



GALATIANS

NO OTHER GOSPEL



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

In order to demonstrate that his gospel was a direct revelation from Jesus Christ, Paul has tried to show that his gospel was not dependent on human teaching (1:13-17) or on the Judean churches (1:18-24). The next link in his argument (2:1-10) is his demonstration that his gospel was independent even of the Jerusalem pillars. He proceeds in 2:11-21 to clinch the argument for independency by showing that he did not get his gospel from Peter, the arch-apostle.



Scot McKnight

Living the Delicate Balance of Conviction in Community

Galatians 2:1-10

Community:
The Presentation of Paul's Message

Galatians 2:1-2

Paul's Companions: Barnabas and Titus

Then after fourteen years,
I went up again to Jerusalem,
this time with Barnabas.
I took Titus along also.

Galatians 2:1

Fourteen Years (Acts 9-13)

- 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 (48-49)

Barnabas: Son of Encouragement

Barnabas was an important associate of Paul's during his early ministry. A trusted "apostle" before Paul (Acts 4:36), Barnabas was instrumental in getting the newly converted Saul accepted by the Jerusalem Christians (9:27) and later invited Paul to join the ministry in Antioch (11:22-26). Barnabas and Paul travel together to Jerusalem to bring aid from the Antioch church to the believers in Jerusalem (11:27-30).



Douglas Moo

Barnabas: Son of Encouragement

And, of course, Barnabas joined Paul (or more accurately, initially, Saul joined Barnabas) on the first missionary journey (Acts 13-14). The two were sent again from Antioch to Jerusalem to debate the question of circumcising Gentile believers (15:1-35). When, however, Paul decided to return to the churches of the first missionary journey, he and Barnabas could not agree whether John Mark should be allowed to go with them; so they separated. Paul's commendation of Barnabas in Col. 4:10 suggest, however, the two were eventually reconciled.



Douglas Moo

Titus: Gentile Protégé

Titus was one of Paul's coworkers, and he played a major role in Corinth (cf. 2 Cor 2:13; 7:6,13,14; 8:6; 12:18).

Paul wrote a letter to him (cf. also 2 Tim. 4:10). We know from Gal. 2:3 that he was a Gentile. Did Paul bring Titus

intentionally to Jerusalem as a test case

regarding the requirement of circumcision?

Or, does Gal. 2:4 suggested the issue came

up at the prompting of the false brothers?



Tom Schreiner

Application

- Who is in your community?

Who tells you the truth and locks arms with you?

- Who are you investing in for their future?

Who listens to you and forces you to grow?

Paul's Motivation: A revelation

I went in response to a revelation...

Acts 11:27-30

Paul's Motivation: A Revelation

During this time some prophets came down from Jerusalem to Antioch. One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world. (This happened during the reign of Claudius.) The disciples, as each one was able, decided to provide help for the brothers and sisters living in Judea. This they did, sending their gift to the elders by Barnabas and Saul.

Acts 11:27-30

Paul's Humility: Submitted for Approval

I went in response to a revelation and, meeting privately with those esteemed as leaders, I presented to them the gospel that I preach among the Gentiles. I wanted to be sure I was not running and had not been running my race in vain.

Galatians 2:2b

It seems likely that the Judaizers claimed that Paul's gospel was derived from Jerusalem and was later distorted by him. Paul counters in 1:11-2:10 that his gospel was independent of Jerusalem and later ratified by Jerusalem.



Tom Schreiner

His concerns were practical rather than theological. If leaders like Peter, James—the brother of Jesus—and John appear to waiver or waffle at all in their support for the thriving ministry among the Gentiles in their daughter church in Antioch, Paul feared that his past and present ministry might be hindered or rendered of no effect by the Judaizers.



Chuck Swindoll

Paul's Conviction: No Circumcision

Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek.

Galatians 2:3

What is the importance of circumcision here? According to the Old Testament, circumcision was required to be part of God's people. Those who refused circumcision did not belong to God's covenant people (Gen. 17:9-14).



Tom Schreiner

The decision not to circumcise Titus, then, has great symbolic significance: it signals the fact that the Jerusalem apostles essentially endorsed Paul's version of the law-free gospel for the Gentiles.



Douglas Moo

And the best way to destroy grace is to enslave believers with a strenuous religious system including:

- Prerequisites for meriting salvation
- Rituals to receive salvation
- Righteous works to maintain salvation.



Chuck Swindoll

Application

- Can you explain the law-free gospel?

By grace, through faith in the person and work of Christ?

- Are you a guardian of grace?

Do you walk in grace yourself and offer grace to others?

Bondage: The Opposition to Paul's Message

Galatians 2:4-5

The Issue: Liberty Versus Bondage

This matter arose because some false believers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves.

Galatians 2:4

Paul piles up words to characterize
the false brothers in
as negative a light as possible.
(false brothers, infiltrated, spied out, enslaved)



Douglas Moo

false brothers (Ψευδαδέλφους)

These men claimed to be Christians (brothers) and seem to have believed that Jesus was the Messiah, and yet Paul indicates they were not true believers. While they had the right idea about Jesus, they had the wrong idea about how to appropriate the benefits of Jesus' work on the cross.

They added circumcision and observance of the law as requirements for salvation. Paul's conclusion is that this is not the gospel and these men are not brothers.

There is a tendency, always, to modify the terms by which the gospel comes to us. There is general agreement over the facts of the gospel, but a tendency is to modify the terms by which the benefits of the gospel are made available to Christians. The addition of works to the requirement of faith is the most common.

S. Lewis Johnson



Resolution: The Truth of the Gospel Protected

We did not give in to them for a moment, so that the truth of the gospel might be preserved for you.

Galatians 2:5

Those who desire to impose the law, according to Paul, were not merely mistaken on a minor matter. Requiring observance of the law changes salvation from being a work of God to a work accomplished by human beings. So, salvation is no longer of the Lord.



Tom Schreiner

Application

- Can you explain the law-free gospel?

By grace, through faith in the person and work of Christ?

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Support:

The Endorsement of Paul's Message

Galatians 2:6-10

Reputation: No Significance to God or Paul

As for those who were held in high esteem—whatever they were makes no difference to me; God does not show favoritism—they added nothing to my message.

Galatians 2:6

Application

My brothers and sisters, believers in our glorious Lord Jesus Christ must not show favoritism. . . . Listen, my dear brothers and sisters: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him? . . . If you really keep the royal law found in Scripture, “Love your neighbor as yourself,” you are doing right. But if you show favoritism, you sin and are convicted by the law as lawbreakers.

James 2:1, 5, 8

Partnership: Peter to Jews and Paul to Gentiles

On the contrary, they recognized that I had been entrusted with the task of preaching the gospel to the uncircumcised, just as Peter had been to the circumcised. For God, who was at work in Peter as an apostle to the circumcised, was also at work in me as an apostle to the Gentiles. James, Cephas and John, those esteemed as pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the circumcised.

Paul: Apostle to Gentiles

For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles— Surely you have heard about the administration of God's grace that was given to me for you, that is, the mystery made known to me by revelation, as I have already written briefly. In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to people in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus. I became a servant of this gospel by the gift of God's grace given me through the working of his power.

Contextualization

What Paul intends, perhaps, is best captured in our modern idea of “contextualization.” Proclaiming the same gospel to different audiences means evidently that different emphases will rise to the surface.



Douglas Moo

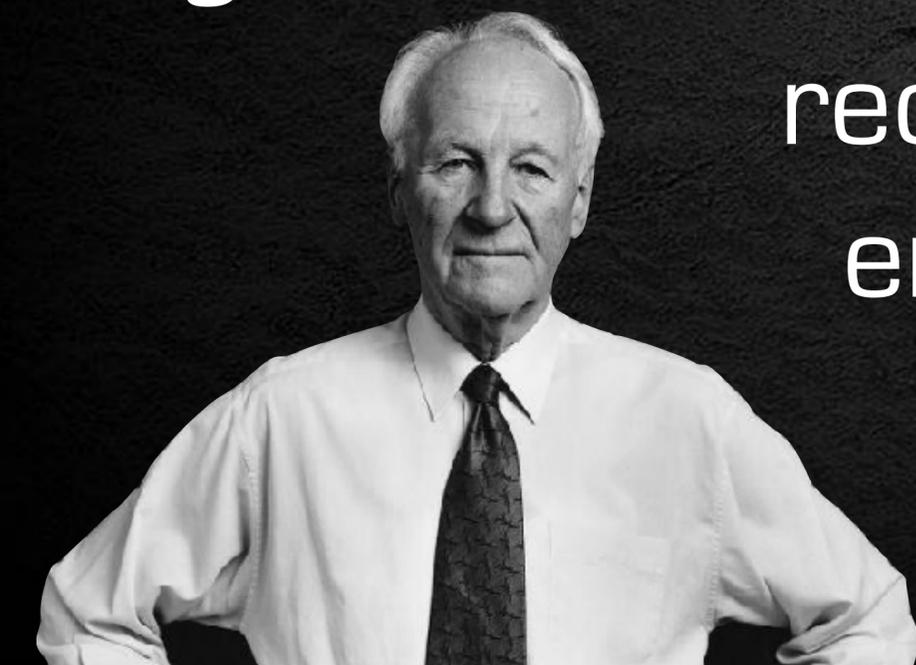
The Point of the Pillars Problem

The “pillars” of the early church recognized the validity of Paul's law-free preaching to the Gentiles.



Douglas Moo

Paul mentions two results, one negative and the other positive. The negative outcome is seen at the end of verse 6: *they added nothing to me*. In other words they did not find Paul's gospel defective. They made no attempt to add circumcision to it, or to embellish it any other way. . . . The positive outcome of the consultation was that *they gave to me the right hand of fellowship*. They recognized that they and Paul had been entrusted with the same gospel.



John Stott

Application

- Can you explain the law-free gospel in your context?
By grace, through faith in the person and work of Christ?
- Are you a guardian of grace in your context?
Do you walk in grace yourself and offer grace to others?

Compassion: Remember the Poor

All they asked was that we should continue to remember the poor, the very thing I had been eager to do all along.

Galatians 2:10

Application

- Are you eager to remember the poor?

Do you have a plan for remembering the poor?

- Do you take practical steps to meet the needs of the poor?

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The Gospel Truth:

*The Gospel is lived out in community,
but never retreats from
the liberty of grace.*