

BIBLE TRAINING INSTITUTE

To proactively accelerate the spiritual growth of Grace Bible Church for the purpose of knowing God more intimately and becoming more effective servants of God in the world

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Galatians

2

Paul's Epistles

Couplets

- ✓ 1 & 2 Thessalonians—The Steadfastness of the Church—Eschatology Taught
- ✓ 1 & 2 Corinthians—The Function of the Church—Ecclesiology Taught
- ✓ Galatians & Romans—The Doctrine of the Church—Soteriology Taught
 - ✓ Ephesians & Colossians—The Foundation of the Church—Christology Taught & Applied
- ✓ Philippians & Philemon—The Heart of the Church—Soteriology Applied
- ✓ 1 Timothy & Titus—The Structure of the Church—Ecclesiology Applied
- ✓ (Hebrews &) 2 Timothy—The Endurance of the Church—Eschatology Applied

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Introduction - Galatians

Title

- ✓ ΠΡΟΣ ΓΑΛΑΤΑΣ (*pros Galatas*; “to Galatians”)

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Introduction - Galatians

WHO—Authorship

- ✓ Paul (1:1; 5:2; cf. 1:13ff; 6:17)

WHO—Audience

- ✓ Galatian Churches (modern day Turkey)
 - ❖ Pisidian Antioch, Iconium, Lystra, Derbe (Acts 13:14 – 14:23; 16:1–5)
- ✓ Galatian Controversy (1:6–9; 2:3–5, 11–12; 4:17; 5:2–12; 6:12–15; Acts 15:1–5)

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Introduction - Galatians

WHEN

- ✓ Comparing the Events (Acts 11:27–30; Acts 15:1–29; Gal 2:1–10)
- ✓ Early Date proposal (AD 48–49), written to Southern Galatia (Pisidian, Antioch, Iconium, Lystra, Derbe)
 - ❖ Acts 15 Conclusion—Gentiles don’t need circumcision
 - ❖ If Council already happened, why not appeal to it as authoritative?
 - ❖ Argues that Jerusalem Council definitively closed the issue on circumcision for the churches worldwide
 - ❖ Must be before AD 49, during famine visit of Acts 11:27–30.

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Introduction - Galatians

WHEN

- ✓ Late Date proposal (AD 55–56), written to (typically) to Northern Galatia, but also could be Southern Galatia
 - ❖ Galatians 2 describes the Jerusalem Council
 - ❖ Galatians is mature theology with confident, apostolic backing, though not appealing to the conclusion of the Council, explicitly
 - ❖ Parallels Romans in argument and terminology—perhaps written around the same time
 - ❖ Conclusion—written after the Jerusalem Council, perhaps AD 55–56

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Introduction - Galatians

WHEN

- ✓ Problems for the Late Date to Overcome
 - ❖ “Went up by revelation” (Gal 2:2) ~ Acts 11:28?
 - ❖ Barnabas stands against Judaizers (Acts 15:2), but then compromises later (Gal 2:13)?
 - ❖ Quick desertion from salvation (Gal 1:6)?
 - ❖ Appeal to Council?

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Introduction - Galatians

WHEN

- ✓ Problems for the Early Date to Overcome
 - ❖ Details are strikingly familiar between Acts 15 and Galatians 2?
 - ❖ Acts 11 does not mention circumcision?
 - ❖ If Acts 11 is the same event as Galatians 2, why didn't the Jerusalem Council happen in Acts 11?
 - ❖ Paul's **public rebuke** of Peter's defection (and Barnabas*) in Galatians 2:11–14?

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Introduction - Galatians

WHERE

- ✓ Northern Galatians in AD 56?
- ✓ Southern Galatians in AD 50–56
 - ❖ Allows for Acts 15 and Galatians 2 to be the same event
- ✓ Perhaps written from Corinth or Macedonia

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Introduction - Galatians

WHY

To declare and defend that salvation cannot be attained by any Jewish ritual or identification (e.g., circumcision), but that only the Gospel of justification by faith in Christ alone saves, and that Spirit-filled living granted through the Gospel, not the Law, is the only hope for sinners to overcome the flesh.

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Introduction - Galatians

HOW—Terminology

- ✓ Circumcision/uncircumcision (or Circumcise; 2:3, 7 (2x), 8, 9, 12; 5:2, 3, 6 (2x), 11; 6:12, 13 (2x), 15 (2x))
- ✓ Gospel (or Preach Good News; 1:6, 7, 8 (2x), 9, 11 (2x), 16, 23; 2:2, 5, 7, 14; 4:13)
- ✓ Law (2:16 (2x), 19 (2x), 21; 3:2, 5, 10 (2x), 11, 12, 13, 17, 18, 19, 21 (3x), 23, 24; 4:4, 5, 21 (2x); 5:3, 4, 14, 18, 23; 6:2, 13)
- ✓ Flesh (1:16; 2:16, 20; 3:3; 4:13, 14, 23, 29; 5:13, 16, 17 (2x), 19, 24; 6:8 (2x), 12, 13)
- ✓ Spirit (or spirit; 3:2, 3, 4, 14; 4:29; 5:5, 16, 17 (2x), 18, 22, 25; 6:1 (2x), 8 (2x), 18)

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Introduction - Galatians

HOW—Terminology

- ✓ The Cross (or Crucify; 2:19; 3:1; 5:11, 24; 6:14 (2x))
- ✓ Faith (or Believe; 1:23; 2:7, 16 (3x); 3:2, 5, 6, 7, 8, 9 (2x), 11, 12, 14, 22 (2x), 23, 24, 25, 26; 5:5; 6:10)
- ✓ Justification (or Righteousness, Just, Right, Justify; 2:16 (3x), 17, 21; 3:6, 8, 11 (2x), 21, 24; 5:4, 5)
- ✓ Grace (1:3, 6, 15; 2:9, 21; 5:4; 6:18)

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Introduction - Galatians

HOW—Themes

- ✓ Judaizer attacks against Paul
 - ❖ Not original apostle
 - ❖ Not a complete gospel
 - ❖ Gospel leads to licentious living
- ✓ Judaizers' Coercion
 - ❖ Paul confronts Peter (Cephas; Gal 2:11–14)
 - ❖ Peter was NOT a Judaizer, but his actions empowered them
 - ❖ The key is Galatians 2:20

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Introduction - Galatians

HOW—Literary Structure

- ✓ Introduction—The Gospel of Peace (1:1–5)
- ✓ The Divine Rationale of Justification by Faith (1:6 – 2:21)
- ✓ The Scriptural Rationale of Justification by Faith (3:1 – 4:7)
- ✓ The Historical Rationale of Justification by Faith (4:8 – 5:6)
- ✓ The Effective Spirit-Filled Living Rationale of Justification by Faith (5:7 – 6:10)
- ✓ Benediction—The Gospel of Peace (6:11–18)

Each section between the Introduction and Conclusion begins with a strong, direct admonition of concern and rebuke, and it includes at least one pointed question (sometimes several) to challenge the Galatians (1:6–10; 3:1–5; 4:8–21; 5:7–12).

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Interpretive Issues

- ✓ Recipients and Date
- ✓ Galatians 4:5 and the future of Israel
 - ❖ Irrelevant to Israel since all men are born under the Law?
 - ❖ Jesus came to redeem a remnant of Israel as a nation (Rom 9:6)
- ✓ Galatians 6:16 and the identities of the Church and Israel
- ✓ “Fallen from grace” (5:4)
 - ❖ Loss of salvation?
 - ❖ Lose standing in grace and fall into legalism?
 - ❖ Never saved (Heb 6:4–6)

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“We are Jews by nature and not sinners from among the Gentiles; 16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Jesus Christ, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified. 17 But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! 18 For if I rebuild what I have once destroyed, I prove myself to be a transgressor. 19 For through the Law I died to the Law, so that I might live to God. 20 I have been crucified with Christ, and it is no longer I who live, but Christ lives in me. And the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. 21 I do not set aside the grace of God, for if righteousness comes through the Law, then Christ died needlessly.”

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“We are Jews by nature and not **sinners** from among the Gentiles; 16 nevertheless knowing that a man is not **justified by the works of the Law** but through **faith in Jesus Christ**, even we have **believed in Christ Jesus**, so that we may be **justified by faith in Christ** and not by the **works of the Law**; since by no **flesh** will be **justified**. 17 But if, while seeking to be **justified in Christ**, we ourselves have also been found **sinners**, is **Christ** then a minister of **sin**? May it never be! 18 For if I rebuild what I have once destroyed, I prove myself to be a **transgressor**. 19 For through **the Law** I died to **the Law**, so that I might live to God. 20 I have been **crucified with Christ**, and it is no longer I who live, but **Christ** lives in me. And the life which I now live in the **flesh** I live by **faith in the Son of God**, who loved me and gave Himself up for me. 21 I do not set aside the **grace** of God, for if **righteousness** comes through **the Law**, then **Christ** died needlessly.”

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