

Grace Bible Church
Adult Elective Fall 2016
Topic: Galatians
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Galatians Chapter 1 Cont. and Chapter 2

Chapter 1

- 1:1-5
 - Criteria of apostleship
 - Eyewitnesses of Christ (1 Cor. 9:1)
 - Performance of miracles (2 Cor. 12:12)
 - Selected by the risen Christ (Acts 1:21-26)
 - Paul was a true apostle as he fulfilled all of the above criteria (Acts 9:3-6, 15, and 14:3).
 - Unlike the Judaizers, only Paul truly had Christ's message (and thus his authority trumped theirs).
 - GOSPEL MESSAGE: Christ rescues us from sin and slavery to sin by His death, burial and resurrection. When we turn from sin (repent) to God (faith) we receive God's mercy (forgiveness from God who has the power of punishment over us) and grace (God's unmerited favor of victory over death and ultimate eternal fellowship with Him). God then declares us justified (God calls us righteous while we are still in a state of sin and makes us children of His).
- 1:6-9
 - Immediately after his short introduction, Paul rips into the Galatians, chastising them for their unbelievable rejection of the truth.
 - v. 6: The term "deserting" implies an abandonment of Christ
 - While dating is imperfect, it is likely that this abandonment occurred very early after Paul had left Galatia (perhaps only mere weeks).
 - The Greek word here is *heteros* which means "of a different kind". So, the Judaizers were pointing the Galatians to a totally different and erroneous gospel.
 - Paul's condemnation was strong: He literally damned them to Hell. But, he also included himself in the camp of damned if he should ever depart from Christ's truth!
 - **Application Point:** A new believer has shallow roots in the faith and may be easily swayed to other false views. This is commonly how cults attract new followers.
- 1:10

- Paul was not trying to please the Gentiles. Had he been a people-pleaser, he would have remained a Pharisee and continued to teach the Mosaic Law.
- **Application Point:** What are we willing to "die for"? Paul's message of Christ is simple (the true gospel message is simple) and was something he was willing to die for.
 - How would you describe the gospel message?
 - From Paul:
 - Our Separation from God (Rom. 3:23, 6:23)
 - Power of Christ (Rom. 1:1-4)
 - Work of Christ (Rom. 2:15-16)
 - Our Response to Christ (Rom. 1:16-17, 10:9)
 - GOSPEL MESSAGE: Christ rescues us from sin and slavery to sin by His death, burial and resurrection. When we turn from sin (repent) to God (faith) we receive God's mercy (forgiveness from God who has the power of punishment over us) and grace (God's unmerited favor of victory over death and ultimate eternal fellowship with Him). God then declares us justified (God calls us righteous while we are still in a state of sin and makes us children of His).
- 1:11-12
 - In countering his opponents, Paul writes that his gospel is not from man, nor was it according to men, nor had it been given by men.
 - Paul received the gospel directly from Christ (Acts 9:3-9, 26:18).
- 1:13-14
 - Before his conversion, Paul was a student of the famous Rabbi Gamaliel (Acts 5:34, 22:3). He was zealous for the Jewish faith. Like the other Jews, he likely believed that the Messiah would come from the elite class of Jews.
- 1:15-16
 - Paul then directly and personally encountered the risen Messiah (Christ). Only God could change him, and Paul points this out in these verses: Then God showed up, God set him apart (cf. Jer. 1:5 -> God set Paul apart for service from before he was born), and God called him for a specific ministry to reveal Christ.
 - Paul did not need clarification of the gospel message from human leaders (like Peter or James). He traveled far away (to Arabia) for three years before returning to preach. Paul's message was directly from Christ.
- 1:18-24
 - Finally, Paul writes that he met Peter and James and notes that they all were preaching the same gospel and rejoicing in each other.

Chapter 2

- In Chapter 2 Paul shows the truth of his message by showing he has unity with the Jerusalem apostles regarding his message and his ministry to the gentiles.
- 2:1-2
 - Paul's fear was not that his message was in error or that he had been teaching false doctrine. His fear was that all of his toil and labor would be for nothing if the Judaizers had their way of adding works to the gospel message.
 - The Antioch group (Paul, Barnabas, Titus, etc.) did not want a public battle which would hurt the Gentiles and so chose to use discretion in addressing the problem.
 - Paul and those from Antioch did not exercise hot-headedness. Instead, they were level-headed.
 - **Application Point:** How should we react when conflict arises in the church amongst believers?
- 2:3-5
 - One of the major issues, literally, was that the Judaizers wanted the Gentiles to be circumcised. Paul notes that not even in the center of the Jewish world did Peter or James (or anyone else) compel circumcision.
 - Paul calls the Judaizers secret spies who were sneaking around. This negative view implies that their loyalty was not with Christ. Their loyalty was with the Law. They were purposely seeking to overthrow grace and destroy the foundational doctrine of Christianity.
 - the Law
 - There are prerequisites for salvation.
 - There are works needed to enact salvation.
 - There are works necessary for the maintenance of salvation.
- 2:6-9
 - The Judaizers looked at Peter, James, John (etc.) as the "real" apostles. No doubt they were more than irritated when their very own heroes accepted gentiles and the ministry to the gentiles. Perhaps just as irritating was the fact that their very own heroes considered Paul an equal.
 - Essentially, God's grace (through Christ) was driving Jerusalem and Antioch's doctrine, mission, and practice.
- 2:10
 - The church needs both orthodoxy and orthopraxy!
 - The message of God's grace and mercy is worth fighting for at any cost.
 - With right doctrine must come (follow!!!) right living: loving others as God created them

- 2:11-13
 - This section really deals with hypocrisy and what our response should be.
 - As background, recall that Peter (Jerusalem) and Paul (Antioch) had agreed upon both message and ministry.
 - the Law does nothing towards salvation
 - the Law does nothing towards sanctification
 - Despite their mutual agreement (and despite the fact that Peter had openly fellowshiped with the gentiles - Acts 10), Peter acted contrary to this when he visited Antioch. In fact, his actions were not only hypocritical, but they swayed other Jews (Barnabas, etc.) as well!
 - Paul is clearly livid. He calls Peter out on his hypocrisy. This serves two major purposes:
 - 1. Shows Paul's authority as an apostle.
 - 2. Clearly reaffirms the simplicity of the gospel message.
 - NOTE: It should be noted that it was common for the Jews to live like Jews in order to reach the Jews. cf. 1 Cor. 9:20. Even Paul advocates for this. James, the leader of the Jerusalem church, was known for this. This was intended to not offend brothers and to draw them to Christ. It was not intended as legalism, but was intended as adapting to the culture in order to not be a stumbling block. There is a big difference between 1 Cor. 9 and what is being describe by Paul in Gal. 2.
 - In fairness to Peter, it should be noted that Peter was not a Judaizer nor was he of the "Circumcision Party". It is hard to say what led to his hypocrisy, but in fairness and charity, it is likely he was trying to avoid persecution and unrest in his home church in Jerusalem. In giving him the benefit of the doubt, it is very possible Peter was acting for the sake of others (which may have been necessary in Jerusalem, but was very detrimental in Antioch).
- 2:14-21
 - This passage is a condensed manual on grace and salvation.
 - v.14: Peter is verbally lashed. This unveils the true issue which is at stake.
 - vv. 15-16: Salvation is by grace through faith in Christ without any works attached (cf. Ephesians 2:8-9 and Romans 10:1-4, 9-13)
 - the Law saves no one. It functions to show the need for God and the depravity of man.
 - No Jew (save Jesus) could truly follow the Law. All still needed a priest to mediate before God the Father on their behalf. cf. James 2:10
 - vv.17-18: Paul rejects the charge of a license to sin. It was just not true that grace gives a license for sin.
 - 1. There are repercussions to sin!

- 2. A truly changed heart will result in less and less sin (not more!).
- God does not advocate sin (He cannot, and will not.).
- The Judaizer argument went like this: If gentiles (or Jews) disregard the Law, they will be "found sinners". Christ supplies the grace to disregard the Law, so Christ enables a sinful life. Paul says "May it never be!!!" Clearly, the Judaizers misunderstood grace and a changed life/heart.
- vv. 19-20: The Law showed Paul (and us!) that he was a sinner and actually pointed him to Christ. This follows logically. The Law show our utter "lostness". Christ calls us to Himself. Our response is to turn from sin and turn to Christ (in faith). cf. Romans 3:19-22
 - we are born again and our new nature is one that will more closely follow the Law (as opposed to our former sinful natures which fought the law.)
- v.21: Christ did not live and die in vain. Yet, we say that he did if we use works for salvation (Christ needed to die and rise for us as the God-man) or for sanctification (Christ's work was and is sufficient and complete).