


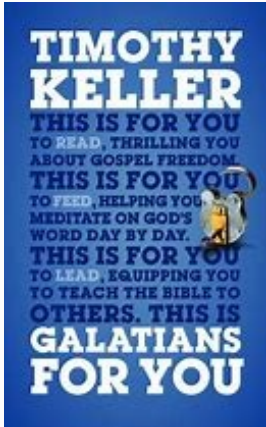
Tim keller galatians 5

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Next





Therefore, we have to live our lives as we become accustomed to living with the truth of the Gospel. Now that the life of Christonjunto with my life is my life, the past of Christa ~~~~~ It is my past. I am here to think that I am free from the conviction before God as if he had already died and been judged, as if I had paid the date. And I am so loved by God as if he had lived the life that Christ lived. Thus, from now on, it is not me who lives, but Christ Inâ €™ s a triumphant reminder that, although we are living each other, we are sinners - Christâ €™ s righteous . Then Paul follows with verse 21, to say: now, when I live my life and make my choices and do my work, I do this remembering who I am by the fan in Christ, who He loved so much! The inner dynamics to live the Christian life is right here! Only when I see myself completely loved and holy in Christ I will have the power to regret with joy, to conquer my fears, and obey the one who did all this for me. Everything or nothing? It's a few some fifty dollars worth remembering that Paul is still talking to Peter here! And so he finishes remembering Peter that the Christian life about living in line with the gospel throughout life, for all our lives. We must continue as Christians as we begin as Christians. After all, if at some point and somehow this justice could be obtained through the law, Christ died for nothing! for the needs (v 21). Christ will make everything for you, or nothing. You can not combine and grace. If the justification is by the law, somehow, the death of calm Christian is insignificant in history and meaningless for you, personally. Imagine that your house was burning, but all your family had escaped, and I told you: let me show you how much I love you! And he ran to the house and died. What a trichian and unfriendly waste of a life, you Would think. But now imagine that her house was on fire and one of her children was still there, and I told him: let me show how much I love you! She ran to the flames, and and Your son, but I perished myself. Look how much that man loved us. If you could © If we were to save ourselves, Christa Ahem's death © Idle, and it means nothing. If we realize we can't save ourselves, Christa Stilen's death will mean everything to us. And we will spend the life He has given us in a joyful service from Him, putting our entire lives in line with the gospel. But he's still © dismissing a new Galatians scholarship emphasising the contextual nature of the letter. Pass © Chapter 2's, he lost many details in the text, even though he did a decent job re-contextualized the message in our context. © rather driven by a read "work justice" fight against Judaism, though, what © Trouble. For someone. © m as missiologically informed as Tim Keller, I up © Now, Tim does a good job bringing the heart dynamic to there Jack Miller, but he's still © Contemptuous of the new Galatians scholarship emphasizing the contextual nature of the letter. Pass © Chapter 2's, he has lost many details in the text, even though he has done a decent job re-contextualized the message in our context. © rather driven by a Lutheran reading of "work justice" of Judaism, though, what is the © Trouble. For someone. © So informed missiologically as Tim Keller, I would have expected a more careful delimitation between our contemporary Christian reading of Judaism. (who, from the perspective of the cross of Christ and the shedding of the Spirit, acknowledges the return to Judaism a s a failure to remain faithful to the YHWH, and s o can, in a way, call the gospel that judges "works the justice") and a reading of the Judaism of the © culo I, which would not have been to fight with the righteousness of the works, but with the struggle to understand what remained at the center of their identity as YHWH people, given the new situation of Jesus The Jewish Christians were not trying to gain his way in favor of God; The Torah was the graça * of God for them. Paul was trying not to argue that they were being legalistic, but that they had completely understood Jesus. In fact, they had not gone until the end to embrace who Jesus was and how he fulfilled Israel in the redeeming proposals of God, so that they could not define Israel in the old way. Jesus was now the way Israel was defined. In other words, Paul says that the Jewish Christians were not taking Jesus to the sane; Jesus was placed within his former covenant-nomantic system. The law was primary, not Jesus. Paul wants to show them that Jesus is the conclusion of the history of Israel, and that because of this, the Jewish practices are not necessary to be included among the people of the Pact of God .// After reading: Very disappointed. I usually think Keller so enlightening, especially when it's writing topically. His exegesis from the Bible text, here, was limited by systematic technical categories that he was reading in the text. Although I always appreciate your way of making good news implications of pastoral motivation, this book is essentially this - a psychologized reading of Gálatas, which in the end, I think, do not It makes just the real occasion and the purpose of the Charter. He jumps too quickly to the original contextual significance of the letter to try to approach the contemporary Public & to make it faults the deepest point of Galatians. ...more more

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