, for heaven. It is not that we cannot sin again; we can. But we do not want to. The whole tenor of our life has changed. Everything is different now, because we see ourselves different... No Christian [grasping] these truths could ever seriously contemplate reverting to the old life.”<sup>7</sup>

I like to think of the old man, the old life, the flesh – whatever you want to call it – hypothetically, as an old boss that I used to work for. A mean guy, a guy who was always demanding, rude, inconsiderate. Always barking orders. Always his way or the highway. Well I left that job. I don’t work for him anymore. I don’t serve him anymore. Even if he were to walk in here right now and bark orders at me, I wouldn’t listen. I’m no longer under his authority. He can scream at me and try to get me to do his bidding all day long but I wouldn’t even give it a second thought. Why? I died to that job. I have a new job. A new boss. His name is Christ. I died with Him and was raised with Him. I identify in union with Him and His sacrifice and serve Him now. I live by faith in my new master. Apart from Him, I can do nothing. He supplies me with what I need to serve Him.

### C. We are motivated by Christ's love. (v. 20)

I'll admit, there is an element of fear in coming to Christ – sometimes we do it because we just flat out don't want to go to hell. We don't want to be judged for our sins. But **the main motivating factor for our obedience and devotion to God and for Paul, is not fear or subjection to demands of the Law, but because of Him, "who loved me and gave Himself up for me."** That's life-changing stuff. That's the grace that changes a man. That humbles a man. **It is the love of Christ that compels us** (2 Cor. 5:14) to do what we do. "He died for all so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf. (2 Cor. 5:15)"

#### 1. Christ is enough. (v. 21)

He just is. We don't need anything else. Don't let anything distract you from Christ. Apart from Him, we can do nothing (John 15:5). To resort back to the Law for any means, salvation or sanctification, is to say that He's not sufficient. It's to say that He endured everything He did, for nothing. The God of Heaven was verbally abused for nothing. He was spit on for nothing. He was punched and slapped for nothing. He was scourged and whipped to a bloody pulp for nothing (so much that you couldn't recognize Him). He carried the cross for nothing. He had nails driven through His hands and feet for nothing. He hung on the cross in sheer agony, for hours, for nothing. The Father turned His face away from the Son, for nothing. He died for nothing. He raised back to life for nothing. To resort back to law is to say that His entire life and mission was for nothing. To live under Law cancels the effects of the cross and our union with Christ.<sup>8</sup> To nullify God's grace. To rob Christ of His glory.<sup>9</sup>

### CONCLUSION:

In conclusion, I just want ask you: Are you free? Or are you still a slave? If you're free from the Law, you get that you can eat bacon, that's great. That's the **precept** of our passage. Be free from the Mosaic Law. But just because we're free from that and we get that, doesn't mean that we aren't in **principle** somehow, subtly living under law, living under a legalistic relationship with God based on performance. All of us at one point or another are in some aspect of our Christian lives, under law in regard to our relationship with God. There's two kinds of Law we can live under today: They are nomos and ethos (Greek).

**Nomos** – Written Law/Mosaic Law.

**Ethos** - Religious **customs** and traditions (where we get our term ethics); self-set standards; habits.

Jesus quoted Isaiah talking about "People honoring Him with their lips but their hearts are from Me and their worship is but rules taught by men. (Matt. 15:9)" Rules of men can be ethos laws. Jesus condemned ethos Laws. The Pharisees had tons of them. For one, they said you couldn't heal on the Sabbath and couldn't spit on the ground on the Sabbath because both considered working. You were working by creating mud... So what does Jesus do? He spits on the ground to make mud and uses it to heal a blind man. Just broke 2 of their ethos laws in one. I read an article a few years ago about an Orthodox Jewish family who lost 7 children to a house fire.<sup>10</sup> The reason it burned down was because apparently, they had left a hot plate on in the kids' bedroom (instead of making fire on the Sabbath they use hotplates and leave them on for 25 hours) and they couldn't shut it off because to shut it off would have been considered "working on the Sabbath". That's an ethos law that was not of God, that ended up costing their kids' lives.

To make it more applicable to us, I might say that some people make it a point to get up every day and read the Word. Which is a great thing to do. It's what I do. What many Christians do. But if we miss it, we sometimes tend to condemn ourselves, **because we've made it a law**. If we feel ashamed like that, it's become a law. That's living under law in principle – performance based acceptance with God. We don't

read the Word of God every morning or pray because we have too, because there's some law about it, but **because we love our God and we want to get to know Him and His ways and spend time with Him and glorify Him.** Watch out for ethos laws that creep into our lives without us really noticing. Pray that God would reveal laws you're living under that are unnecessary.

Maybe this story will help: Me and my wife have a friend named Pat that this happened too. He was a performer, a people-pleaser. Very disciplined. And when he came to Christ he told God that he was going to be the best Christian that God ever saw and he went to work trying to please God, seeing pretty much nothing but the behavioral side of Scripture when he read it. And he tried and tried and tried to live the Christian life but you know what happened? He burned out. He hit a wall, quite literally, in prayer. He told God, "you know what? I don't like this. If this is what the Christian life is all about, I don't want it. I used to smile, I used to laugh, have fun." But he suspected he missed something. And he prayed that God would show him what he missed. And God began to show him GRACE...to show him his true identity in Christ. You see, he was reading the Scriptures backwards. He was trying to do things, in order to become a Christian...when God says in grace, you've become, in order to do (Eph. 2:8-10). He was trying to become a saint when God had already declared him a saint for his faith. He was trying to become something he already was by living under legalistic relationship with God. And it doesn't work that way. God won't help you live something out that's not true. **You have to see the grace. That's what it takes to live the victorious Christian life.**

It's not about Law, but about the indwelling life of Christ in you, you in Him, and Him working through you by His Spirit. Apart from Him, we can do nothing (John 15:5). The Christian life is not just you working for Him in some self-effort. Paul said I labored more than anyone, yet not I, but the grace of God with me (1 Cor. 15:10). We're saved by grace through faith and are sanctified by grace through faith.

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<sup>1</sup> David A. DeSilva, *The Letter to the Galatians*, New International Commentary on the New Testament (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2018), 238.

<sup>2</sup> John R. W. Stott, *The Message of Galatians*, The Bible Speaks Today Series (Downers Grove, IL: Intervarsity Press, 1968), 59.

<sup>3</sup> Warren W. Wiersbe, "Galatians," *The Wiersbe Bible Commentary, New Testament* (Colorado Springs, CO: David C. Cook, 2007), 556.

<sup>4</sup> Donald K. Campbell, "Galatians," *The Bible Knowledge Commentary, New Testament* (Colorado Springs, CO: David C. Cook, 1983), 595.

<sup>5</sup> Bill Ewing, "What the Law Could Never Do," *Level I Lay Class Discipleship Training* (Rapid City, SD: Christian Life Ministries), DVD.

<sup>6</sup> John F. MacArthur, "Galatians," *The MacArthur New Testament Commentary* (Chicago: Moody Press, 1987), 59.

<sup>7</sup> Stott, 66.

<sup>8</sup> MacArthur, 60.

<sup>9</sup> Martin Luther, *Commentary on Galatians* (Lexington, KY: 2018), 46.

<sup>10</sup> Lindsey Bever, (2015, March 23) *Brooklyn fire that killed 7 children highlights dangers of a Sabbath practice.* [www.WashingtonPost.com](http://www.WashingtonPost.com)