

GALATIANS Freedom in Christ
Session 2 – September 23, 2020

– Key Words in Galatians

1. **God, Jesus, Christ . . . “the Ages” .**
2. **Live, Life, Alive**
3. **Free, Freedom, Slave**
4. **Justification / Righteousness**
5. **Faith, Faithfulness, Believe**
6. **Grace = Gift (Charisma)**
7. **LAW**

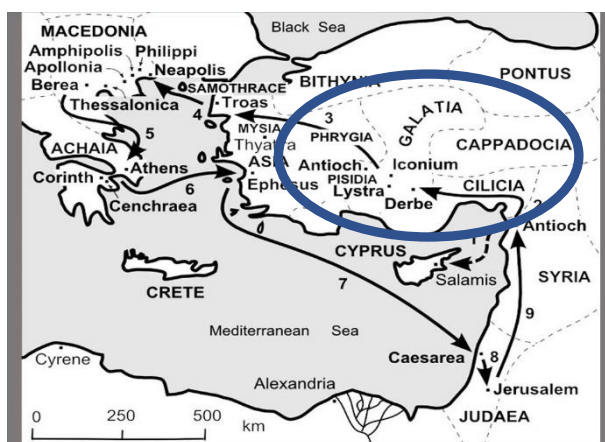
1) The Rules of Moses

(“law” as specific precepts and ordinances)

(2) Or – The Books Moses

(3) Or – (broader) All the OT Books

(4) Or – a specific promise (curse?) or covenant



GALATIANS 1:1-14 – Recap

Paul

- Proclaims a message about God *who raised Jesus from the dead*
- Been accused of **being a people-pleaser** . . bending his message to others . .

Almost certainly with regard to circumcision . . .

. . and we can see how this might happen . .

- a. Titus – No (Gal 2:1-3)
- b. Timothy – Yes

Acts 16.3:

Paul wanted Timothy to accompany him; and he took him and had him circumcised because of the Jews who were in those places, for they all knew that his father was a Greek

1 Corinthians 9:20-21

²⁰**To the Jews** I became as a Jew, in order to win Jews.

To those under the law I became as one under the *law (though I myself am not under the law)* so that I might win those under the law.

²¹**To those outside the law** I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law.

- c. Paul: No – why am I still being persecuted (*if I am a people-pleaser*)? (Gal.5:11)

Paul's integrity and Message at stake

- The Message is not mine to change
 1. He didn't want it in the first place – been a persecutor!
 2. Received as a revelation

(at his conversion? -- direct from Jesus)

3. Had no real contact with the original Church leadership (*esp. Peter and James, Jesus' brother*)

GALATIANS 1

1: 15 But when God -- the one who **set me apart** from my mother's womb
-- and **called (me)** -- through his grace [gift]
was pleased 16 **to reveal His son in me**
in order that I might proclaim about him among the gentiles (*ethnics!*)

The first thing I did was . .

1. NOT to consult with flesh and blood
2. ¹⁷NOR did I go up into Jerusalem to the "before me apostles"
3. BUT I went away into **Arabia** and again I returned into **Damascus**

¹⁸Then -- **after three years**

I went **up to Jerusalem** to visit **Cephas** (Simon Peter)

And I remained with him **2 weeks** --

¹⁹Other of the apostles I did not see -- except **James the brother of the Lord**

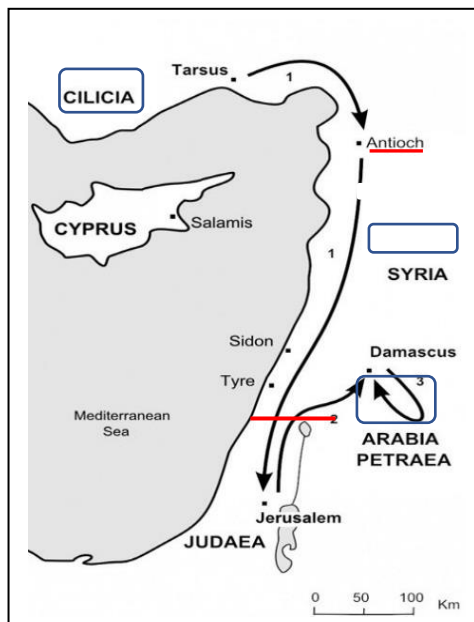
- (what I am writing to you ²⁰let me be clear)
- I write **as one standing in the presence of God:**
- **I am not lying**

²¹Then . . I went into the regions of
Syria and Cilicia

²²(and) I was unknown by face
to the churches of the **Jews/Judeans**
-- the ones in Christ.

²³Except that they were hearing that
"The one once persecuting us is now
proclaiming the good-news of the faith
which he once sought to destroy."

And they were glorifying God in me.



CHAPTER 2

¹Then

after 14 years (*from when?*)

again I went up to **Jerusalem**

- with Barnabas,
- taking along also Titus.

And (in fact), I went up

according to **a revelation** (*see 1:12*)

Let's pause and ask . .

- When does this occur in the story as told in **The ACTS of the Apostles?**
- What can we learn from **Acts** that helps us understand **Galatians?**
- Two possibilities . . . **Acts 11:27-30** ↔ **Acts 15:1-29**

Acts 11:27-30

²⁷At that time prophets came down from **Jerusalem to Antioch.**

²⁸One of them named Agabus stood up and predicted by the Spirit that there would be a severe famine over all the world; and this took place during the reign of Claudius.

²⁹The disciples determined that according to their ability, each would **send relief to the believers living in Judea** (*where Jerusalem was located*);

³⁰**this they did, sending it to the elders by Barnabas and Saul.**

OR

Acts 15:1-29

- What's known as "The Jerusalem Council"

Acts 15:1-29

¹Then certain individuals came down from Judea and were teaching the brothers,
“Unless you are **circumcised** according to the custom of Moses, you cannot be saved.”

²And after Paul and Barnabas had no small dissension and debate with them, **Paul and Barnabas and some of the others** were appointed to go up to Jerusalem to discuss this question with the apostles and the elders.

³So they were sent on their way by the church, and as they passed through both Phoenicia and Samaria, they reported *the conversion of the Gentiles*, and brought great joy to all the believers.

⁴When they came to Jerusalem,

- they were welcomed by the church and the apostles and the elders,
- and they reported all that God had done with them.
- ⁵But some believers who belonged to the sect of the Pharisees stood up and said,
- “It is necessary for them to be **circumcised AND ordered to keep the law of Moses.**”

⁶The apostles and the elders met together to consider this matter.

⁷After there had been much debate,

Peter stood up and said to them,

“My brothers, you know that in the early days God made a choice among you, that I should be the one through whom the **Gentiles** would hear the message of the good news and become believers. ⁸And God, who knows the human heart, testified to them **by giving them the Holy Spirit**, just as he did to us; ⁹and in cleansing their hearts by faith he has made no distinction between them and us. ¹⁰Now therefore why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear?

¹¹On the contrary, ***we believe that we will be saved through the grace of the Lord Jesus, just as they will.***”

¹²The whole assembly kept silence, and listened to **Barnabas and Paul** as they told of all the signs and wonders that God had done through them among the **Gentiles**.

¹³After they finished speaking, **James replied,**

“My brothers, listen to me. ¹⁴Simeon has related how God first looked favorably on the **Gentiles**, to take from among them a people for his name. ¹⁵This agrees with the words of the prophets, as it is written,

¹⁶“After this I will return, and I will rebuild the dwelling of David, which has fallen; from its ruins I will rebuild it, and I will set it up, ¹⁷so that **all other peoples** may seek the Lord— even all the **Gentiles** over whom my name has been called. (Jer.12:15).

Thus says the Lord, who has been making these things ¹⁸known from long ago. ¹⁹Therefore I have reached the decision that we should not trouble those **Gentiles** who are turning to God, ²⁰but we should write to them

- to abstain only from things polluted by idols
- and from fornication
- and from whatever has been strangled and from blood.

(= Gal 2. → remember the “poor”?)

²¹For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues.”

²²Then **the apostles and the elders**, with the **consent of the whole church**, decided to choose men from among their members and to send them to Antioch with Paul and Barnabas. They sent **Judas called Barsabbas, and Silas, leaders among the brothers**, ²³with the following letter:

“The brothers, both the apostles and the elders, to the believers of Gentile origin in Antioch and Syria and Cilicia, greetings.

²⁴Since **we have heard that certain persons who have gone out from us, though with no instructions from us, have said things to disturb you and have unsettled your minds,**

²⁵we have decided unanimously to choose representatives and send them to you, along with **our beloved Barnabas and Paul**, ²⁶who have risked their lives for the sake of our Lord Jesus Christ.

²⁷We have therefore sent **Judas and Silas**, who themselves will tell you the same things by word of mouth. ²⁸For it has seemed good to the Holy Spirit and to us to impose on you no further burden **than these essentials:**

- ²⁹that you abstain from what has been sacrificed to idols;
- and from blood and from what is strangled;
- and from fornication.

If you keep yourselves from these, you will do well. Farewell.”

Why these particular restrictions?

“NOAHIDE LAWS” FROM THE TALMUD – FOR ALL HUMANKIND:

prohibitions against

- worshipping idols.
- cursing God.
- murder.
- adultery and sexual immorality.
- theft.
- eating flesh torn from a living animal.

+ obligation to establish courts of justice.

So What's the Timeline here?

PAUL TIMELINE		
LOCATION	NT Wright/ FF Bruce	Doug Campbell
Birth in Tarsus	5-10 AD	
Public Ministry of Jesus	ca. 28-30	
Paul Conversion (“call/commission”)	ca. 33	34
Paul in ARABIA	33-35	34-36
1st Visit to Jerusalem - Gal 1:18? <i>(3 yrs after Conversion/call)</i>	35	Late 36?
Paul in CILICIA AND SYRIA	35-46	
<i>Caligula plans to erect his statue in Jerusalem</i>	40	
<i>Caligula assassinated</i>	41	
Paul joins Barnabas at ANTIOCH	45	
2nd Visit to Jerusalem (Famine relief) <i>Acts 11:29-30</i> <i>(14 yrs after Conversion/Call)</i>	46 (Gal 2:11-14)?	OR –no visit at this time
First Missionary Journey. W/ Barn.: Cyprus and <i>S. Galatia</i>	47-48	
Paul in ANTIOCH , crisis in Galatia, <i>Letter to the Galatians</i>	?48	51
3rd/2nd Visit to Jerusalem <i>Acts 15 -- Council of Jerusalem</i> <i>(14 yrs after earlier visit?)</i>	49 (Gal 2:11-14)?	49-50
<i>Claudius expels Jews from Rome</i>	49	
Second Missionary Journey.	49-52	
W/ Silas: Philippi, Thessalonica, <i>1st Corinth Visit</i>	49-50	41-42
<i>Letters to the Thessalonians</i>	50	41
<i>Galatians (Campbell)</i>	51	
<i>2nd Corinth Visit</i>	50-52	43-49
Paul's 4th/3rd Jerusalem visit	Summer 52	---
Third Missionary Journey	52-57	

Let's try to piece the accounts together

before we return to Galatians . . . According to Acts 15 . . . "WHAT'S THE ISSUE?"

e.g.,

Q.1 Is God interested in "saving" Gentiles ("them") as well as Jews ("us")?"

-- YES!! Acts 15: James quotes Jeremiah 12:15

Genesis 17.4-5 God says to Abraham . .

⁴"You shall be the ancestor of a multitude of nations. (nations in GK= "gentiles"/ethnics). . . .

⁵and I will make nations of you,
and kings shall come from you.

Isaiah 49:6 The Messiah/Israel to be

"a light to the nations"

Q.2. If God is interested in Gentiles then does God "save" Gentiles

a. In the same way as for Jews?

= *through embracing the Old Covenant and the Law of Moses*

-- *symbolized by Circumcision (a ritual first given to Abraham)*

b. OR in a new way?

Q.4. By what authority do we find or know the answer?

a. What does Experience say?

Is there an experience of right-relatedness to God promised in the Old Covenant Law, that can be experienced by people who do not keep that law or covenant?

b. What does Scripture say?

Is there an authoritative ritual or rule that must be followed to experience being rightly-related to God and to God's presence?

Let's look at these questions . .

In the covenant made with Moses

- What was the essential "*experience of salvation*"?
- What did it "*deliver*"?

E.g.: In this covenant (agreement), does God provide . .

i. A way of life (e.g., *commandments*) that can "*earn*" God's favor?

OR an assurance that one's way of life was an acceptable *response of thanks* to God?

ii. **OR** an assurance of heaven when you die?

OR an assurance of welcome into God's presence – now (and maybe for eternity!)?

i Gratitude or Earning favor? – see Exodus 20 . . .

In the Old Covenant: *God's Grace leads to Gratitude & Response*

Exodus 20

20Then God spoke all these words: ²**I am the Lord your God,**

who brought you out of the land of Egypt, out of the house of slavery; ³you shall have no other gods before me.

⁴You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. ⁵You shall not bow down to them or worship them . . . etc.

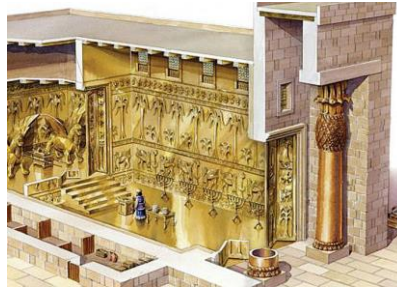
ii An "assurance of heaven when you die" OR even Now?

- "Heaven" is hardly an issue at all in the Old Testament (though: Job 19:25-27)
- **An Experience of God's presence right (= *righteous* = *being "rightly related to God"*): **YES****

HOW?

→ In the Tabernacle (→ Temple) **access/right-relatedness** is provided to God's *intimate presence*

- 630 commandments: *most were liturgical = for the priests*
 - *building and maintaining worship in the Tabernacle*
 - *Access: BUT highly controlled, limited, and still scary!*



<http://www.netzarim.co.il>

- The Tabernacle becomes the pattern for Solomon's Temple
- Which reflects the Garden of Eden . .
- "Right-eousness/relatedness" is possible – but is limited – and varies for different people

In this "Old Covenant Righteousness" To get FULLY inside the tabernacle . . to the "Holy Place"

- You have to keep all the Laws
- You have to be
 - *A priest, preferably THE High Priest,*
 - *a man not a woman,*
 - *a Jew – a descendant of Abraham*
- If male – then **circumcision** is
 - *the sign of your "family membership" (as a descendant of Abraham)*
 - *the sign of your willingness to abide by the "house rules"*

Listen . . **Genesis 17.5-14**

(God said to Abraham)

⁷I will establish **my covenant** *between me and you, and your offspring* after you throughout their generations, for *an everlasting covenant*, **to be God (close?) to you and to your offspring after you.**

⁸And I will give to you, and to your offspring after you, the land where you are now an alien, all the land of Canaan, for a perpetual holding; and I will be their God."

The Sign of the Covenant: for whom?

¹²Throughout your generations every male among you shall be **circumcised** ¹³*Both the slave born in your house and the one bought with your money (from any foreigner) must be circumcised.*

So shall **my covenant** be in your flesh **an everlasting covenant.**

¹⁴Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he **has broken my covenant.**"

+ **specific caution for GENTILES**

Ezekiel 44.6-9

Let there be an end to the abominations *in admitting foreigners*, **uncircumcised** in heart and flesh, to be in my sanctuary

Isaiah 52.1:

Awake, awake, put on your strength, O Zion! Put on your beautiful garments, O Jerusalem, the holy city; for the **uncircumcised** and the unclean shall enter you no more.

SO . . . is the means of access (right- relatedness) the same for Jews and Gentiles?

- Scripture seems to be on the side of those who want Gentile Christians to be circumcised!
- **unless . . there is an overwhelming sign of God's presence (shekinah) not obtained by the Law**
- **unless there is a new Sanctuary . . a new way of entering and living in God's presence is spelled out elsewhere in the Old Testament Scripture!**

John²¹⁹ Jesus answered (his opponents): "Destroy **this temple**, and in three days I will raise it up."

²⁰The Jewish leaders then said, "**This temple** has been under construction for forty-six years, and will you raise it up in three days?"

²¹But **he was speaking of THE TEMPLE of his body.** ²²After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

So . . does Paul think access is through the Tabernacle/Temple described in the (Old) Covenant with Moses?

Mmmmm . . . NO! Galatians 5

4 You who want to be justified by the **law** (*prescribed in the covenant made with Moses*)
have cut yourselves off from Christ (*the covenant that comes through Christ*)
you have fallen away from grace (gift!).

6: For in Christ Jesus neither circumcision nor uncircumcision counts for anything;
the only thing that counts is faith (*in Christ's faithfulness unto death*) **working through love.**

Galatians 6

15: For neither circumcision nor uncircumcision is anything;
but a new creation (*a new start; a new story; a second Adam — a new Genesis 1-3*) is everything!

SO IT'S A HOT DISCUSSION . .

In Galatia -- *it becomes heated when "men come from James"*

In Antioch – *it becomes heated when Peter comes there*

Clearly

- **no matter**
 - what has been discussed or decided at various meetings (Acts 15, Galatians 2)
 - what Paul – OR PETER (Acts 9-10) have experienced
- **the Jewish Christians are not at peace with**
 - decreasing observation of "*the law of Moses*"
 - the growing number of Gentile converts in the church (*becoming a minority?*)

Remember . . the growing GENTILE church in Antioch?

Acts 11

¹⁹Now those who were scattered because of the persecution that took place over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, and they spoke the word to no one except Jews.

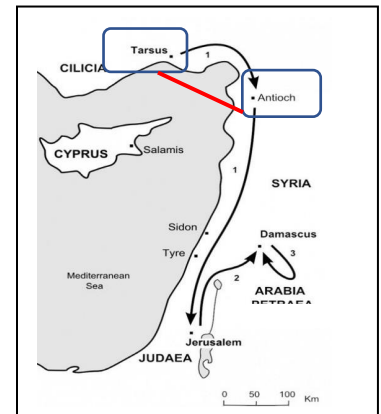
²⁰But among them were some men of Cyprus and Cyrene who, on coming to **Antioch**, spoke to the Hellenists also, proclaiming the Lord Jesus. ²¹The hand of the Lord was with them, and a great number became believers and turned to the Lord.

²²News of this came to the ears of the church in Jerusalem, and they sent Barnabas to

Antioch.

Tarsus to look for Saul, ²⁶and when he had found him, he brought him to **Antioch.**

So it was that for an entire year they met with the church and taught a great many people, and it was in Antioch that the disciples were first called "Christians."



READ → GALATIANS 2

¹After 14 years (*It's a long time! Whether from conversion or first post-conversion visit*) again I went up to Jerusalem

- with Barnabas,
- taking along also Titus. (*2 witnesses, Dt.19:15*)

²And (in fact), I went up *according to a revelation* (*1:12; not because they summoned me?*)

and I placed **before them** (*Who? What?*)
the Gospel which I preached among the Gentiles
(*but privately with **the "seeming ones"/"reputed ones"***)
-- lest I was running in vain) – **Phil.2.16; Gal.5.7**

Scene 1

³but not even Titus, the one with me, (being Greek) was compelled to be circumcised!

⁴not even because of **secretly-brought- in false brothers**

-- *who slipped in to spy out **the freedom** which we have in Christ Jesus in order that they might **enslave** us –* (*do you find Christian faith liberating?*)

- ⁵not even for an hour did we yield submission
- In order that the truth of the gospel might remain toward you all (*do we have a sense of the importance of the truth of the message?*)

Scene 2

⁶And from **the “seeming ones,”**

(of whatever sort they were means nothing to me - God does not receive a person because of “face”/appearance)

As I was saying, the “seeming ones” -- contributed nothing

⁷But, on the contrary: seeing that

- we had been entrusted with the Gospel for the uncircumcised
- just as Peter for the circumcised

⁸*(for the one working in/energizing Peter as an apostle to the circumcised
is also working in/energizing me with respect to the Gentiles)*

⁹And acknowledging the grace (**gift**) given to me *(by God)*

James and Peter and John -- the ones seeming to be pillars *(in the tabernacle/temple? Exodus 26:37)*

extended the right hand of fellowship to Barnabas and me. *(not Titus?!)*

in order that

- we **into the Gentiles** (might go);
- and they **into the circumcised** (Jews)

¹⁰Except (they asked) that we might remember the poor
which I also was eager this very thing to do

Romans 15 ²⁵ At present, however, I am going to Jerusalem in a ministry to the saints;

²⁶ for Macedonia and Achaia have been pleased to share their resources with the poor among the saints at Jerusalem.

²⁷ They were pleased to do this, and indeed they owe it to them; for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material things.

²⁸ So, when I have completed this, and have delivered to them what has been collected, ^[a] I will set out by way of you to Spain;

¹¹And so *(quite naturally)*, **when Peter came into Antioch**

according to his face I resisted him *(that is, I am NOT a man-pleaser!!)*

because he stood self-condemned

¹²For, before **some persons came from James**

with the gentiles he was eating together

But when they came

- he drew back
- and separated himself
- fearing **the ones from the circumcised**

¹³And even the rest of the Jews *(i.e., Jewish Christians)* were playing the hypocrite (along) with him –

So that even Barnabas was led astray by their hypocrisy