

GALATIANS

- Galatians 1:1-10** **ONLY ONE GOSPEL**
- Galatians 1:11-24** **ONLY ONE PAUL**
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- Galatians 2:11-21** **JUSTIFICATION - BY FAITH ALONE**
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- Galatians 4:19-31** **BELIEVERS - CHILDREN of SARAH or CHILDREN of HAGAR?**
- Galatians 5:1-15** **LIVING IN FREEDOM**
- Galatians 5:16-26** **LIVING BY THE SPIRIT**
- Galatians 6:1-10** **LIVING FOR OTHERS**
- Galatians 6:11-18** **BOASTING ONLY IN THE CROSS**

TWO ANTIOCHS

Some key passages:

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| 1:3-4 | The Heart of the Gospel. |
| 1:8-9 | The Purity and Unity of the Gospel. |
| 2:16, 20 | The Life of the gospel. |
| 3:11 | The way of life for the Christian. |
| 3:22-24 | The schoolmaster to bring us to Christ. |
| 4:4-7 | The fullness of time. |
| 4:22-31 | The great allegory. |
| 5:19-26 | Works of the flesh and fruit of the Spirit. |
| 6:7 | Law of sowing and reaping. |

Galatians 2:11-21

JUSTIFICATION - BY FAITH ALONE

We...have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified. Gal 2:16

After identifying himself as an apostle appointed by Christ, Paul begins a doctrinal discussion of justification. To be justified means that the sinner who is actually guilty is declared to be not guilty by a sovereign act of God, by fiat, because He is able, by His grace alone - through faith. The righteousness of Jesus Christ as the Substitute, by His atoning blood, is imputed {not imparted} to the sinner. There is no place for works (man's actions, no matter how well intended) as far as being justified is concerned.

So we must understand why Paul had to confront Peter when he lapsed into law-keeping. Not because Peter was not a saved man, but because of what Peter was teaching others by his actions.

1. PAUL and PETER at ANTIOCH

a) Peter's Hypocrisy

2:11-13

Here also, it is difficult to place this event in the chronology of the Book of Acts. Paul was in Antioch several times before and after the Council at Jerusalem recorded in Acts 15.

Peter had been taught by the Lord before he was sent to Cornelius, a Gentile, "that God does not show favoritism." (Acts 10:34)

How then can Peter fall back into the practice of not eating with Gentiles, even leading others to follow his example, when he surely knew better?

How can we do things that we know are inconsistent with the purity of the Gospel of redeeming grace?

b) Paul's Rebuke

2:14

Peter's actions were not simply a social custom. Paul links it with the message of the Gospel. Peter's actions implied that law-keeping, after all, did have a place in being saved.

There is a principle here that we should notice. Since Peter's actions were public, Paul dealt with it publicly.

2. THE NATURE AND RESULT OF JUSTIFICATION

a) It Comes by Faith in Christ

2:15-16

"A man is not justified by keeping the law...."

"So we too...." All us Jews.

"...no one...." No one else either.

The common use of the term "justified," means that some action has been proven to be right. E.g. "justifiable homicide." In theological terms, it means being declared not guilty by fiat. "Just - as - if - I'd - never sinned." JUSTIFIED

b) It Reveals Sin

2:17-19

Aside from how justification is applied, why would anyone need to be justified in the first place?

We have a consciousness of sin. We may become seared and hardened in our conscience by abuse, but it cannot be entirely removed. As sin is stirred, a man will seek to be "right" with God. Some, by grace, are led to Christ. Some, in their terrible pride, are left to fancy themselves justified by their works. One of the most common examples of works - based salvation is to hear someone say they "let God save them."

How could Christ be "a minister of sin?" Well, if Peter is correct in observing dietary laws, then Jesus would have been in error when He taught that what a man eats is not what spoils him. {Cf. Matthew 15:1-20}

c) It Results in a Life Lived for God

2:20-21

The goal is to be completely submitted to Christ. If it is true of anyone that they are "in Christ" {Eph 1:11-14}, and they say "Christ lives in me," the result will not be continued willful sin and loose living, but rather a striving to live a life for Christ.

Paul makes the point that if righteousness could be obtained by the law {our efforts and works} then the death of Christ would have been a waste.