GS 86004 01/06/1986
GALATIANS 1:11 - 2:21 Salem, IL

INTRODUCTION.

A. Lesson delivered at the Salem Preaching Meeting.
B. Thank-yous and appreciations.
C. Roy has asked me to speak on Galatians 1:11-2:21 and I see four main things accomplished by Paul in this section:
   1. He proves the reliability and sincerity of his conversion.
   2. He proves the divine origin and authority given to him to be an apostle (all of this apart from the Twelve).
   3. His acceptance as an apostle by those of reputation, known to be pillars in the church.
   4. His giving of two examples of how a Xian cannot follow X and bind the Law of Moses at the same time, thus he introduces his entire letter.
D. The following as an outline of the entire book, with the section of 1:11 - 2:21 expanded.

I. Introduction (1:1-1:10).
II. Arguments From Personal History (1:11-2:21).
   A. Paul's Apostleship Divinely Sanctioned (1:11-12).
      1. This section is in defense of the thoughts of some that Paul would have received "his gospel" by the Twelve.
      2. Paul received his gospel the same way the other apostles did, by direct revelation:
         a. This could be a revelation from X (see 2Cor. 12:1).
         b. Or, this could be a revelation about X (see 1:16).
   B. Paul Set Apart to the Gentiles (1:13-16).
      1. Saul of Tarsus persecuted the church beyond measure (see Ac. 9:1,2).
      2. He "was extremely zealous of his ancestral traditions (see Phil. 3:5).
      3. Saul was called by God for special service (see Isa. 49:6; Ac. 13:47)
      4. But Paul remained humble; "through His grace" (see 1Cor. 15:9).
   C. Paul's Conversion; No Apostolic Sanction (1:17).
      1. This trip to Arabia is not mentioned in Acts 9.
      2. It could have been during the "considerable days" of Ac. 9:23 or between the events of 9:22-23.
      3. Again Paul stresses that his conversion nor his apostolic commission had anything to do with the Twelve.
   D. A Visit to Jerusalem (1:18-20).
      1. The Greek word for "visit" (*historesai*) means to make acquaintance, not to receive instruction.
      2. James, the Lord's brother is an apostle or is not depending on the translation of "*ei me*" as "except" or "only".
      3. Verse 20 again shows the purpose of these statements as being the truth about Paul's life and his becoming a Xian and apostle.
   E. Paul's Preaching Evokes Praises to God (1:21-24).
      1. Paul stresses his work that is independent of the direct influence of the Twelve.
      2. His work has borne fruit (v24), and to those with whom Paul had labored they were praising God because of him.
   F. The Right Hand of Fellowship (2:1-10).
      1. Although not completely possible to determine, it seems logical and reasonable to believe that the visit spoken of here is that of the Jerusalem Council visit of Acts 15.
      2. The fourteen years mentioned here could refer to:
         a. The time between his conversion and the Council meeting.
         b. The time between his first Jerusalem visit (Ac. 9:25-30) and the Council meeting.

3. Circumcision is first mentioned in 2:3, but is only a symptom of the real problem in the churches of Galatia, which is the binding of the Law of Moses on the Gentile converts.
4. Paul will use the example of the Jerusalem Council visit (2:1-10) and his public rebuke of Peter (later in 2:11-14) to introduce the subject of the entire letter--the departing of the true gospel for another through Judaism.
5. Paul was the apostle by divine power to the Gentiles, and this same divine power made Peter the apostle to the Jews.
6. At the Jerusalem Council Paul received the right hand of fellowship from the "reputed pillars" (James, Cephas, and John). This was a "sign" of equality between these three and Paul.

G. Paul's Rebuke of Cephas (2:11-14).
1. This account again shows Paul's independence and equal authority of the Twelve, while giving another example of the sinfulness of Xians practicing some elements of the Law.
2. Peter had journeyed to Antioch and had fellowship with the saints in the partaking of a meal.
3. Peter, however, under possible pressure from the party of the circumcision withdrew his table fellowship when a group of men sent by James arrived.
4. Paul saw this action by Peter as hypocrisy, and used the following logic (a rhetorical question Peter could not answer) in publically exposing Peter's error:
   a. Peter first acted like that of a Gentile (eating with both Jewish and Gentile converts).
   b. Peter's second action was to withdraw table fellowship with the Gentile converts (and took his place with the circumcision party).
   c. Peter's second action stated that there were still some elements of the Law of Moses which would take precedence over one's relationship with X (especially Gentile converts).
   d. Therefore, for Peter to be consistent with his actions of withdrawing table fellowship with Gentile converts he would also have to make them live like Jews, something which he could not do after the conclusion of the Jerusalem Council meeting.

H. Justification Not by Works (2:15-21).
1. Even though Paul and Peter were both Jews, they like the "Gentile sinners" needed salvation (justification) through faith in X Jesus.
2. Paul draws the line between no justification by works of the Law, but justification comes by one's belief in the faith of X Jesus. (The system of work of the Law versus the system of faith in X.)
3. Continuing in verses 17,15 and 19 Paul says that this belief is more than intellectual acknowledgement, but means a cessation of doing the works of the Law which brings forth death.
4. What is to be done is to crucify self, and live for X by faith (see v20).
5. For if X died, and justification came by the Law, X died for nothing.