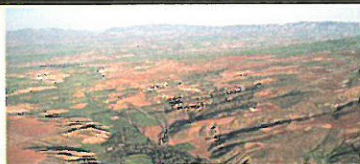


Galatians: The Gospel of Grace = Free from the Law



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 to Jerusalem (Acts 11:29-30) & stand for the gospel (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. Antioch incident; Paul rebukes Peter (Gal. 2:11-14).
7. Judaizers began to teach 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 Background: Dueling Gospels? There is only one gospel and it is by grace through Christ! Thesis: My message comes from Christ. (1:10-12) Defense: I am independent of others. (1:13-2:21) 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 Church Leaders - they added nothing (2:1-10) Independent of the Apostle Peter - I stood against him (2:11-14) Main Idea: Justification and life come through faith in Christ, not obedience to the law. • Justification by Faith (2:15-16) • Life in Christ (2:18-21) | | Thesis: The Gospel is of faith not law. (3:1-5) Defense: Scripture and Human Experience. (3:6-4:31) Biblical Defense (3:6-25) 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) Experiential Defense (3:26-4:31) 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) | | Thesis: We are free in Christ. (5:1) Application: Live in freedom. (5:2-6:10) No More Bondage to the Law (5:2-12) No More Bondage to the Sinful Nature (5:13-15) Free to Live in the Spirit (5:16-26) Free to Serve Others (6:1-10) The Weak and Sinful (6:1-5) Teachers (6:6-9) All men, especially believers (6:10) | |
| 1:1-5 | | 3:1 | | 5:1 | |
| 1:6-9 | | 2:15-21 | | 6:10 | |
| 1:10 | | 3:1 | | 6:11-17 | |
| 2:14 | | 4:31 | | 6:18 | |
| Introduction | | | Body | | Conclusion |
| Prescript | Exordium | Narratio | Probatio | | Peroratio |
| | | Propositio | | | Postscript |
| When Paul heard that the Galatian churches were being persuaded to follow a different gospel that emphasized the law and circumcision, 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. | | | | | |