



GALATIANS

VERSE-BY-VERSE



SESSION 19 | OVERVIEW, PART 1

OUR DIVISIONS AS STUDIED

- Galatians 1:1-5 | Paul's Introduction
- Galatians 1:6-10 | Another Gospel
- Galatians 1:11-12 | The Source of Paul's Gospel
- Galatians 1:13-20 | Paul's Testimony and Evidence that His Gospel is Not of Man
- Galatians 1:21-24 | Paul's Early Ministry before the Mystery
- Galatians 2:1-14 | Paul Reveals the Mystery
- Galatians 2:15-21 | Justification in the Age of Grace
- Galatians 3:1-5 | The Bewitched Galatians
- Galatians 3:6-9 | The Example of the Abrahamic Promise
- Galatians 3:10-14 | The Works of the Law Are a Curse
- Galatians 3:15-18 | The Assurance of the Abrahamic Covenant
- Galatians 3:19-28 | The Purpose of the Law
- Galatians 4:1-7 | Sons of God
- Galatians 4:8-11 | Paul's Concern for Judaized Galatians
- Galatians 4:12-20 | Paul Pleads with the Galatians
- Galatians 4:21-5:1 | The Illustration of Abraham's Two Sons
- Galatians 5:2-6 | Law or Grace but Nothing In-between
- Galatians 5:7-12 | The Galatians Poisoned by an Outsider
- Galatians 5:13-26 | The Spirit or The Flesh
- Galatians 6:1-10 | Practical Instruction
- Galatians 6:11-18 | Paul's Closing Remarks

A PROPOSED OUTLINE

Note: in the outline below, **bold print** signifies a change from what was originally taught, as presented above. *Italic print* signifies an addition to what was originally taught.

- Galatians 1:1-12 | Paul Introduces His Gospel and the Dilemma of the Letter.*
 - Galatians 1:1-5 | Paul's Introduction
 - Galatians 1:6-10 | Another Gospel
 - Galatians 1:11-12 | The Source of Paul's Gospel
- Galatians 1:13-24 | Paul's Theological Journey prior to the Mystery*
 - Galatians 1:13-20 | **Paul's Pre-Mystery Testimony**
 - Galatians 1:21-24 | Paul's Early Ministry **among the Jews** before the Mystery
- Galatians 2:1-21 | Paul's Theological Journey after the Mystery*
 - Galatians 2:1-14 | **Paul forces Mystery to confront Status Quo**
 - Galatians 2:15-21 | **Paul explains** Justification in the Age of Grace **to the Jews**
- Galatians 3:1- 5:12 | Paul Confronts the Judaizers and their Theology*
 - Galatians 3:1-5 | The Bewitched Galatians

- 4.2. *Galatians 3:6-4:7 | The Theology of Pauline Salvation*
 - 4.2.1. Galatians 3:6-9 | The Example of the Abrahamic Promise
 - 4.2.2. Galatians 3:10-14 | The Works of the Law Are a Curse
 - 4.2.3. Galatians 3:15-18 | The Assurance of the Abrahamic Covenant
 - 4.2.4. Galatians 3:19-28 | The Purpose of the Law
 - 4.2.5. Galatians 4:1-7 | Sons of God
- 4.3. *Galatians 4:8-20 | Paul's Personal Remarks to the Galatians*
 - 4.3.1. Galatians 4:8-11 | Paul's Concern for Judaized Galatians
 - 4.3.2. Galatians 4:12-20 | Paul Pleads with the Galatians
- 4.4. *Galatians 4:21-5:6 | Paul's Final Theological Remarks*
 - 4.4.1. Galatians 4:21-5:1 | The Illustration of Abraham's Two Sons
 - 4.4.2. Galatians 5:2-6 | Law or Grace but Nothing In-between
- 4.5. Galatians 5:7-12 | The Galatians Poisoned by an Outsider
- 5. *Galatians 5:13-6:18 | A Grace Way of Life*
 - 5.1. Galatians 5:13-26 | The Spirit or The Flesh
 - 5.2. Galatians 6:1-10 | Practical Instruction
 - 5.3. Galatians 6:11-18 | Paul's Closing Remarks

GALATIANS 1:1-12 | PAUL INTRODUCES HIS GOSPEL AND THE DILEMMA OF THE LETTER

GALATIANS 1:1-5 | PAUL'S INTRODUCTION

- The author: Paul, the Apostle
- The recipients: Galatian churches
 - Churches in Galatia, not "the church" in Galatia, because the "universal church" is a concept made up later in church theology.
- The doxology: to Jesus Christ be **glory for ever and ever. Amen.**
 - Jesus died *for the benefit of our sins* (not *for the purpose of*)
 - The death of Jesus gives us *potential* to be delivered from this **present evil world.**
 - It is the **will of God** but not the *decree of God* that we be delivered through the death of Jesus Christ.

GALATIANS 1:6-10 | ANOTHER GOSPEL

- Paul tells us there is the *Grace Gospel* or **another gospel: Which is not another.**
 - It is grace or nothing!
 - How much of the Christian world has been taught a "grace plus" gospel?
- An age-old problem is that there are always **some that trouble you, and would pervert the gospel** (v. 7).
 - This perverted Gospel is always decidedly anti-Pauline.
 - Those who do this perversion should be "put back in their place."
 - *Anathema* (v. 8) – from *ana* and *tithemi* - to again place down.
- Paul is convinced, and convincing.
 - He isn't trying to **persuade God** (v. 10), but rather to **persuade men.**
 - The letter to the Galatians will be his persuasion letter.
 - While he seeks to **persuade men**, he will not stoop to being a *man-pleaser*.

GALATIANS 1:11-12 | THE SOURCE OF PAUL'S GOSPEL

- These verses are fundamental to understanding the issue of the book of Galatians.

- The clarity of these verses is astounding: the Pauline Gospel is **not after man** and Paul neither received it nor was he taught it by man. The content of the Pauline Gospel was by a direct revelation of Jesus Christ.
 - Options of interpretation
 - Option 1: What Paul means is that the Gospel was revealed and taught to him from heaven, but other people prior to him received it by being taught.
 - Option 2: What Paul means is that his Gospel is different than the one taught by men.
 - Conclusion of the verses
 - The problem with option 1
 - Paul’s testimony is given three times in the book of Acts, and no Gospel information was given in the Damascus road experience, but later Ananias and others taught him from Scripture. There is no indication that Paul did learn the Kingdom Gospel from direct-revelation sources.
 - This option gives no explanation as to why Paul would need a direct revelation from God for a Gospel that had been thoroughly preached by the Apostles. If such revelation took place, was it to shame the Apostles for their poor work and lack of progress?
 - The assumption of option 2 - If this is the case, we should find aspects of the Pauline Gospel which are *entirely different* than the Gospel that had been taught by man.
 - Almost universally the understanding of the verse is option 1. Here are some examples from Jamieson, Fausset, and Brown¹:
 - “Ananias, his first instructor, was universally esteemed for his legal piety and so was not likely to have taught him to sever Christianity from the law. This severance was partially recognized after the martyrdom of Stephen.”
 - “Paul is an independent witness to the Gospel. Though he had received no instruction from the apostles, but from the Holy Ghost, yet when he met them his Gospel exactly agreed with theirs.”
 - While this position is almost completely rejected by “normative” dispensationalism, it was actually the “normal” teaching among dispensationalists of an earlier age.
 - See the Scofield Reference Bible, notes on chapter 1.
 - For example: “[Paul] had preached grace years before he saw any of the other apostles (vs. 15–24). When he did meet the other apostles they had nothing to add to his revelations (2:1–6).”²

SUMMARY OF THIS SECTION

- A new gospel has been given which absolutely prohibits any kind of work for justification.
 - We should expect to see Paul elaborate on this in the unfolding of the letter.
- Paul is trying to persuade the reader that they should follow this new gospel, which is now the only gospel.
- This Pauline gospel was new in that it was a direct revelation to Paul by Jesus Christ, and completely disconnected from the gospel previously given.

¹ Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 324.

² C. I. Scofield, ed., *The Scofield Reference Bible: The Holy Bible Containing the Old and New Testaments* (New York; London; Toronto; Melbourne; Bombay: Oxford University Press, 1917), 1242.