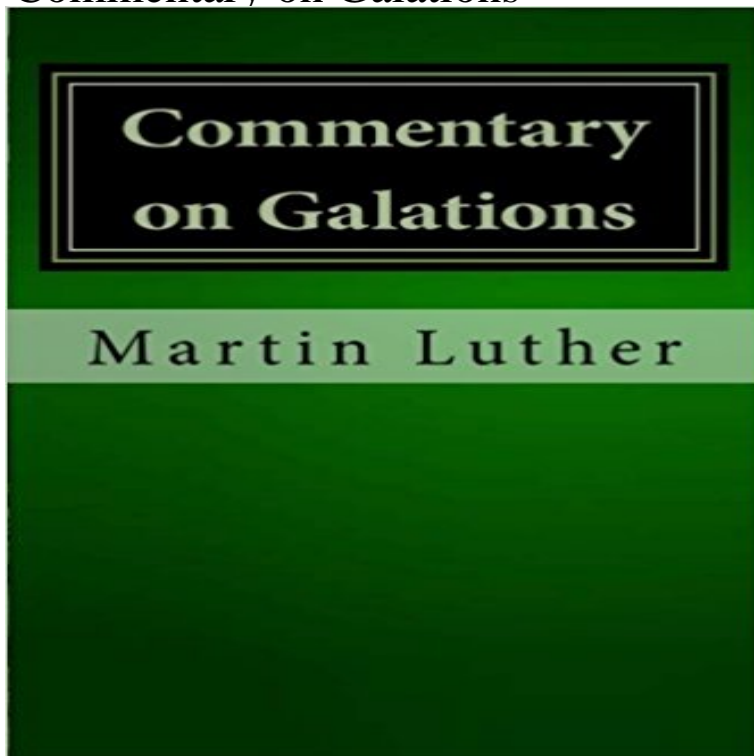


## Commentary on Galations



Martin Luthers Commentary on Galatians remains, after almost half a millennium, perhaps the most vigorous and profound manifesto for the Protestant and evangelical doctrine of justification by faith alone. Within Lutheranism, it was recommended by the later compilers of the Book of Concord as a powerfully inspired treatment of justification by faith, while in British Protestant circles, both John Bunyan (author of *The Pilgrims Progress*) and Charles Wesley found their whole lives transformed by this book. Following St. Paul, Luther sees a life and death (literally) opposition between law and faith. Under law, we believe that God approaches us as an angry judge, and we try to win this angry judge over by doing good works for him. Since we are sinners by nature, we cannot fulfill the demands of God who by nature must demand perfection, to remain under the law is to remain under sin, its death, and the devil. As Luther reads Paul, the man under law lives by works, always striving to please this angry God, yet in his heart of hearts he blasphemes Him for demanding the perfect works man cannot give. Yet in Christ God shows that He demands nothing of us but loves us and is heartily willing to forgive us, a promise He sealed in blood on the cross. When we see Christ crucified and have faith that now God is now no angry judge but a tender father eager only to give us all good things, then we are no longer under law but under grace, which brings us freedom, hope, and the desire to do good works, not of a bitter and despairing heart, but freely. As Luther notes, church fathers like Jerome felt profoundly uncomfortable with Pauls violent denunciation of the law, and in their commentaries tried to tone it down. They insisted that by law Paul meant only the Jewish law with its out-dated ceremonies and sacrifices, and at several points treated Pauls categorical statements as almost scandalous exaggeration (see, for example,

Luthers citations of Jeromes commentary on Gal. 3:13). Luther, however, insists that law here, as in Pauls other epistles, means exactly the moral law and his statements about the moral law for a sinner leading only to death and the curse of God must be read seriously, not dismissed as hyperbole.

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of this edition of Luthers Commentary on Galatians was first suggested to me by Mr. P. J. Zondervan, of the firm of publishers, **Galatians 5 Commentary - Protecting Freedom** - Read Galatians commentary using John Gills Exposition of the Bible. Study the bible online using commentary on Galatians and more! **Galatians Commentary - Matthew Henry Commentary on the Whole** Nov 8, 2008 The book of Galatians is sometimes referred to as the charter of Christian liberty. In it, Paul fights tooth and nail for the doctrine of justification **Galatians 1 Commentary - Martin Luthers Commentary on Galatians** Our imprisonment has been a major theme in Pauls letter to the Galatians: The Scripture declares that the whole world is a prisoner of sin (3:22). We were **Galatians Commentary (1:1-3) - Martin Luther** Commentary on Galatians [Martin Luther] on . \*FREE\* shipping on qualifying offers. This anthology is a thorough introduction to classic literature for **Galatians Commentary (INDEX) - Martin Luther** PREFACE. This volume is a shorter, less technical version of my commentary on Galatians,. An Exposition of Galatians: A Reading From the New Perspective (3. **Galatians - Matthew Henrys Commentary - Bible Gateway** BLB (Disclaimer) Study Resources :: Text Commentaries :: David Guzik :: Galatians A. Introduction to the Apostle Pauls letter to the Galatians. 1. (Gal 1:1-2) **Galatians - Free Bible Commentary in easy English** Read Galatians 2 commentary using Matthew Henry Commentary on the Whole Bible (Complete). Study the bible online using commentary on Galatians 2 and **Galatians 3 Commentary - Understanding the Presence of the Spirit** Apr 4, 2017 Galatians Resources Commentaries, Sermons, Illustrations, Devotionals See Disclaimer. Magna Carta of Spiritual Emancipation Click chart to **Galatians 1:1 Commentaries: Paul, an apostle (not sent from men Galatians 5 Commentary - Matthew Henry Commentary on the** Read Galatians commentary using Matthew Henry Commentary on the Whole Bible (Complete). Study the bible online using commentary on Galatians and **Galatians 1 Commentary - Matthew Henry Commentary on the** St. Paul wrote this epistle because, after his departure from the Galatian churches, Jewish-Christian fanatics moved in, who perverted Pauls Gospel of mans **Galatians 3 Commentary - Matthew Henry Commentary on the Bible** commentary about Galatians 2 (Matthew Henrys Commentary). **Galatians 4 Commentary - Martin Luthers Commentary on Galatians** Read Galatians 1 commentary using Matthew Henry Commentary on the Whole Bible (Complete). Study the bible online using commentary on Galatians 1 and **Galatians Commentaries & Sermons Precept Austin** Bible commentary about Galatians 1 (Matthew Henrys Commentary). **Commentary on Galatians: Martin Luther: 9781475034578: Amazon** Now he turns to the privileged position of the Galatian Christians (you are all . . . all of you . . . you are all), who are all united in Christ (vv. 26-29). Union with **Best Commentaries on Galatians - Tim Challies** Galatians 4 Commentary, One of over 100 Bible commentaries freely available, this commentary by Martin Luther, presents the justification of the sinner by faith **Galatians 2 - Matthew Henrys Commentary - Bible - Christianity** It is very probable that these Galatians were first converted to the Christian faith by his ministry or, if he was not the instrument of planting, yet at least he had