

A SURVEY OF THE

BIBLE

Context • Content • Conviction



**FEED MY
STARVING
CHILDREN**



MOBILEPACK

April 25, 6-8 PM



Prayer



AUGUST 27, 2017

MARCH 4, 2018

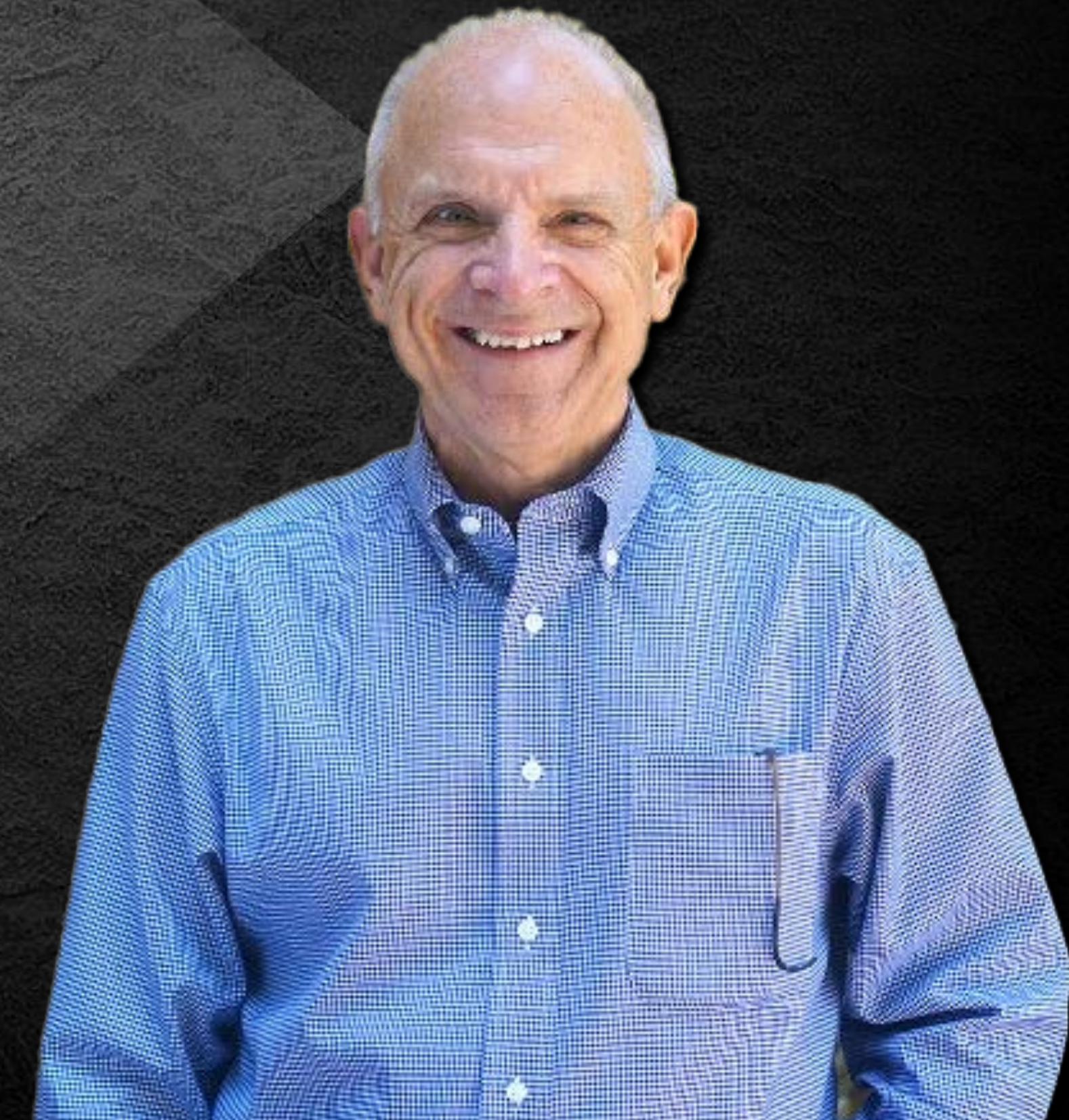
GALATIANS

NO OTHER GOSPEL

21 MESSAGES

The study of Galatians
changed the
trajectory
of my life.

Tom Bulick



GALATIANS

THE GOSPEL OF GRACE = FREE FROM THE LAW



GALATIANS RESOURCES

A Review of Galatians (John Stott)

We have seen that the background, the situation which called it forth, was the presence in the Galatian churches of certain false teachers. Directly or indirectly Paul alludes to them throughout. They were 'troubling' the church. The same word occurs in Galatians 1:7 and 5:10 and means to 'disturb, unsettle, throw into confusion' (Arndt-Gingrich). And the confusion they were spreading was caused by their erroneous ideas. They were perverting the gospel, and Paul confronts them with hot indignation.

There were three main points at issue between Paul and the Judaizers, and they are still vital issues in the church today. The first is the question of authority: how do we know what and whom to believe or disbelieve? The second is the question of salvation: how can we get right with God, receiving the forgiveness of our sins and being restored to His favour and fellowship? The third is the question of holiness: how can we control the sinful desires of our fallen nature and live a life of righteousness and love? Addressing himself to these questions, Paul devotes approximately the first two chapters of the Epistle to the question of authority, chapters 3 and 4 to the question of salvation, and chapters 5 and 6 to the question of holiness.

1. THE QUESTION OF AUTHORITY

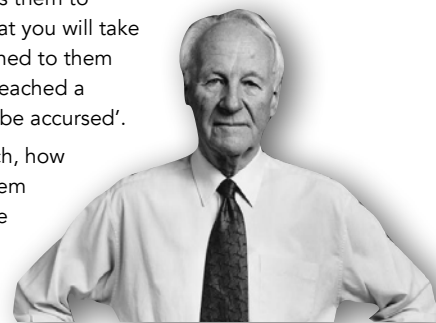
This was the fundamental issue. Paul and Barnabas founded the Galatian churches on the first missionary journey by their preaching and teaching. After their departure other teachers and preachers who claimed to have the authority and backing of the Jerusalem church and who were to be regarded as the teaching of Paul. As a result, the Galatians were in a dilemma. Here were two sets of teachers, both claiming to bring God's truth, but contradicting one another. Which were the Galatians to believe? Both seemed to have good credentials. Both were holy, godly, upright and intelligent men, and both were plausible, winsome and dogmatic. Which were they to choose?

The same situation obtains in the church today, except that, instead of a simple alternative between two viewpoints, we are faced with a bewildering variety of opinions to choose from. Moreover, each group has its particular appeal, and has notable scholars; and its supporters include theologians and bishops. Each group sounds reasonable and buttresses its case with scriptural references. But they all contradict one another. How can we know which to choose? And who should we follow?

We must see clearly what Paul's authority was. He asserts his authority as an apostle of Jesus Christ. He expects the Galatians to respect his message not just because of it, but because of him, not because of its superior truth, or because of his superior authority. The authority the Judaizers boasted was an ecclesiastical authority; they claimed to be authorized to speak for the Jerusalem church. Paul insists, on the other hand, that both his mission and his message came not from the church but from Christ Himself. This is the argument of Galatians 1 and 2, in which he boldly advances his claim and then supports it by rehearsing the history of his conversion and his subsequent relations with the Jerusalem apostles. It was Christ who authorized him, not they, although, when he did later confer with them, they whole-heartedly endorsed his mission and message.

Conscious of his apostolic authority, Paul expects the Galatians to accept it. They had done this on the first missionary journey, receiving him 'as an angel of God, as Christ Jesus' (4:14). Now that his authority is being challenged and his message contradicted, he still expects them to recognize his authority as Christ's apostle: 'I have confidence in the Lord that you will take no other view than mine' (5:10). The original message, which he had preached to them (1:8) and which they had received (1:9), was to be normative. If anybody preached a gospel contrary to this, however august a personage he might be, 'let him be accused'.

Almost deafened by the babel of voices in the contemporary church, how are we to decide whom to follow? The answer is the same: we must test them all by the teaching of the apostles of Jesus Christ. 'Peace and mercy' will be on the church when it 'walks by this rule' (6:16). Indeed, this is the only kind of apostolic succession we can accept—not a line of bishops stretching back to the apostles and claiming to be their successors



Summary of Galatians (Chuck Swindoll)

The basic message of Galatians can be summed up in three sentences: Paul had heard that the Galatian Christians were in danger of falling away from the true gospel of grace by turning to a legalistic approach to salvation and the Christian life. His passion for the truth compelled him to call them back to the freedom of salvation by grace alone through faith alone. In doing so, he argued that not only is the sinner saved by grace, but the saved sinner also *lives* by grace.

This simple but profound message can be expressed in a single line:

Grace is the way to life and the way of life.

Paul supports this basic truth in each of the three sections of his letter. Let's walk through them.

Confirming the Truth of the Gospel (1:1-2:21). After a brief greeting, Paul hits the ground running, declaring that any message from any source that does not agree with the gospel he had preached to the Galatians is false gospel (1:1-10). Paul expected that some would ask, "What's so special about Paul? Why is his message any better than somebody else's?" To answer them, Paul tells the story of his own radical conversion from Judaism to faith in Christ and his call as an apostle (1:11-24). Although Peter and the apostles to the Jews had affirmed their agreement with the gospel of salvation by grace through faith (2:1-10), Paul recounts a run-in he had with Peter himself over the respected leader's failure to live consistently with the truth of the gospel (2:11-16). In this encounter with Peter, Paul made it clear that he never intended to be bound by the Law and has been freed to live a new life of faith through Christ (2:17-21).

Defending the Superiority of the Gospel (3:1-4:31). Having established that his message is God's gospel, Paul turns again to the Galatians and draws a sharp distinction between the Law and the grace. How can people saved by grace expect to slip into legalism? Having been freed from the Law, he would the Galatians not be proud of their own works, even Abraham, the father of the Jews, believed God, and it was reckoned to him as righteousness (3:6). The Law, rather than saving us from God's standards and exposes sin (3:19). It cannot serve as a "tutor" to bring us to Christ (3:24). It is Christ's grace, not the Law, made the Galatians part of the family of faith, where neither race, ethnicity, and/or social status provides an advantage. We are all fellow heirs of the grace of God (3:28). Understandably, then, the Galatians' backsliding dumbfounded Paul, who found it incredulous that they would "turn back again to the weak and worthless elemental things" (4:9). He corrects their doctrinal section with an Old Testament illustration, contrasting children of slavery with children of freedom (4:21-31).

Living the Freedom of the Gospel (5:1-6:18). Having defended both his apostolic authority and the doctrine of justification by faith, Paul finally turns his attention to a defense of the life of Christian freedom. This answers the Judaizers' objection that living by grace promotes immorality. Having been set free in Christ, the Galatians are to "keep standing firm and ... not be subject again to a yoke of slavery" (5:1). The Judaizers' teaching—which says that circumcision and other rituals save us—is not of God (5:8). Like leaven (5:9), this heresy permeates the church and nullifies the doctrine of grace. In some of his strongest language, Paul even wishes the pro-circumcision crowd would fall victim to their own practices and mutilate themselves (5:12). No, the Galatians were not set free to fall back under the Law. Neither, however, were they liberated to live immoral lives. They were set free to love and serve one another (5:13-14) and to display true Christlike character (5:22-23). In this way, they would truly fulfill the deeper intention behind the written laws. Unlike the false teachers who wanted to boast in circumcision instead of the Cross (6:12-13), Paul desires to boast only "in the cross of our Lord Jesus Christ" (6:14).

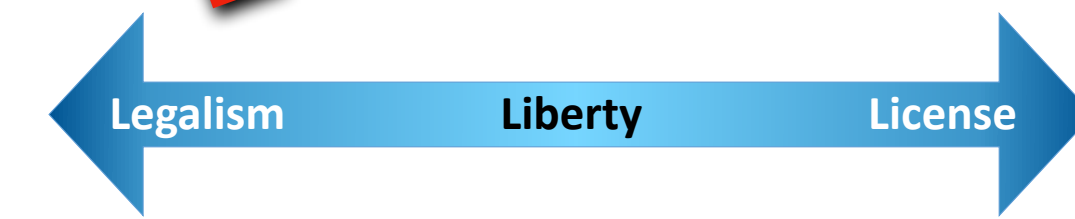
In short, Christ has set us free! We are free from the shackles of legalism. We are free to love and live for Him. We are free to love and serve others. Are you ready to immerse yourself in the study of this liberating letter? I certainly am!



Legalism, Liberty, License (Chuck Swindoll)

Though the Galatians had been "called to freedom" (5:13), it wasn't the kind of freedom of which the Judaizers accused Paul and his fellow preachers of grace. Like legalist today, the Judaizers feared that without the law as a rule of life, people would become lawless. Paul responds by reminding the Galatians that Christian freedom is not a license to indulge the selfish and sinful desires of the flesh. Commentator John Stott defines Paul's use of "flesh" well: "'The flesh' in the language of the apostle Paul is not what clothes are bony skeleton, but our fallen human nature, . . . which is twisted with self-centeredness and therefore prone to sin." Paul warns his readers against giving our flesh—our natural tendency towards sin—an "opportunity" by abusing our freedom. The Greek word translated "opportunity" is *aphormē*, referring to a "pretext." That is, God's grace should never be used as an excuse for sin. I'll repeat that statement so it will never be misunderstood: a pretext of God should never be used as an excuse for succumbing to temptation or sin.

Because I believe in and preach grace and freedom, I've occasionally been accused of preaching lawlessness and license. Not that I could be farther from the truth. Paul says (and I wholeheartedly agree) that we've been freed from the power of sin. To return to the sinful lifestyle that God has given us would be to return to slavery. Instead, having been freed from the dark, shameful oppression of sin, we are to embrace our true calling to serve one another through love (5:13). Liberty should result in love, not legalism or license.



"Subject again to the yoke of slavery" (Gal. 5:1)

"You were called to freedom" (Gal. 5:13a)

"An opportunity for the flesh" (Gal. 5:13b)

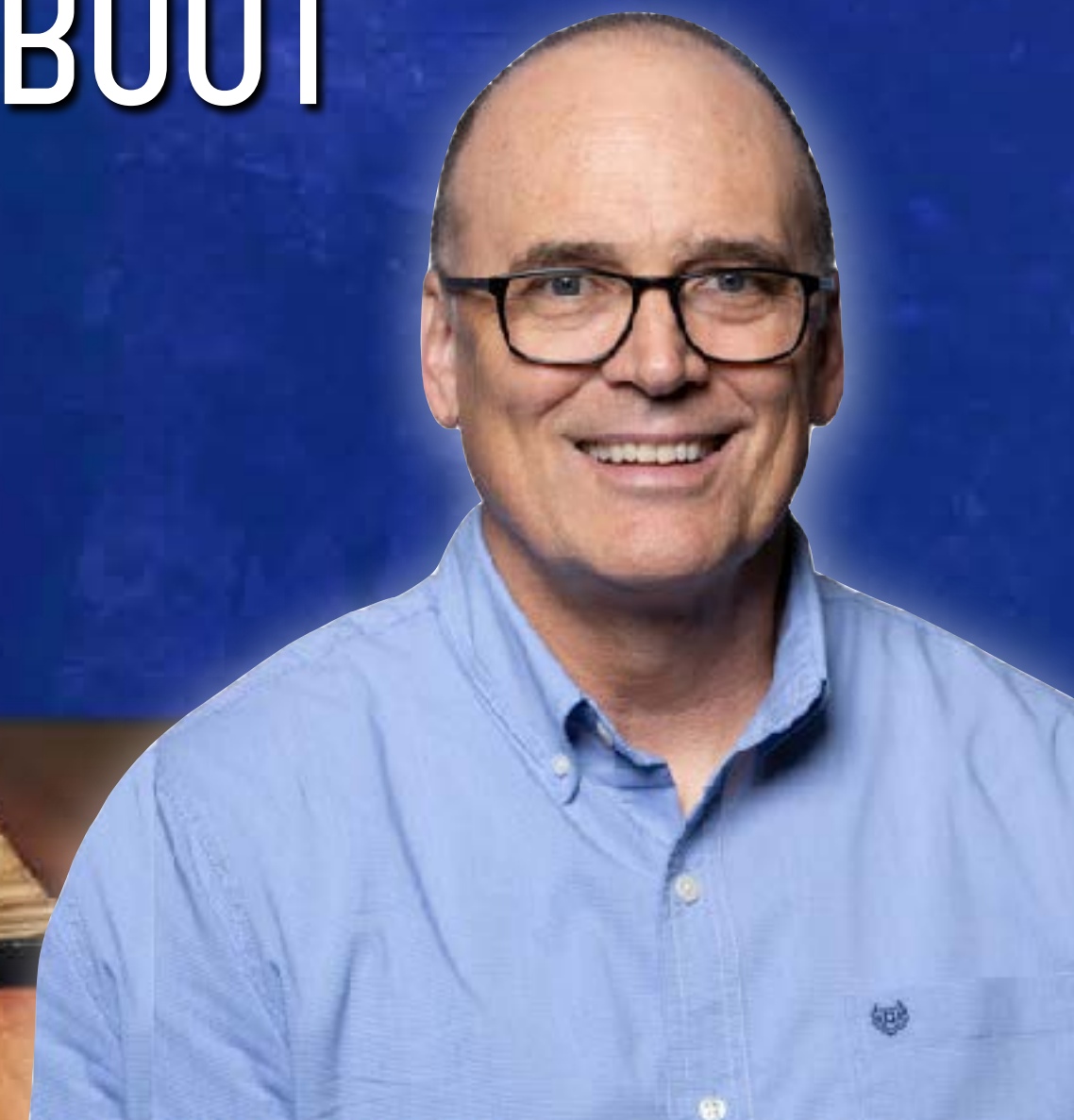
Serving others out of love frees us from our own self-centeredness. It humbles our pride. It has the power to transform us into the image of Jesus Christ. Loved brings us into the fullness of God's purpose for our lives. In fact, love itself transcends the dos and don'ts of Law, rendering them irrelevant. Love also limits our natural tendencies to sin, rendering them impotent. By living a life of service through love, we avoid legalism and license.



GALATIANS IS ALL ABOUT WHAT MAKES A PERSON TRULY AND FULLY CHRISTIAN. IN THIS LETTER, THE APOSTLE PAUL PROVIDES ONE OF THE CLEAREST EXPLANATIONS OF THE GOSPEL OF JESUS CHRIST FOUND ANYWHERE IN THE NEW TESTAMENT. FOR THIS REASON, MARTIN LUTHER, ONE OF THE GREAT LEADERS OF THE PROTESTANT REFORMATION, AFFECTIONATELY SAID ABOUT GALATIANS: "I HAVE BETROTHED MYSELF TO IT; IT IS MY WIFE."



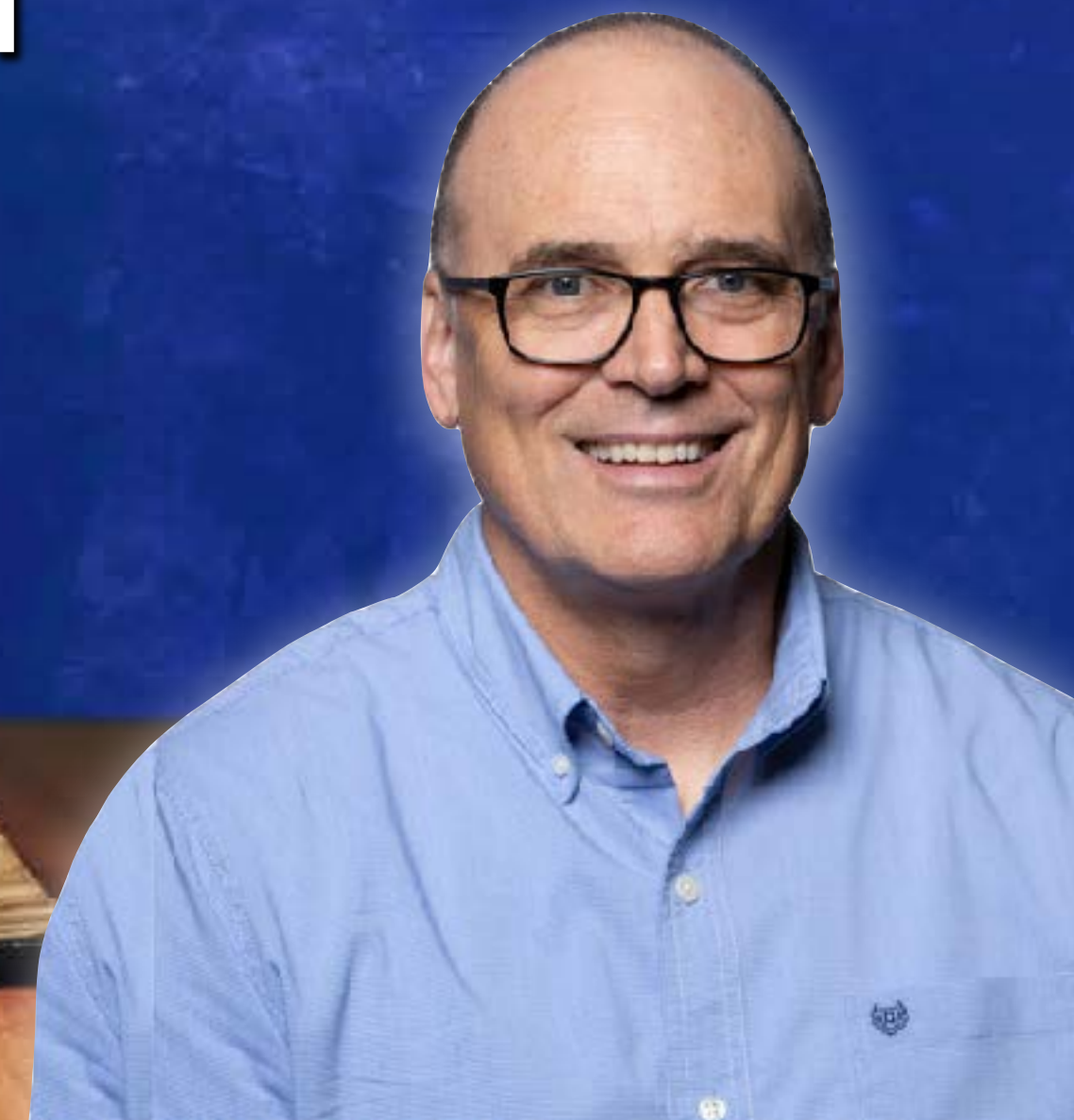
SCOTT DUVALL



WHEN WE ARE TEMPTED TO FOCUS ON RELIGIOUS RULES RATHER THAN A LIVING RELATIONSHIP WITH GOD, GALATIANS WILL SINK DEEP INTO OUR SOULS AND REMIND US THAT JESUS HAS SET US FREE. WE SHOULDN'T SQUANDER OUR FREEDOM IN SELFISHNESS; RATHER, WE HAVE BEEN LIBERATED TO LOVE!



SCOTT DUVALL



LIFE OF PAUL

FIRST JOURNEY

(ACTS 13-14)

APRIL 48
SEPTEMBER 49

GALATIANS

JERUSALEM
COUNCIL

SECOND JOURNEY

(ACTS 15:36-18:22)

APRIL 50
SEPTEMBER 52

1 THESSALONIANS

2 THESSALONIANS

THIRD JOURNEY

(ACTS 18:23-21:16)

SPRING 53
MAY 57

1 CORINTHIANS

2 CORINTHIANS

ROMANS

PRISON EPISTLES

(ACTS 28:30)

WINTER 60
SPRING 62

EPHESIANS

PHILIPPIANS

COLOSSIANS

PHILEMON

FINAL DAYS

(ACTS 13-14)

AUTUMN 67
SPRING 68

1 TIMOTHY

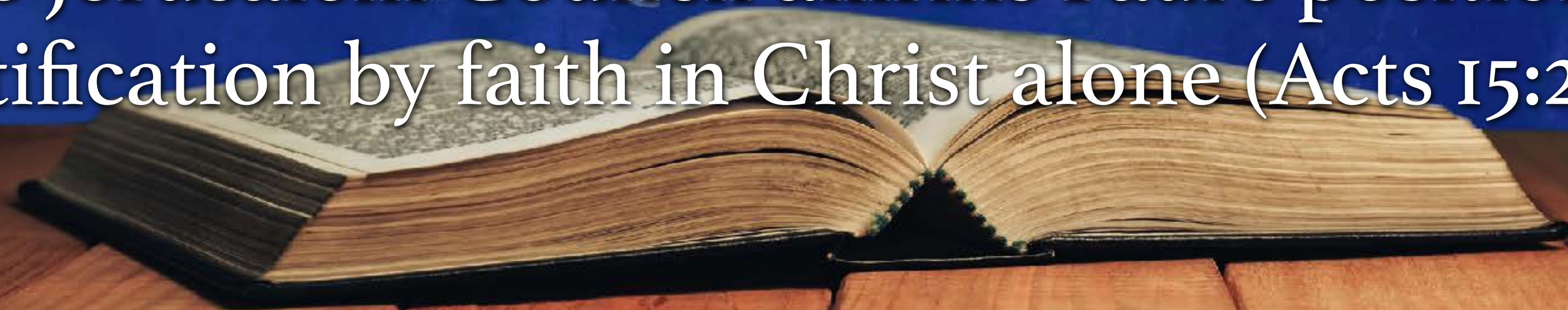
TITUS

2 TIMOTHY



EARLY CHURCH HISTORY

- Christ's Resurrection (Sunday, April 5, 33 A.D.)
- Paul's Conversion (35 A. D.).
- Paul spends 3 years in Arabia & Damascus.
- Paul's First Missionary Journey to Galatia (Acts 13-14).
- Judaizers begin to add the law to the gospel.
- Paul writes Galatians to defend the true gospel of grace.
- The Jerusalem Council affirms Paul's position on justification by faith in Christ alone (Acts 15:2-35).



LIFE OF PAUL

- Paul's conversion (35)
- Paul in Damascus and Arabia (35-37)
- Paul's first visit to Jerusalem (summer 37)
- Paul moves to Tarsus (autumn 37)
- Peter takes gospel to Gentiles (41)
- Gentiles in Antioch start a church (41)
- Barnabas sent to Antioch to teach (41)
- Barnabas gets Paul's help for the work in Antioch (43)
- Paul and Barnabas go to Jerusalem (47)
- First missionary journey to Galatia (48-49)



GALATIANS



PAUL AND THE GALATIANS

CHURCHES PLANTED

(ACTS 13-14)

SPRING 48
FALL 49

FIRST MISSIONARY JOURNEY

PAUL
BARNABAS

CHURCHES STRENGTHENED

(ACTS 14:21-28)

FALL 49

"THEN THEY RETURNED
TO LYSTRA, ICONIUM
AND ANTIOCH,
22 STRENGTHENING
THE DISCIPLES AND
ENCOURAGING THEM
TO REMAIN TRUE TO
THE FAITH."

(ACTS 14:21-22)

ANTIOCH INCIDENT

(GALATIANS 2:11-21)

FALL 49

"WHEN CEPHAS
[PETER] CAME
TO ANTIOCH,
I OPPOSED HIM
TO HIS FACE,
BECAUSE HE STOOD
CONDEMNED.

(GALATIANS 2:11)

JUDAIZERS ADD LAW TO GOSPEL

(ACTS 15:1)

FALL 49

"CERTAIN PEOPLE CAME
DOWN FROM JUDEA TO
ANTIOCH AND WERE
TEACHING THE
BELIEVERS: "UNLESS YOU
ARE CIRCUMCISED,
ACCORDING TO THE
CUSTOM TAUGHT BY
MOSES, YOU CANNOT
BE SAVED."

ACTS 15:1)

GALATIANS WRITTEN

(POLEMIC LETTER)

FALL 49

PERSONAL (1-2)
DOCTRINAL (3-4)
PRACTICAL (5-6)

DEFENDING HIS
AUTHORITY
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WHO COMPOSED GALATIANS?

AFTER PERSECUTING THE CHURCH PAUL HAD A DRAMATIC CONVERSION ON THE DAMASCUS ROAD (A.D. 34-35), PAUL PREPARED FOR MINISTRY IN DAMASCUS AND TARSUS FOR ABOUT SIX YEARS (A.D. 37-43). IN RESPONSE TO AN INVITATION FROM BARNABAS, HE MOVED TO ANTIOCH OF SYRIA WHERE HE SERVED FOR ABOUT FIVE YEARS (A.D. 43-48). HE AND BARNABAS THEN SET OUT ON THEIR FIRST MISSIONARY JOURNEY INTO ASIA MINOR (A.D. 48-49).



WHO COMPOSED GALATIANS?

AFTER RETURNING TO ANTIOCH, PAUL WROTE THE EPISTLE TO THE GALATIANS TO GALVANIZE THE CHURCHES THAT HE AND BARNABAS HAD JUST PLANTED IN ASIA MINOR [MODERN TURKEY] (A.D. 49) AROUND THE GOSPEL OF GRACE. HIS LETTER IS A RESPONSE TO THE JUDAIZERS. HE WAS CONCERNED FOR THE GALATIAN BELIEVERS BECAUSE THEY WERE BEING TAUGHT THAT PAUL HAD NO AUTHORITY TO PRESENT THE GOSPEL OF GRACE ALONE WITHOUT INCLUDING A REQUIREMENT TO OBSERVE THE JEWISH LAW.



WHO WAS THE ORIGINAL AUDIENCE?

UNTIL RECENTLY, BIBLICAL SCHOLARS ASSUMED THAT THIS EPISTLE WAS SENT TO THE CHURCHES IN THE GEOGRAPHICAL REGION KNOWN AS GALATIA, IN WHAT IS NOW MODERN TURKEY. PAUL WOULD HAVE VISITED THE REGION ON HIS SECOND MISSIONARY JOURNEY (CF. ACTS 16:6; 18:23) AND HIS VISIT TO JERUSALEM (RECORDED IN GAL. 2) WOULD BE THE JERUSALEM COUNCIL OF ACTS 15. THE EPISTLE WOULD THEN BE SENT SOMETIME ON PAUL'S THIRD MISSIONARY JOURNEY, PERHAPS FROM CORINTH (ACTS 20:3), IN 55/56.



WHO WAS THE ORIGINAL AUDIENCE?

HOWEVER, THE ARCHEOLOGICAL EFFORTS OF SIR WILLIAM RAMSEY (1852-1916), PRESENTED A NEW OPTION-THE "SOUTH GALATIAN THEORY." THE MAJORITY OF NT SCHOLARS TODAY, HOLD THAT PAUL WROTE THIS LETTER TO THE CHURCHES IN THE POLITICAL PROVINCE OF GALATIA-AN AREA WHICH THE ROMAN GOVERNMENT DESIGNATED AS GALATIA.



WHO WAS THE ORIGINAL AUDIENCE?

IN THIS CASE THE EVENTS DESCRIBED IN GAL. 2 MAY WELL HAVE HAPPENED ON AN EARLIER VISIT TO JERUSALEM NOT DESCRIBED IN ACTS. THE LETTER WOULD THEN HAVE BEEN WRITTEN SOMETIME BEFORE THE EVENTS OF ACTS 15. THE DATE OF GALATIANS COULD THEN BE AS EARLY AS 47-49 CE, DEPENDING ON THE DATING OF THE COUNCIL AT JERUSALEM IN ACTS 15.



WHY WAS GALATIANS WRITTEN?

GALATIANS WAS WRITTEN TO PROVIDE A POLEMIC AGAINST THE JUDAIZERS WHO WERE ATTACKING PAUL'S CREDIBILITY AND HIS TEACHING ABOUT THE GOSPEL OF GRACE INCLUDING JUSTIFICATION BY FAITH ALONE APART FROM THE LAW AND LIVING IN THE FREEDOM OF GRACE EMPOWERED BY THE HOLY SPIRIT AND NOT THE EFFORTS FOR THE FLESH.



HOW IS GALATIANS ORGANIZED?

Introduction: Greeting and Background (1:1-9)

Personal: *Defense of Paul's Authority* (1:10-2:21)

- Thesis: My message comes from Christ. (1:10-12)
- Defense: I am independent of others. (1:13-2:21)

Theme: Justification and Life Comes through Faith in Christ (2:15-21)

Doctrinal: *Defense of Justification by Faith* (3:1-4:31)

- Thesis: The Gospel is of faith not law. (3:1-5)
- Defense: Scripture and Human Experience. (3:6-4:31)

Practical: *Defense of Christian Liberty* (5:1-6:10)

- Thesis: We are free in Christ. (5:1)
- Application: Live in freedom. (5:2-6:10)

Conclusion: Summary, Exhortation, and Benediction (6:11-18)





Galatians: The Gospel of Grace Means Free from the Law

The Gospel of Grace Passionately Defended and Applied

Paul's Connection with the Galatian Churches

1. After his conversion Paul spends 3 years in Arabia & Damascus (Gal. 1:16-17).
2. Paul & Barnabas meet privately with Peter & James in Jerusalem (Gal. 1:18-24; Acts 9:26).
3. Paul & Barnabas bring a relief offering from Antioch to Jerusalem (Acts 11:29-30) & defend the the gospel of grace (Gal. 2:1-10).
4. Paul & Barnabas plant churches in Galatia on the first Missionary journey (Acts 13:13-14:20).
5. Paul and Barnabas re-visit the Galatian churches to strengthen & encourage them (Acts 14:21-28).
6. The Antioch Incident; Paul rebukes Peter (Gal. 2:11-14).
7. Judaizers began to teach in Galatia that the law and circumcision are necessary for salvation (Acts 15:1).
8. Paul writes Galatians to defend the true gospel of grace.
9. The Jerusalem Council affirms Paul's position on justification by faith in Christ alone (Acts 15:2-35).

Judaizer's Teachings

1. Attacks on Paul's authority and message (1:1-2:21).
2. The Law is essential for salvation (2:15-16; 3:1-5; 3:23-25).
3. Ritual observances are required for God's favor (4:10).
4. Circumcision is necessary for all Christians (5:2-3; 6:12-15).

Personal Defense of Paul's Authority		Doctrinal Defense of Justification by Faith		Practical Defense of Christian Liberty	
Epistolary Prescript: Salutation and Greeting		Biblical Defense (3:6-25)		Thesis: We are free in Christ. (5:1)	
Background: Dueling Gospels? There is only one gospel and it is by grace through Christ!		The Old Testament: Abraham was justified by faith. (3:6-14)		Application: Live in freedom. (5:2-6:10)	
Thesis: My message comes from Christ. (1:10-12)		The Covenants: The law does not replace the covenant of faith. (3:15-17)		No More Bondage to the Law (5:2-12)	
Defense: I am independent of others. (1:13-2:2)		The Law: The law leads us to our need for faith in Christ. (3:19-25)		No More Bondage to the Sinful Nature (5:13-15)	
Independent of Human Teachers - I went away (1:13-17)		Experiential Defense (3:26-4:31)		Free to Live in the Spirit (5:16-26)	
Independent of Major Churches - I had one brief visit (1:18-24)		Sonsnip: The law made us slaves; faith makes us sons. (3:26-4:7)		Free to Serve Others (6:1-10)	
Independent of Jerusalem Leaders - they added nothing (2:1-10)		Appeal: Paul's labor for them was to set them free in Christ. (4:8-20)		Serving The Weak and Sinful (6:1-5)	
Independent of the Apostle Peter - I stood against him (2:11-14)		Midrash: Faith and Law have always been incompatible. (4:21-31)		Serving Teachers (6:6-9)	
Main Idea: Justification and life come through faith in Christ, not obedience to the law.		Thesis: The Gospel is of faith not law. (3:1-5)		Serving All People, Especially Believers (6:10)	
• Justification by Faith (2:15-16) • Life in Christ (2:18-21)		Defense: Scripture and Human Experience. (3:6-4:3)		Summary	
1:1-5		3:1		6:11	
1:6		4:31		6:17	
1:9		5:1		6:18	
1:10-12		6:10			
2:1-10					
2:11-14					
2:15-16					
2:18-21					
3:1-5					
3:6-14					
3:15-17					
3:19-25					
3:26-4:7					
4:8-20					
4:21-31					
5:1					
5:2-12					
5:13-15					
5:16-26					
6:1-10					
6:1-5					
6:6-9					
6:10					
6:11					
6:17					
6:18					
Introduction		Body		Conclusion	
Prescript	Exordium	Narratio	Propositio	Peroration	Postscript
		Probatio (Development and Defense)			

When Paul heard the Galatian churches were being persuaded to follow a different gospel emphasizing the law and circumcision as a part of salvation, he wrote a passionate appeal defending his authority as an apostle to the Gentiles, demonstrating the superiority of the faith principle over the law, and delineating the practical application of living in the freedom of grace in order to call the church back to the true gospel of grace through faith in Christ alone.

WHAT IS THE MESSAGE?

When Paul heard the Galatian churches were being persuaded to follow a different gospel emphasizing the law and circumcision as a part of salvation, he wrote a passionate appeal defending his authority as an apostle to the Gentiles, demonstrating the superiority of the faith principle over the law, and delineating the practical application of living in the freedom of grace in order to call the church back to the true gospel of grace through faith in Christ alone.



THE PURPOSE OF THIS LETTER WAS OBVIOUSLY, THEN, TO REFUTE THE JUDAIZERS' FALSE GOSPEL—A GOSPEL IN WHICH THESE JEWISH CHRISTIANS FELT THAT CIRCUMCISION WAS ESSENTIAL TO SALVATION—AND TO REMIND THE GALATIANS OF THE REAL BASIS OF THEIR SALVATION. IT WAS THE URGENCY OF THE SITUATION WHICH MOVED PAUL TO WRITE EVEN BEFORE THE JERUSALEM COUNCIL CONVENED, FOR THE CHURCHES OF GALATIA WERE AT STAKE



DAN WALLACE



RHETORICAL CRITICISM

THESIS: THE EPISTLES ARE SERMONS TO BE READ IN PUBLIC

STRUCTURE: THE SHAPE OF ANCIENT RHETORIC

- EXORDIUM: ESTABLISHING CONNECTION - **SALUTATION**
- NARRATIO: BACKGROUND INFORMATION - **THANKSGIVING**
- PROPOSITIO: MAIN IDEA - **THEME [MAIN IDEA]**
- PROBATIO: PROOF ESTABLISHING MAIN IDEA - **BODY**
- PERORATION: SUMMARY AND APPLICATION - **EXHORTATION**



ESTABLISHING CONNECTION

GRACE AND PEACE TO YOU FROM GOD OUR FATHER AND THE LORD JESUS CHRIST, WHO GAVE HIMSELF FOR OUR SINS TO RESCUE US FROM THE PRESENT EVIL AGE, ACCORDING TO THE WILL OF OUR GOD AND FATHER, TO WHOM BE GLORY FOR EVER AND EVER. AMEN.



Galatians 1:3-5

ASTONISHING HISTORICAL SITUATION

I AM ASTONISHED THAT YOU ARE SO QUICKLY DESERTING THE ONE WHO CALLED YOU TO LIVE IN THE GRACE OF CHRIST AND ARE TURNING TO A DIFFERENT GOSPEL- WHICH IS REALLY NO GOSPEL AT ALL. EVIDENTLY SOME PEOPLE ARE THROWING YOU INTO CONFUSION AND ARE TRYING TO PERVERT THE GOSPEL OF CHRIST.



Galatians 1:8

astonished, amazed, shocked

(θαυμάζω)

This emotionally packed word is used of the reaction to something that is unexpected. In the New Testament it is used of the response to the miracles of Jesus or his knowledge of the scripture when he was twelve. When the Apostles' preaching in the early chapters of Acts was accompanied by signs and wonders, this is the response of the people. The response may include fear or simple astonishment.



INTENSE PASSION FOR THE GOSPEL

BUT EVEN IF WE OR AN ANGEL FROM HEAVEN SHOULD PREACH A GOSPEL OTHER THAN THE ONE WE PREACHED TO YOU, LET THEM BE UNDER GOD'S CURSE! AS WE HAVE ALREADY SAID, SO NOW I SAY AGAIN: IF ANYBODY IS PREACHING TO YOU A GOSPEL OTHER THAN WHAT YOU ACCEPTED, LET THEM BE UNDER GOD'S CURSE!



Galatians 1:8-9

ANATHEMA, CONDEMNED TO HELL (ἀνάθεμα)

THE INTENSITY OF THIS PHRASE CANNOT BE STRESSED ENOUGH. THIS IS ON THE VERGE OF INAPPROPRIATE AND IS CERTAINLY IMPOLITE. THE CONTEMPORARY BUT THEOLOGICALLY RICH VERSION OF THIS IS CAPTURED IN THE TRANSLATION, "IF THEY PREACH ANOTHER GOSPEL, THEY CAN AND WILL GO TO HELL."



accursed, under God's curse, (ανάθεμα)

This word is used to mean final destruction, damnation and condemnation. It is, obviously, a very harsh word and captures Paul's mood and tone. The word is actually cursing and it is on the verge of what we would call cussing.

Paul's intensity is captured in the NET translation,
“let him be condemned to hell.”



A MESSAGE FROM GOD

I WANT YOU TO KNOW, BROTHERS AND SISTERS,
THAT THE GOSPEL I PREACHED IS NOT OF HUMAN ORIGIN.
I DID NOT RECEIVE IT FROM ANY MAN, NOR WAS I TAUGHT IT;
RATHER, I RECEIVED IT BY REVELATION FROM JESUS CHRIST.



Galatians 1:11-12

INDEPENDANT OF HUMAN SOURCES

- INDEPENDENT OF HUMAN TEACHERS - I WENT AWAY (1:13-17)
- INDEPENDENT OF MAJOR CHURCHES - I HAD ONE BRIEF VISIT (1:18-24)
- INDEPENDENT OF JERUSALEM LEADERS - THEY ADDED NOTHING (2:1-10)
- INDEPENDENT OF THE APOSTLE PETER - I STOOD AGAINST HIM (2:11-14)



Galatians 1:13-2:14

JUSTIFICATION THROUGH FAITH IN CHRIST

WE WHO ARE JEWS BY BIRTH AND NOT SINFUL GENTILES KNOW THAT A PERSON IS NOT JUSTIFIED BY THE WORKS OF THE LAW, BUT BY FAITH IN JESUS CHRIST. SO WE, TOO, HAVE PUT OUR FAITH IN CHRIST JESUS THAT WE MAY BE JUSTIFIED BY FAITH IN CHRIST AND NOT BY THE WORKS OF THE LAW, BECAUSE BY THE WORKS OF THE LAW NO ONE WILL BE JUSTIFIED.



Galatians 2:15-16

LIFE IN CHRIST

I HAVE BEEN CRUCIFIED WITH CHRIST AND I NO LONGER LIVE, BUT CHRIST LIVES IN ME. THE LIFE I NOW LIVE IN THE BODY, I LIVE BY FAITH IN THE SON OF GOD, WHO LOVED ME AND GAVE HIMSELF FOR ME. I DO NOT SET ASIDE THE GRACE OF GOD, FOR IF RIGHTEOUSNESS COULD BE GAINED THROUGH THE LAW, CHRIST DIED FOR NOTHING!



Galatians 2:20-21

TELL ME THIS ONE THING

YOU FOOLISH GALATIANS! WHO HAS BEWITCHED YOU? BEFORE YOUR VERY EYES JESUS CHRIST WAS CLEARLY PORTRAYED AS CRUCIFIED. I WOULD LIKE TO LEARN JUST ONE THING FROM YOU: DID YOU RECEIVE THE SPIRIT BY THE WORKS OF THE LAW, OR BY BELIEVING WHAT YOU HEARD?



Galatians 3:1-2

A BIBLICAL DEFENSE

- **THE OLD TESTAMENT:** ABRAHAM WAS JUSTIFIED BY FAITH. (3:6-14)
- **THE COVENANTS:** THE LAW DOES NOT REPLACE THE COVENANT OF FAITH. (3:15-18)
- **THE LAW:** THE LAW LEADS US TO OUR NEED FOR FAITH IN CHRIST. (3:19-25)



Galatians 3:6-25

A RABBINIC DEFENSE

- **SONSHIP:** THE LAW MADE US SLAVES; FAITH MAKES US SONS. (3:26-4:7)
- **APPEAL:** PAUL'S LABOR FOR THEM WAS TO SET THEM FREE IN CHRIST. (4:8-20)
- **MIDRASH:** FAITH AND LAW HAVE ALWAYS BEEN INCOMPATIBLE. (4:21-31)



Galatians 3:26-4:31

FREEDOM

IT IS FOR FREEDOM THAT CHRIST HAS SET US FREE.
STAND FIRM, THEN, AND DO NOT LET YOURSELVES
BE BURDENED AGAIN BY A YOKE OF SLAVERY.



Galatians 5:1

FAITH, HOPE, AND LOVE


FOR THROUGH THE SPIRIT WE EAGERLY AWAIT BY FAITH THE
RIGHTEOUSNESS FOR WHICH WE HOPE. FOR IN CHRIST JESUS
NEITHER CIRCUMCISION NOR UNCIRCUMCISION HAS ANY VALUE.
THE ONLY THING THAT COUNTS IS FAITH
EXPRESSING ITSELF THROUGH LOVE.



Galatians 5:5-6

LIBERTY AND LICENSE

YOU, MY BROTHERS AND SISTERS, WERE CALLED TO BE FREE. BUT DO NOT USE YOUR FREEDOM TO INDULGE THE FLESH; RATHER, SERVE ONE ANOTHER HUMBLY IN LOVE. FOR THE ENTIRE LAW IS FULFILLED IN KEEPING THIS ONE COMMAND:
“LOVE YOUR NEIGHBOR AS YOURSELF.”



Galatians 5:13-14

DEEDS OF THE FLESH

THE ACTS OF THE FLESH ARE OBVIOUS: SEXUAL IMMORALITY, IMPURITY AND DEBAUCHERY; IDOLATRY AND WITCHCRAFT; HATRED, DISCORD, JEALOUSY, FITS OF RAGE, SELFISH AMBITION, DISSENSIONS, FACTIONS AND ENVY; DRUNKENNESS, ORGIES, AND THE LIKE. I WARN YOU, AS I DID BEFORE, THAT THOSE WHO LIVE LIKE THIS WILL NOT INHERIT THE KINGDOM OF GOD.



Galatians 5:19-21

IDENTIFYING THE WORKS OF THE FLESH
DOES NOT DEMAND
EXTRAORDINARY SPIRITUAL
DISCERNMENT.



Tom Schreiner



Sexual Sins:

sexual immorality (πορνεία)

a general term for all sexual sins

impurity (ἀκαθαρσία)

a focus on the defilement from sexual sins

debauchery (ἀσέλγεια)

a focus on the lack of restraint in sexual sins



False Worship:

Idolatry (εἰδωλολατρία)

a general term for worshipping anything or anyone other than the one true God, worshipping creature or creation rather than Creator

Sorcery (φαρμακεία)

*manipulating circumstances to control life
The word can include the use of drugs and magical potions to create altered states.*



Personal Relationships:

Enmity (ἔχθραι) - hatefulness

Strife (ἔρις) - contentious bickering

Jealousy (ζήλος) - focus on personal glorification

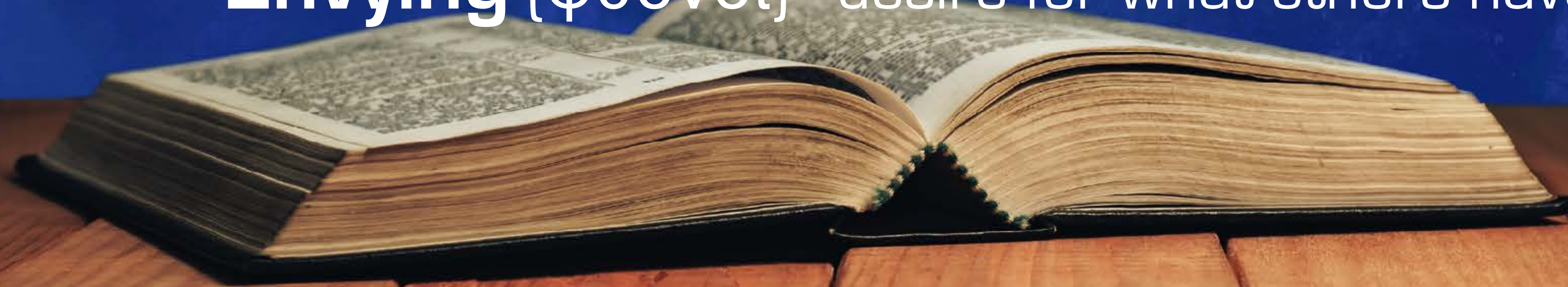
Fits of Rage (θυμοί) - flashes of uncontrolled anger

Selfish Ambition (ἐριθειᾶι) - oblivious desire for self advancement

Dissension (διχοστασίαι) - fragmenting a group with sin

Factions (αἰρέσεις) - cliques, snobbishness

Envy (φθόνοι) - desire for what others have



Lifestyle Sins:

Drunkenness (μέθαι) - substance abuse

Carousing (κῶμοι) - out-of-control behavior

Things like these (τὰ ὅμοια τούτοις) - etcetera



FRUIT OF THE SPIRIT

BUT THE FRUIT OF THE SPIRIT IS LOVE, JOY, PEACE, FORBEARANCE, KINDNESS, GOODNESS, FAITHFULNESS, GENTLENESS AND SELF-CONTROL. AGAINST SUCH THINGS THERE IS NO LAW. THOSE WHO BELONG TO CHRIST JESUS HAVE CRUCIFIED THE FLESH WITH ITS PASSIONS AND DESIRES. SINCE WE LIVE BY THE SPIRIT, LET US KEEP IN STEP WITH THE SPIRIT. LET US NOT BECOME CONCEITED, PROVOKING AND ENVYING EACH OTHER.



Galatians 5:22-23

The Harvest of the Spirit:

**Love expressed as
other-centered delight.**

Galatians 5:22-23



The Unified Fruit of the Spirit: *(fruit is a singular noun)*

1) The fruit of the Spirit is a package.

2) The fruit of the Spirit is “love” and the following eight words define love.



Spiritual Virtues:

Love (ἀγάπη)

seeking the best for others regardless of cost to self

Joy (χαρά)

a settled state because God consistently loves us

Peace (εἰρήνη)

absence of hostility, positive harmonious relationships



Spiritual Virtues:

Patience (μακροθυμία)

enduring difficult people and circumstances well

Kindness (χρηστότης)

generous blessing of others, often when undeserved

Goodness (ἀγαθωσύνη)

an attractive life that shines in a dark world



Spiritual Virtues:

Faithfulness (πίστις)

dependable and consistent with responsibilities

Gentleness (πραΰτης)

not impressed with yourself, people-smart

Self-control (ἐγκράτεια)

an ability to control your impulses for pleasure (flesh)



The Possession of Christ: Keep in step with the Spirit.

Galatians 5:24-26







WHERE DOES THIS FIT?

- GALATIANS IS THE FIRST LETTER THAT PAUL WRITES AND IT IS A PASSIONATE DEFENSE OF THE GOSPEL OF GRACE.
- THIS IS PAUL'S MOST INTENSE LETTER. HE USES MANY EXTREME EMOTIONAL TERMS TO COMMUNICATE HIS SIGNIFICANT CONCERN. YET THIS IS A WELL REASONED PRESENTATION OF THE GOSPEL OF GRACE.
- BEHIND ROMANS, THIS IS THE MOST SIGNIFICANT OF ALL OF PAUL'S BOOKS FOR ESTABLISHING HIS THEOLOGY OF GRACE.



WHAT SHOULD WE BELIEVE?

- SALVATION IS BY GRACE THROUGH FAITH IN THE FINISHED AND COMPLETE WORK OF CHRIST.
- FIGHTING FOR THE TRUTH OF THE GOSPEL OF GRACE IS ESSENTIAL.
- SANCTIFICATION COMES AS A RESPONSE TO ALREADY PRESENT GRACE AND NOT AS A RESULT OF EFFORT TO FOLLOW THE RULES. THE SPIRIT PLUS GRACE TRANSFORMS, WHILE EFFORT PLUS RULES ENSLAVES.



HOW SHOULD WE BEHAVE?

- PASSIONATELY DEFENDING THE GOSPEL OF GRACE.
- CONSISTENTLY EMBRACING THE POWER OF THE HOLY SPIRIT TO TRANSFORM US INTO THE IMAGE OF CHRIST.
- “KEEPING IN STEP WITH THE SPIRIT” ON A DAILY BASIS, KNOWING THAT THE HOLY SPIRIT ALWAYS POINTS US TO CHRIST, HIS GRACIOUS GIFT AND HIS RIGHTEOUS LIFE.



NEXT STEPS

- FIGHT BOLDLY AND RELENTLESS FOR THE TRUTH OF THE GOSPEL OF GRACE.
- KEEP IN STEP WITH THE SPIRIT AND REFUSE TO BE ENSLAVED BY A RELIGION OF RULES.
- JUDGE YOUR SPIRITUAL GROWTH BY THE FRUIT OF THE SPIRIT AND NOT THE EFFORTS TO BE RELIGIOUS.

