

McCoy Memorial Baptist Church

Date: March 22, 2020

Spring Quarter: "Faith and Freedom" (Galatians)

Today's Lesson: "The Freedom Fighter"

- We have seen in Galatians 1:6-10 that there is only gospel, and that this gospel is the standard (the criterion) by which all other opinions (so called "gospels") are to be tested. It is the gospel Paul presented.

- The question now is, what is the origin of Paul's gospel that **it** should become the norm (or, the standard) and that other messages and opinions should be assessed and judged by **it**?

- Paul's answer to this question may be found in ver. 11 & 12. His gospel, which was being called into question by the Judaizers and deserted by the Galatians, was neither **an invention** (as if his own brain had fabricated it), nor **a tradition** (as if the church had handed it down to him), but **a revelation** (for God had made it known to him).

- Now in Galatians 1:13-2:21 Paul took up in more detail the challenge to his own authority as an apostle. Having made this startling claim to a direct revelation from God without human means, Paul goes on to prove it from history, that is, from the facts of his own autobiography. [See the chart of Paul's epistle to the Galatians by Dr. Kenneth Hanna].

### **PERSONAL: A Defense of Paul's Authority (1:13-2:21)**

1. HE WAS \_\_\_\_\_ OF THE APOSTLES (1:13-24)

A. Events **BEFORE** Paul's Conversion (1:13-14)

He mentions two aspects of his unregenerate days: his persecution of the church, and his enthusiasm for the traditions of his fathers. In both he says he was fanatical (whole-hearted in both aspects).

B. Events **AT** Paul's Conversion (1:15-16a)

Saul's conversion & commission owed nothing to man but were of God.

C. Events **AFTER** Paul's Conversion (1:16b-24)

Paul produces a series of three alibis to prove that he did not spend time in Jerusalem, having his gospel shaped by the other apostles.

1) He went into Arabia (v. 17)

2) He went up to Jerusalem later and briefly (vv. 18-20)

3) He went off to Syria and Cilicia (Tarsus; vv. 20-24)

2. HE WAS \_\_\_\_\_ BY THE APOSTLES (2:1-10)

Here he focused not on the source of his message but on its content. And in chapter 1 he emphasized his independence from the other apostles, he now showed that there was a basic unity between himself and them. [His second visit to Jerusalem, the famine visit, of Acts 11:27-30].

- A. Paul's companion (Titus; vv. 1-5)
- B. Paul's message (vv. 3, 5, 6b-7)
- C. Paul's critics (vv. 4, 5)
- D. Paul's endorsement by Peter, James, & John (vv. 6-10)
  - They realized/saw Paul's distinctive contribution (v. 7)
  - They accepted Paul as much as they did Peter (v. 8)
  - They recognized the grace given to Paul & encouraged him (v. 9)

3. HE \_\_\_\_\_ THE CHIEF OF THE APOSTLES (2:11-21)

In this final historical incident Paul related how he found it necessary to oppose even Peter, the reputed 'chief' of the apostles, for conduct which threatened to compromise the gospel. The contrast with the previous section (2:1-10) is dramatic.

- A. The need for Paul's rebuke (2:11-14)
  - 1) Peter's practice (2:11-12)  
Refusing to fellowship with saved, but uncircumcised Gentiles
  - 2) Peter's poor example (2:13)
  - 3) Peter's hypocrisy (2:14). Origin of the word "Judaizer."

Question: How far did the rebuke extend? Are Paul's direct remarks to Peter limited to ver. 14 (as NIV), or do they continue to end of chapter? While impossible to determine, it would seem that Paul spoke more than 1 sentence in reproving Peter. The remaining ver. (15-21) of the chapter develop the inconsistency between Peter's behavior & his beliefs. At the same time they form a superb transition and introduction to chapters 3 and 4 in which Paul defended the key doctrine of justification by faith.

B. The nature of Paul's rebuke: Explanation & Argument

- 1) Justification explained (vv. 15, 16)  
Justification by works of the law; Justification by faith
- 2) Justification by faith argued (vv. 17-21)  
Critics' argument (vv. 17-20). Paul's argument against critics (v. 21)