



GALATIANS

CHAPTER TWO





Bithynia

Galatia

Pisidia

Antioch

Cappadocia

Iconium

Lystra

Cilicia

Pamphylia

Derbe

Perga

Tarsus

a

Myra

Seleucia

Antioch

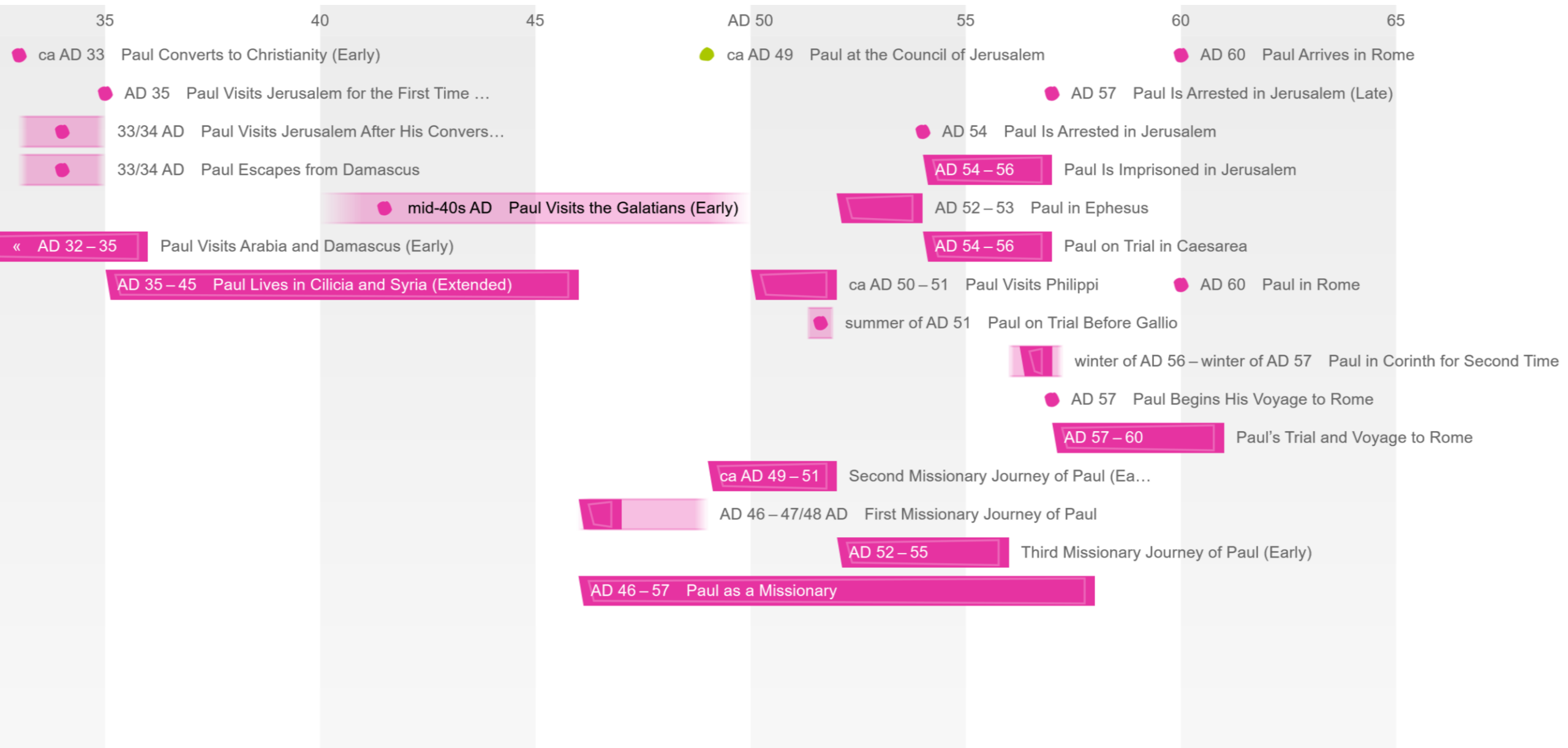
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Purpose of Galatians

GALATIANS

1. To remind the Galatians of the true gospel they had believed and chastise them for starting to rely on their own works
2. To explain how God has empowered us to live godly in this life

- *fourteen years*
 - seems like a cumulative from Paul's conversion
 - if these are 14 additional years (after the 3), then the timeline begins to deviate from Acts
- *Titus* – first chronological mention in NT
 - never mentioned in Acts
 - Paul's representative in Crete



- ***Barnabas***
 - well-known in Jerusalem (Acts 4:36)
 - stood beside Saul in Jerusalem (Acts 9:27; Gal 1:18-19)
 - brought Saul into ministry in Antioch (Acts 11:25-26)
 - served alongside Paul on first missionary tour (Acts 13-14)

- *circumcised*
 - even after 14-15 years, the Jewish legalists still had considerable influence in Jerusalem
 - Titus was a “test case” to see if the apostles and Jerusalem elders would require circumcision

- *false pretenses...slipped in unnoticed to spy on our freedom...to make us slaves...we did not surrender*
 - “Tell us what you really think, Paul!”
 - freedom vs. slavery is a recurring theme in Galatians, especially freedom in Christ from the Mosaic Law

- *influential...pillars*
 - literally, “seemed to be something”
 - not an attack on the apostles; just a note that Paul did not consider himself less than they were
- *gospel of uncircumcision...circumcision*
 - not two gospels, just two groups

- *remember the poor*
 - this was a common theme in Paul's letters and an ongoing project
 - He regularly asked his Gentile churches to take collections for the poor Jerusalem saints (Rom 15:25-27; 1 Cor 16:1-4; 2 Cor 8-9)

- *when Cephas came to Antioch*
 - It is unknown why Peter was there; possibly just to show Jerusalem's support of the work
 - Have to place this sometime in Acts 13-15; Peter was strongly and publicly on Paul's side at the Jerusalem Council

- *had been eating with the Gentiles*
 - Imperfect tense; this was not a one-time thing
 - Shows that even the apostles were under immense peer pressure from the Jewish legalists

- *truth of the gospel (vs. 14)*
 - Same phrase as in verse 5; this was Paul's major concern at this point
 - The use of "hypocrisy" twice shows Paul's concern
 - Even Barnabas was dragged into it!
 - Peter made almost the same argument in Acts 15 that Paul made to him: *"They can't do it!"*

- *no one is justified by the works of the law*
 - This is the transition from Paul's history and encounter with Peter into the doctrinal section of the letter
 - Verses 15-16 are the most important in the letter and sum up the theology of the letter
 - "justify" = "to declare righteous"

- *no one...justified (vs. 16)*
 - First time – “a man/person is not justified”; speaks to individual persons
 - Second time – “every flesh will not be justified”; speaks to Jews or Gentiles
 - Even Jews have to believe in Jesus as Savior

Importance of small words in this doctrine

- *works of law* NOT “works of THE law”
 - there is no law, no works that can justify anyone
- *by the faithfulness of Christ Jesus* NOT “faith IN Christ Jesus”
 - Paul believed in Jesus, but that faith did not save him

Key point requiring precision

- We are not saved/justified **BY** faith
- We are justified **BY GRACE
THROUGH FAITH**

Romans 3:19-26

- *found to be sinners (vs. 17)*
 - Gentiles were “sinners and dogs”; Paul was a Jew “by nature”
 - However, he had become convinced that he, too, was a sinner and needed to be justified

- *is Christ then one who encourages sin (vs. 17)*
 - Question expects a negative answer
 - If Paul taught that Christians have no law at all, then Christ and his grace would be encouraging sin

- *build up...once destroyed (vs. 18)*
 - If Paul placed himself back under the Mosaic Law, it would only prove that he was a sinner
 - Because of the Law, Paul had turned to Christ
 - The Law was designed to get people out from under it, not by obeying it but by becoming totally guilty because of it and turning to Christ

- *crucified with Christ (vs. 20)*
 - Crucifixion was abominable to a Jew
 - Not just an exchange of “life” but of “living”

- *Christ died for nothing (vs. 21)*
 - positive = “freely”
negative = “in vain”
 - Christ died “freely” but not “in vain”

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