HAT THE



BUBLE IS ABOUT

The book of Galatians PART 1

THE EPISTLE OF PAUL TO THE GALATIANS

ostle (not from men nor bacts 2:24 n, but a through Jesus 1:4 c [Matt. 20:28] d Heb. 1:1 a Acts 9:6 d all the brethren who 1:6 e [Rom. Contacts at Jerusalem 18Then after three years y I we rusalem to see 3 Peter, and rema him fifteen days. 19But zI saw n Falatia: 8:28]; Gal. other apostles excent alan 1:15; 5:8

ce from God al

1:7 f2 Cor. 11:4 012

brother, 20/Norman I Write to

P46

 $^{\circ}\mathfrak{P}^{46}$, one of the oldest extant Greek NT papyrus manuscripts, likely written between 150 and 250 (95% CL), contains most* Pauline epistles and includes both Galatians and Hebrews.



Paul's 'Short Romans' The Magna Carta of Spiritual Freedom

Paul's Epistle to the Galatians became the manifesto of freedom and revival of Biblical truth during the Protestant Reformation.

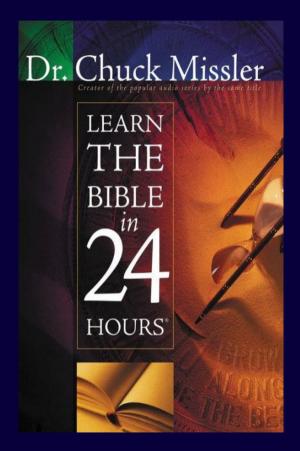
It is a majestic statement and defense of justification by faith alone and its glorious defense of spiritual liberty against any form of legalism.

Legalists hate Galatians!



"The Epistle to the Galatians is considered to be one of Paul's greatest and most important letters. It has been characterized as a 'short Romans': the Epistle to the Romans can be viewed as a systematic expansion of Galatians.

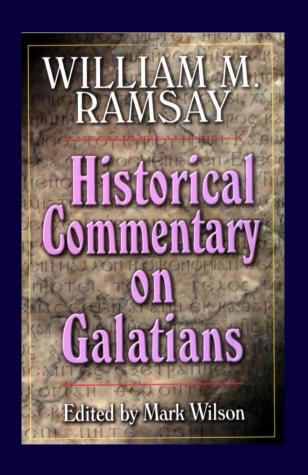
"The Epistle to the Galatians is also one of Paul's trilogy on Habakkuk 2:4, which became the Magna Carta of the Reformation."



—Chuck Missler-

"It is a unique and marvellous letter, which embraces in its six short chapters such a variety of vehement and intense emotion as could probably not be paralleled in any other work."

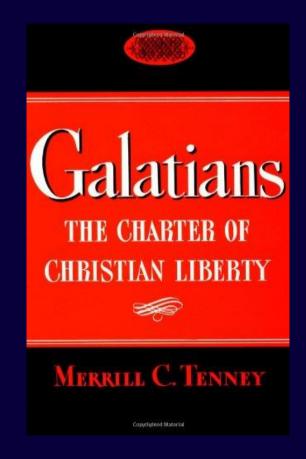
Sir William Ramsay



"Few books have had a more profound influence on the history of mankind than has this small tract, for such it should be called. Christianity might have been just one more Jewish sect, and the thought of the Western world might have been entirely pagan had it never been written.

"Galatians embodies the germinal teaching on Christian freedom which separated Christianity from Judaism, and which launched it upon a career of missionary conquest.

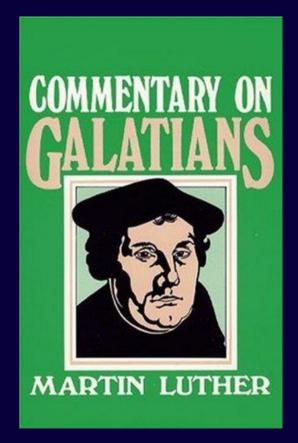
"It was the cornerstone of the Protestant Reformation, because its teaching of salvation by grace alone became the dominant theme of the preaching of the Reformers."



"The Epistle to the Galatians is my own little epistle. I have betrothed myself to it; it is my Katie von Bora" (name of Luther's wife)."

—Martin Luther

Luther's Commentary on Galatians, one of the key books of the Reformation, was called "...a pebble from the brook from which the Reformers smote the papal giant of the Middle Ages."



The New Testament

The first four books are called the "Gospels".



PAUL'S LETTERS TO CHURCHES ROMANS 1 CORINTHIANS

1 CORINTHIANS
2 CORINTHIANS
GALATIANS
EPHESIANS
PHILIPPIANS
COLOSSIANS
1THESSALONIANS
2THESSALONIANS

PAUL'S LETTERS TO PASTORS

1 TIMOTHY
2 TIMOTHY
TITUS
PHILEMON

UNNAMED* LETTER

HEBREWS

GENERAL LETTERS

JAMES
1 PETER
2 PETER
1 JOHN
2 JOHN
3 JOHN
JUDE

PROPHECY

REVELATION

NOTE: * Probably written by Paul.

gos'pel noun | gos•pel | \gä-spəl \

- capitalised: good news; the message concerning Christ, the Kingdom of God, and salvation
- **2.** capitalised: one of the four New Testament books telling of the life, death and resurrection of Jesus Christ
- 3. a lection from one of the four gospels used in a religious way
- 4. any system of religious doctrine; sometimes, any system of political doctrine or social philosophy; as, this political gospel.
- anything promoted or accepted as infallible truth or as a guiding principle of doctrine

Middle English, from Old English *gōd-spel* **meaning** "good news" or "glad tidings", which is a calque (word-for-word translation) of the Greek word εὐαγγέλιον, euangelion (eu- "good", -angelion "message") or in Aramaic (κωλω ewang'eliyawn).

The Gospel according to Paul

- ¹ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
- ² By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
- ³ For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
- ⁴ And that he was buried, and that he rose again the third day according to the scriptures:

The "good news" of the Bible

"Christ **died** for our sins

according to the scriptures;

And that He was buried;

and that He rose again the third day

according to the scriptures."

(1 Corinthians 15:3-4)

The "good news" of the Bible

"Christ **died** for our sins

according to the scriptures;

And that He was buried;

and that He rose again the third day

according to the scriptures."

(1 Corinthians 15:3-4)

The "good news" of the Bible

"Christ **died** for our sins

according to the scriptures;

And that He was buried;

and that Herese again the third day

according to the scriptures."

(1 Corinthians 15:3-4)

What does this mean? Why should I care?

Perthe Bible Salvation is a matter of

Martin Luther's insight

Martin Luther's entire life was changed by the impact on him of a single verse in the obscure Old Testament book of Habakkuk:



(Habakkuk 2:4)

The three tenses of "salvation"

The just

past tense

Justification

salvation.

Have been

saved! ...from the

penalty of sin

Ephesians 2:8-9

shall live



Sanctification

salvation.

Am being

saved! ...from the **power** of sin

Romans 6 (e.g. 6:2, 6:14)

by faith.



Glorification

salvation.

Will be

saved! ...from the

presence of sin

Romans 8:23; 1 John 3:2

The three tenses of "salvation"



To (legally) declare (render) righteous.



To be honoured.



The paradigm of salvation

- Justification is for us;
 - Sanctification is in us.
- Justification declares the sinner righteous;
 - Sanctification makes the sinner righteous.
- Justification removes the guilt and penalty of sin;
 - Sanctification removes the growth and the power of sin.

"As it is written, There is none righteous, no, not one... For all have sinned, and come short of the glory of God...."

(Romans 3:10, 23 NIV)

Deware if

your Bible version says,
"The righteous" instead
of "The just".

Strong's G1342, δίκαιος, dikaios

Righteous

MORAL condition

- upright, virtuous, keeping the commands of God
 - of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined
 - innocent, faultless, guiltless
 - used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life (only Christ truly)

Strong's G1342, δίκαιος, dikaios

Righteous

MORAL condition

- upright, virtuous, keeping the commands of God
 - of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined
 - innocent, faultless, guiltless
 - used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life (only Christ truly)

Just (justified) LEGAL condition

Pronounced (declared) acceptable to God by faith.

Habakkuk 2.4

The just shall live by faith

Habakkuk 2:4

Romans 1:17

Galatians 3:11

Hebrew 10:38

The New Testament Trilogy on Habakkuk 2:4 "The just shall live by faith."



IN THE GOSPEL THE RIGHTEOUSNESS OF GOD -IS REVEALED FROM FAITH TO FAITH; AS IT IS WRITTEN "THE JUST SHALL LIVE

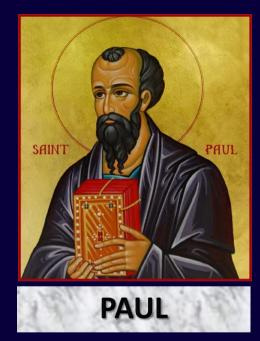
³⁸ Now **the just shall live by faith**: but if any man draw back, my soul shall have no pleasure in him.

³⁹ But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

11 Now faith is the substance of things hoped for, the evidence of things not seen.

Saul, the man who became Paul

- Saul's ("desired") lived as a Jewish Pharisee in a Greek culture subject to Roman rule.
- Educated by well-known teacher Gamaliel (Acts 22:3), he became a "Pharisee of Pharisees" and persecuted followers of Jesus (Acts 26:9-11), travelling to foreign cities to root them out. Saul had even held the stoners' coats while Stephen was stoned to death for his faith.
- Jesus appeared to Saul on the Damascus Road in AD 32-33, his ardour shifted to Christianity. After years of study, Paul ("small") undertook to preach the Good News to the world. Several visits to Jerusalem brought him into fellowship with Peter, James the Just and other disciples.



- Along the way, Paul wrote letters on Jesus' Way to followers throughout the Mediterranean from Jerusalem to Rome. Comprising half the New Testament, his letters provide the organisational basis for Christianity.
- After several imprisonments, Paul was beheaded in Nero's Rome in 62 AD.

Paul's wonderful book of Galatians

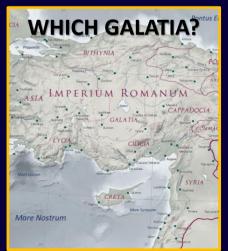
 Paul had an epiphany when studying Habakkuk written some 650 years earlier, and his Epistle to the Galatians declares the truth of salvation by grace alone. The result of such a salvation is a life of increasing freedom from sin through submission to Christ.

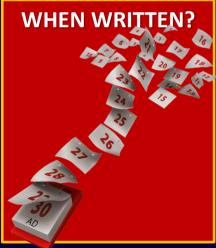
- Called "The Charter of Christian Liberty," Galatians sets out Paul's doctrine of justification by faith alone.
- 1,500 years after Paul, a similar epiphany sparked in certain Catholic priests and birthed the Protestant Reformation. Paul's Epistle to the Galatians made a lasting impression; few books "have done so much to shape the history of the Western world."*

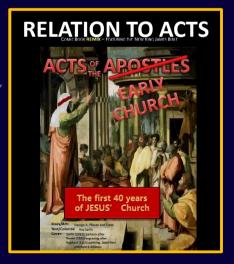


Is there a problem?

- The text of Galatians has been extensively studied and reflected upon throughout church history, and few seriously question Paul's authorship. In fact, Galatians is the standard by which Pauline documents are judged.
- But many modern scholars have questioned the epistle's destination, date, and relation to the book of Acts.







When and to whom was Paul writing?

• The destination of the letter appears to have been in the region of the South, including most likely the churches of Antioch (Pisidia), Iconium (Phrygia), Lystra, Derbe and vicinity. This interpretation of the destination opened the door for the possibility that the letter preceded the Jerusalem Council. Indeed, there is an identity between Galatians 2 and Acts 11. The general parameters of the letter's date then, would be sometime after the first missionary journey (Acts 13, 14) and before the Council. Working within these parameters, Bruce says the most probable place to put the letter seems to be on the eve of the Jerusalem meeting described in Acts 15:6. Thus, the date would be approximately, A.D. 49.

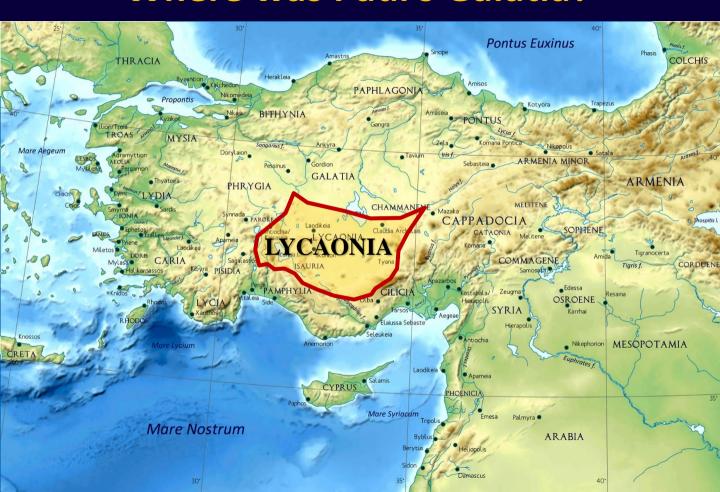
Chapter 5: Conclusion

- This paper has taken up the issue of the destination and date of Galatians. The
 best reckoning of the data as far as the destination is concerned is to see the
 letter being sent to churches that existed in the south Galatia district. These
 would include the churches of Antioch (Pisidia); Iconium, Lystra and Derbe. These
 churches would have been founded by the apostle Paul on his first missionary
 journey (cf. Acts 13, 14).
- The date of the letter depends on the destination of the letter. The South Galatia theory opens the door for the possibility of an early date. Since this theory is the most tenable, in conjunction with the fact that the letter probably preceded the Jerusalem Council, the best date for Galatians is around A. D. 49, just before the Council and after Paul's first missionary journey,

Where was Paul's Galatia?

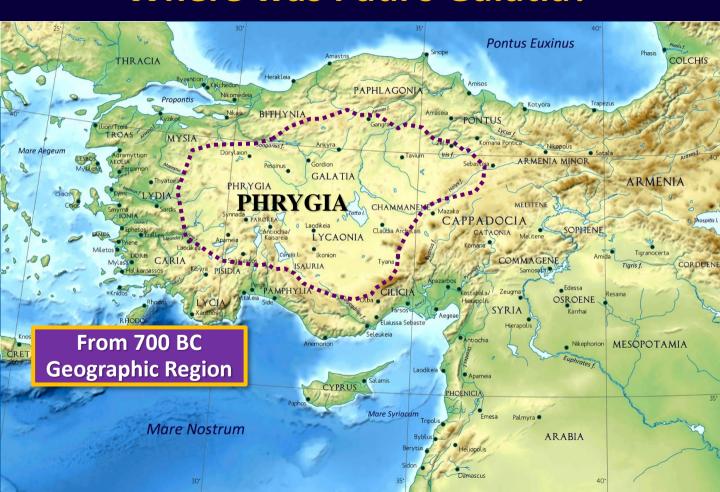


Where was Paul's Galatia?



Where was Paul's Galatia?









Who were the Galatians?



"Gaul" is the ancient name for France. Galatia was settled by the Gauls (Latin, Gallia), the Celtic people who gave us the Scots, Welsh, French and Irish. In 390 BC they sacked Rome.

These warlike tribes were hired as mercenaries. Bithynian king Nicomedes I used them against his brother in 277 BC, and gave land in payment. The Gauls thus moved into Asia Minor.

How to identify a Galatian

Julius Caesar wrote in *The Gallic War* (IV, p 5):

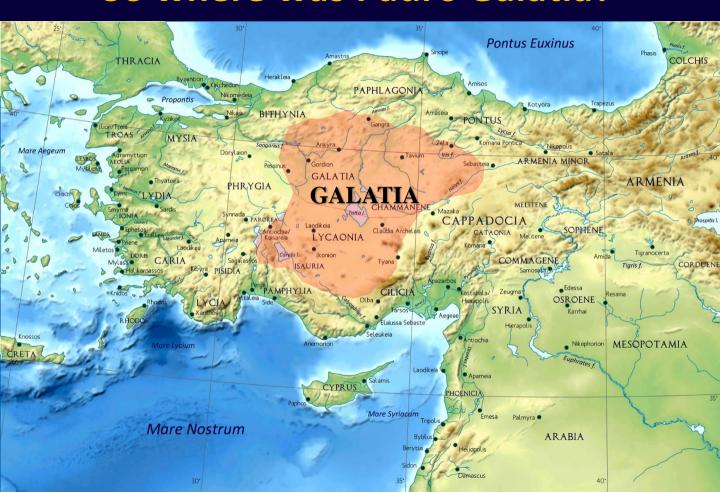
"The infirmity of the Gauls is that they are fickle in their resolves, fond of change, and not to be trusted." Amédée Thierry, historian, (quoted in Alford) wrote:

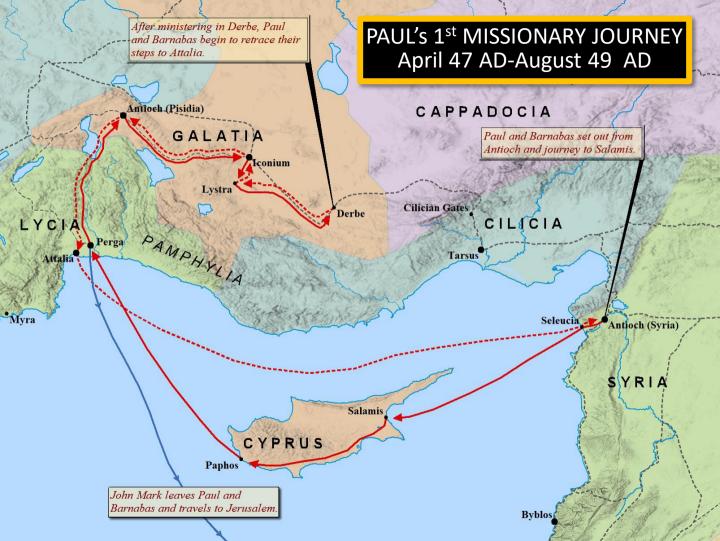
"They are frank, impetuous, impressionable, eminently intelligent, fond of show but extremely inconstant, the fruit of excessive vanity."











Council of Jerusalem



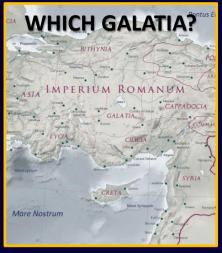


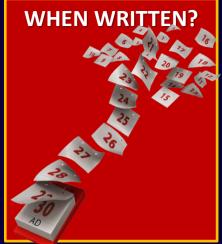
Writing a personal letter

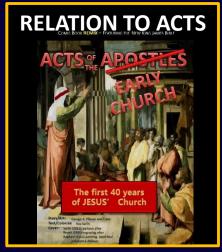
Galatians 1:6	I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:
Galatians 1:18-19	Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. [Saw James]
Galatians 2:1	Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with <i>me</i> also.
Galatians 2:11	But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.
Galatians 3:1	O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?
Galatians 4:9	But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?
Galatians 4:13	Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

Conclusions

- Both northern and southern Galatia (Lycaonia) were united in the Roman Province of Galatia.
- Paul wrote Galatians to people whom he knew well enough to criticise.
- He and Barnabus knew them personally. They had visited believers in the southern Galatian cities of Antioch (Pisidia), Iconium, Lystra and Derbe on the first missionary journey.
- The letter was written during or after the Council of Jerusalem because it refers to deliberations there.
- Galatians and Acts both refer to the same events in the ministry of Paul and numerous verses can be correlated (e.g., Galatians 2 and Acts 11).







It doesn't matter as they was only one Galatia at the time.

He wrote to people he knew in the southern cities he had visited.

The letter was written during or after the Council in Jerusalem 49-50 AD and before he departed on the 2nd journey in April 50 AD; thus, 49-50 AD.

The letter was written after Acts 13-14 (First journey) and during or after Acts 15 (Council of Jerusalem). This places it at 49-50 AD

So what was the problem?

- Some Jews tried to mix the simple message of grace with the Mosaic Law. They were making inroads in Galatia.
 - Later called "judaize" (a misunderstood term c. 1575-85 that means "to bring into conformity with Judaism."
 - A more appropriate verb might be "legalism," attempting to add any requirements to God's grace for "salvation."
- "Judaizers" tried to entice Gentile believers into the Jewish system. They taught that a person was saved by faith <u>AND</u> by keeping the Law by following Jewish laws and customs.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Ephesians 2:8-9)

We are **not** saved by **making promises** to God. We **are** saved by **believing** His promises.

Judaizer

"Judaizer" is a term that is usually deliberately misused in ways that suit a particular religious need of the time. It is not strictly a "biblical term".

Young's Literal Translation (1862) and The Darby Translation (1867) transliterate ἰουδαΐζω (G2450), while translations use its meaning "to live as do the Jews." The context is adoption of Jewish customs and rites in imitation of the Jews.

- The term has been applied to groups who claim the necessity of continued obedience to the Law of Moses including the Ten Commandments. The ongoing Christian debate over judaizing began in the lifetime of the apostles, notably at the Council of Jerusalem and the incident at Antioch.
- Some teach that much of the Old Covenant has been superseded, while
 others teach it has been completely abrogated and replaced with the Law of
 Christ. Both groups would tend to see "judaize" as a pejorative. Such
 beliefs have historically led to antisemitism and worse.
- The irony is that Paul is using the example of "Judaizers" in Galatia to make the broader point about not replacing freedom in Christ with any form of legalism (i.e., religious structure), which all religious groups strive to do.

		—		
ut	 e o		ne	ok

Chapters 1-2	Chapters 3-4	Chapters 5-6
Personal	Doctrinal	Practical
The Authenticity of the Gospel Genuine as to its origin Galatians 1 Genuine as to its nature Galatians 2	The Superiority of the Gospel The new relation it effects Galatians 3 The privileges it releases Galatians 4	The True Liberty of the Gospel Love-service ends Lawbondage Galatians 5:1-15 Spirit ends flesh-bondage Galatians 5:16-6:18
The second secon	1 Transferred Control of Control	4
Defence of the Gospel	Freedom from legalism	Freedom to love and serve

The Battle Against Legalism

False teaching substitutes Law for Grace.

Grace = God's

 answer to man's
 pride. The heart
 of Christianity is
 God's free grace
 in Jesus Christ.

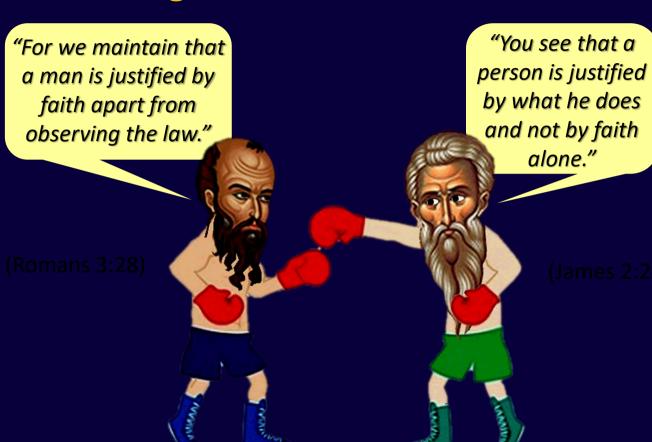
Legalism always seems to take the heart out of Christianity. The law does the honourable work of showing us our sin, but it can't save us from sin.

Relevance Today

- Galatians is God's strongest word against legalism.
- The flesh loves to do things religious and attempt to do good works for God.
- Today's religious systems mix law and grace and present a garbled, confused way of salvation that is actually a way of bondage (Galatians 2:4; 4:9; 5:1).
 - Keeping the Sabbath
 - dietary laws
 - an earthly priesthood
 - holy days
 - obeying rules

These are swept away in Galatians and replaced by the glorious liberty the believer has through faith in Christ!

Do writings of James and Paul conflict?



μὴ γένοιτο! May it never be!

- James and Paul both taught that real faith results in real works, but addressed different issues for different audiences:
 - Paul taught <u>justification</u> by faith to <u>Gentiles</u> confused that they would have to follow the <u>works of the Jewish law</u> in order to become a Christian. It's not about following Law.
 - James taught converted Jews about practical outworking of faith (i.e., <u>sanctification</u>) through moral behaviour and a life set apart for God. One's <u>works of faith</u> prove one's faith in God; it's not about following Law.
- The works of the Jewish law condemned by Paul are NOT the works of faith advocated by James.
- Both knew justification is (through God's grace) by faith alone and that a living faith will be reflected through one's works.



I don't have enough Faith to be an Atheist.

The AUTHENTICITY of the Gospel

Chapter 1 – Genuine as to its origin Chapter 2 – Genuine as to its nature Galatians 1

Greeting

Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), ² and all the brethren who are with me,

To the churches of Galatia:



Galatians 1

Greeting

Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), ² and all the brethren who are with me,

To the churches of Galatia:

³ Grace to you and peace from God the Father and our Lord Jesus Christ, ⁴ who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,



Galatians 1

Greeting

Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), ² and all the brethren who are with me,

To the churches of Galatia:

Grace to you and peace from God the Father and our Lord Jesus Christ, ⁴ who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father, ⁵ to whom *be* glory forever and ever. Amen.



Only One Gospel

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different [heteros] gospel, ⁷ which is not another [allos]; but there are some who trouble you and want to pervert the gospel of Christ.

Only One Gospel

- I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, ⁷ which is not another; but there are some who trouble you and want to pervert the gospel of Christ.
- But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. ⁹ As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

If anyone preaches any other gospel to you than what you have received, LET HIM BE ACCURSED.

Only One Gospel

- I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, ⁷ which is not another; but there are some who trouble you and want to pervert the gospel of Christ.
- But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. ⁹ As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

If anyone preaches any other gospel to you than what you have received, LET HIM BE ACCURSED.

For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

Call to Apostleship

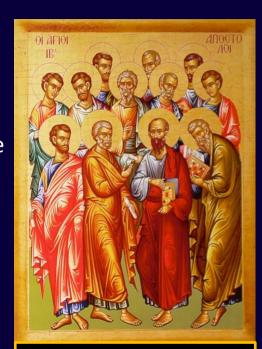
- 11 But I make known to you, brethren, that the gospel which was preached by me is not according to man.
- 12 For I neither received it from man, nor was I taught *it*, but *it came* through the revelation of Jesus Christ.

'The Conversion of Saul' Caravaggio, 1601.

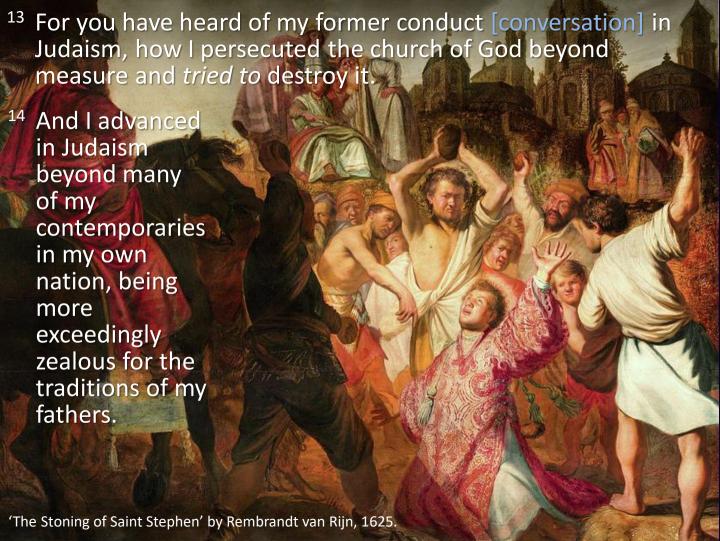
The Twelfth Apostle?

Paul wasn't meant to be chosen to replace Judas. He didn't meet the qualifications. (Plus, Mathias in ELS coded behind Isaiah 53.)

- The Twelve received their call on earth because their message presented the hope of Israel's earthly "Kingdom of Heaven".
- Paul received his call from heaven,
 because his message presented the "heavenly calling" of the church in Christ.
- There were twelve apostles, associated with the twelve tribes.
- Paul was one man (and a Jew with Gentile citizenship) representing the one body in Christ.



In Acts 1:16-26, the eleven convened and elected Matthias to replace Judas Iscariot.



But when it pleased God, who separated me from my mother's womb and called *me* through His grace, ¹⁶ to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, ¹⁷ nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus.



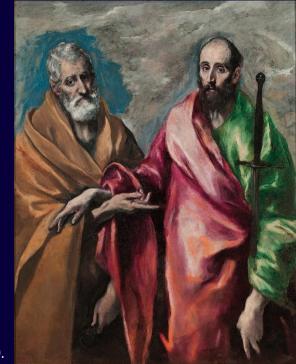
But when it pleased God, who separated me from my mother's womb and called *me* through His grace, ¹⁶ to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, ¹⁷ nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus.



Contacts at Jerusalem

- ¹⁸ Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days.
- ¹⁹ But I saw none of the other apostles except James, the Lord's brother.
- ²⁰ (Now *concerning* the things which I write to you, indeed, before God, I do not lie.)

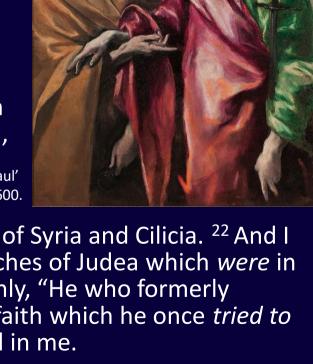
'Saint Peter and Saint Paul' El Greco, 1590-1600.



Contacts at Jerusalem

- Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days.
- ¹⁹ But I saw none of the other apostles except James, the Lord's brother.
- ²⁰ (Now *concerning* the things which I write to you, indeed, before God, I do not lie.)

'Saint Peter and Saint Paul' El Greco, 1590-1600.



Afterward I went into the regions of Syria and Cilicia. ²² And I was unknown by face to the churches of Judea which were in Christ. ²³ But they were hearing only, "He who formerly persecuted us now preaches the faith which he once tried to destroy." ²⁴ And they glorified God in me.

Paul's credentials

- Galatians Chapter 1
 - He is no seeker after popularity (verse 1:10)
 - His revelation was from Christ (verses 1:11,12)
 - His zeal forsaken for something better (verses 1:13,14)
 - He preached grace before he met with any other Apostles (verses 1:15-24)
- Galatians Chapter 2
 - Later, they added nothing (verse 2:1-6)
 - They recognized his apostleship (verses 2:7-10)
 - Peter yielded when rebuked by Paul (verses 2:11-21)