

Sunday, September 13, 2009—Grace Life School of Theology--Understanding Galatians and the Law—Introduction

### Writer

- Paul clearly was the writer of the book. He claims that he wrote it in verse one. There is no reason to believe that this is not the case.
- Galatians 6:11—Paul did the writing himself. This was not Paul’s normal practice. Most of the time he would dictate the epistle to an “amanuensis” or secretary who would write down what Paul said.
  - Romans 16:22—Tertius was the amanuensis who wrote what Paul dictated.
- Paul would just write or sign His epistles with his own hand.

### Readers

- Galatians 1:2—the epistle is addressed to the churches of Galatia. Notice that the word church is plural. Paul is writing to multiple churches in the region of Galatia.
- The word Galatians means “Land of the Gauls.”
- The people in this region were kin to the Celts whose progeny are also found in England.
- There are two different views as to who Paul’s original readers were.
  - North Galatian View: this view holds that Paul was speaking about Galatia in its earlier, more restricted sense. According to this theory, the churches of Galatia were located north of the cities Paul visited on his first missionary journey. Paul visited ethnic Galatia for the first time on his second missionary journey, probably while he was on his way to Troas (Acts 16:6). On His third missionary journey, Paul revisited the Galatian churches he had established (Acts 18:23) and wrote the epistle either from Ephesus (53-56 AD) or Macedonia (56 AD)
  - South Galatian View: this view asserts that Paul was referring to “Galatia” in its wider political sense as a province of Rome. Accordingly, the churches addressed were located in the cities he evangelized during his first missionary journey with Barnabas (Acts 13:13—14:23). This was just prior to the Jerusalem Council, so

the Jerusalem visit described in 2:1-10 would have been the Acts 11:27-30 famine-relief visit, and the book of Galatians would have been written in 49 AD.

- The Roman province of Galatia was established in 25 BC. This territory included Antioch, Iconium, Lystra, and Derbe, which Paul visited on his first missionary journey recorded in Acts 13-14.

### Date

- Various commentators offer dates ranging from 51-58 AD. We know based on the content in Chapter 2 that the book was written sometime after the Jerusalem council.
- Brother David Reid believes that Galatians was the first book Paul wrote Chronologically. See *The Chronological Order of the Pauline Epistles*

### Outline

- There are 6 Chapters, 149 Verses, and 3,098 Words
- There are various ways one could choose to outline the book:
  - Chapters 1-2—Personal Section
  - Chapters 3-4—Doctrinal Section
  - Chapters 5-6—Practical Section

### Theme/Purpose

- According to Charles F. Baker, “The Galatian Epistle was written to combat legalism, one of the most insidious of all religious errors. Legalism is insidious because it appeals to man’s pride. It deceive man into believing he can justify himself before God by his own works of righteousness.”
- Legalism is any system of religion which teaches the possibility of earning salvation or of attaining sanctification through the keeping of the law, whether God given or man made.
- Paul’s purpose is two-fold he writes to defend his unique Apostleship as well as his unique Gospel.
- Paul writes this epistle to correct the doctrinal errors that the Galatians had entered into:

- That one needs to observe the law in order to be justified. Faith alone is not enough to save.
- That the justified believer is made perfect or sanctified through keeping the law.

### **Canonical Order of the Pauline Epistles**

- Often times when people come to Paul's epistles they want to study them in their chronological order. That is in the order in which they were written starting with the first and ending with the last.
- This is often said to be preferred way to study the Pauline books because then you can see clearly how Paul's theology developed over time. This is a legitimate way to study the material however I don't consider to be the best.
- If you look at Paul's epistles in their canonical order (that is the order they appear in the Scripture) Romans comes first and Philemon comes last.
- You will notice that the nine books that Paul wrote to the seven churches appear first, followed by the four personal letters that Paul wrote to individuals.
- The traditional understanding of why the Bible was arranged in this way is that the books were just put in the Scriptures from largest (Romans to Thessalonians) the smallest. If one views the arrangement in this manner you will the glorious blessing of understanding the divine curriculum that their order represents.
- The order therefore must present to use the line study marked out for the churches by the Holy Spirit: a complete course which shall begin and finish the education of the Christian, a curriculum which contains everything necessary for the Christian's standing and his walk.
- II Timothy 3:16-17
- Show how the alignment of the Epistles relates to the plan for the establishment of the believer.
- Romans 16:25-26

# **Grace Life School of Theology**

**2009/2010 School Year**

**Course: Understanding Galatians and the Law**

**Pastor Bryan Ross**

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## OUTLINE OF GALATIANS

<b>I.</b>	<b>The Gospel of Grace Defended</b> . . . . .	<b>1:1—2:21</b>
A.	Introduction . . . . .	1:1-9
1.	Salutation: The Ground of Grace . . . . .	1:1-5
2.	Situation: The Departure from Grace . . . . .	1:6-9
B.	Gospel of Grace Is Given by Divine Revelation . . . . .	1:10-24
C.	Gospel of Grace Is Approved by Jerusalem Leadership . . . . .	2:1-10
D.	Gospel of Grace Is Vindicated by Rebuking Peter . . . . .	2:11-21
<b>II.</b>	<b>The Gospel of Grace Explained</b> . . . . .	<b>3:1—4:31</b>
A.	Holy Spirit Is Given by Faith, Not by Works . . . . .	3:1-5
B.	Abraham Was Justified by Faith, Not by Works . . . . .	3:6-9
C.	Justification Is by Faith, Not by the Law . . . . .	3:10—4:11
D.	Galatians Receive Blessings by Faith, Not by the Law . . . . .	4:12-20
E.	Law and Grace Cannot Coexist . . . . .	4:21-31
<b>III.</b>	<b>The Gospel of Grace Applied</b> . . . . .	<b>5:1—6:18</b>
A.	Position of Liberty: "Stand Fast" . . . . .	5:1-12
B.	Practice of Liberty: Love One Another . . . . .	5:13-15
C.	Power for Liberty: Walk in the Spirit . . . . .	5:16-26
D.	Performance in Liberty: Do Good to All Men . . . . .	6:1-10
E.	Conclusion . . . . .	6:11-18

### Galatians at a Glance

FOCUS	GOSPEL OF GRACE DEFENDED		GOSPEL OF GRACE EXPLAINED		GOSPEL OF GRACE APPLIED	
REFERENCE	1:1 ————— 2:1		3:1 ————— 4:1		5:1 ————— 6:1 ————— 6:18	
DIVISION	PAUL'S APOSTLESHIP	PAUL'S AUTHORITY	BONDAGE OF LAW	FREEDOM OF GRACE	FRUIT OF THE SPIRIT	FRUITS OF THE SPIRIT
TOPIC	BIOGRAPHICAL EXPLANATION		DOCTRINAL EXPOSITION		PRACTICAL EXHORTATION	
	AUTHENTICATION OF LIBERTY		ARGUMENTATION FOR LIBERTY		APPLICATION OF LIBERTY	
LOCATION	SOUTH GALATIAN THEORY: SYRIAN ANTIOCH NORTH GALATIAN THEORY: EPHESUS OR MACEDONIA					
TIME	SOUTH GALATIAN THEORY: A.D. 49 NORTH GALATIAN THEORY: A.D. 53-56					

**THE EPISTLE TO THE GALATIANS**

*Liberation through the Gospel*

Salutation i. 1-5.

1. THE AUTHENTICITY OF THE GOSPEL (i. 11)

*(Personal narrative).*

Genuine as to its origin (i.).

Genuine as to its nature (ii.).

2. THE SUPERIORITY OF THE GOSPEL (iii., iv.)

*(Doctrinal argument).*

In the new relation it effects (iii.).

In the privileges it releases (iv.).

3. THE TRUE LIBERTY OF THE GOSPEL (v., vi.)

*(Practical application).*

Love-service ends law-bondage (v. 1-15).

The Spirit ends flesh-bondage (v. 16-vi. 10)

Postscript vi. 11-18.

**J. Sidlow Baxter**

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## Chronological Order of the Pauline Epistles

Epistle	Time of Writing	Scriptural Proof
Galatians	Shortly after Acts 16:23	Gal 6:17, Acts 16:6, 16:23, 18:23
1 Thessalonians	Acts 18:5-18:18	Acts 18:5, 18:18, 1 Th 3:6
2 Thessalonians	Acts 18:5-18:18	Acts 18:5, 18:18, 1 Th 3:6
1 Corinthians	Acts 19:22	Acts 19:1, 19:21-22, 20:1, 1Cor 4:17, 16:8-10
2 Corinthians	Acts 20:2	Acts 20:1-2, 2Cor 1:1, 2:13, 7:5, 8:1-2, 9:1-5, Rom 15:26
Romans	Acts 20:3	Acts 20:1-3, 21:17, 2Cor 9:1-5, Rom 15:22,25-26, Rom 16:1-2,23, 1Cor 1:14, 2Tim 4:20

### First Imprisonment Epistles

(The First Imprisonment epistles are written during Paul's first imprisonment in Rome beginning in Acts 28:16. Philemon and Colossians are written at the same time, but otherwise, the ordering of these epistles relative to one another is uncertain.)

Philemon	1st Imprisonment	Phm 1, 2, 23-24
Colossians	1st Imprisonment	Col 1:1, 4:7-11, 4:16-18
Philippians	1st Imprisonment	Php 1:1, 2:23-24, 4:22
Ephesians	1st Imprisonment	Eph 6:20-22

### Liberty Epistles

(The ordering of these epistles relative to one another is unclear.)

Titus	Liberty	Tit 3:12
1 Timothy	Liberty	1 Tim 3:14-15, 4:13

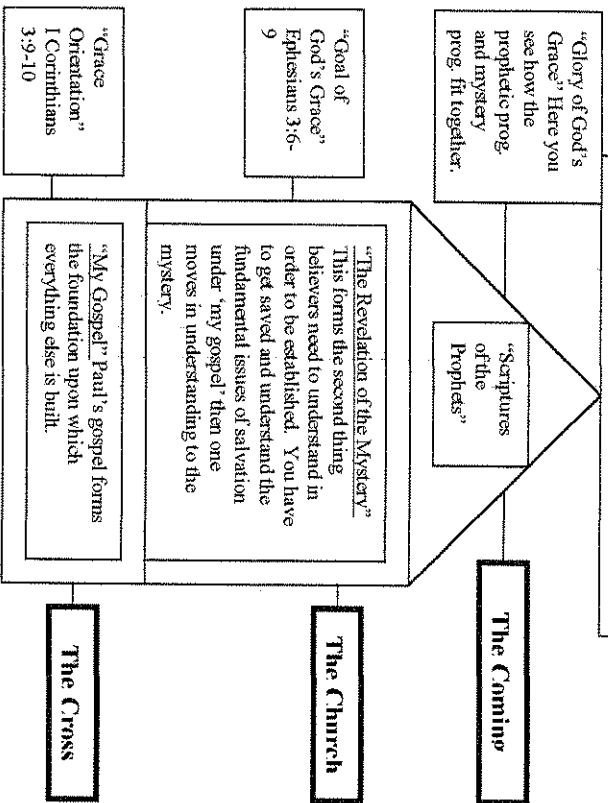
### Second Imprisonment Epistle

2 Timothy	2nd Imprisonment	2Tim 4:6
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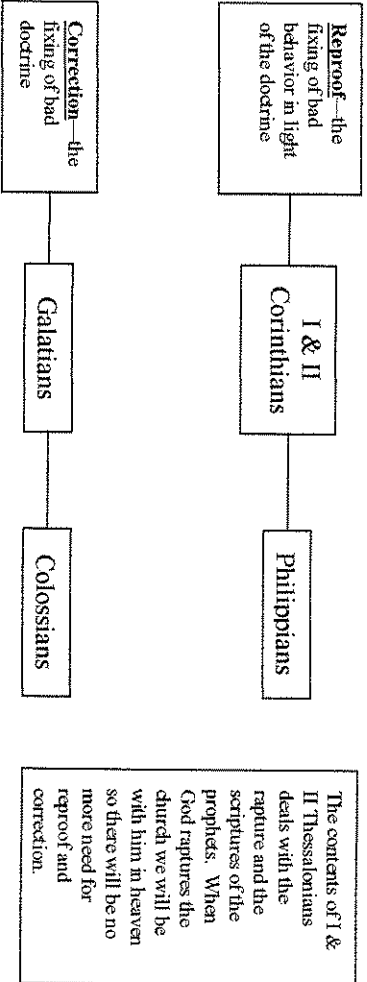
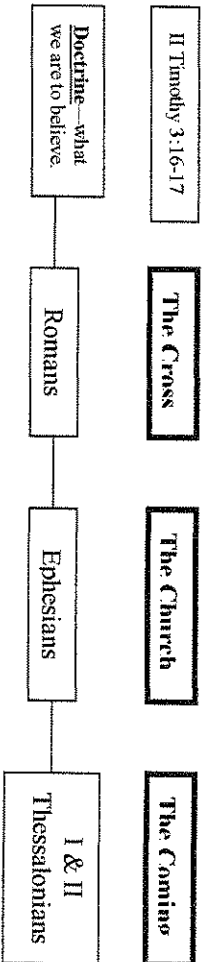
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**David W. Reid**

**The House of Doctrine**  
Rom. 16:25-26 contain the basic plan for the establishment of the believer. These are the doctrines, which create the form of sound words II Tim. 1:13



This portion of the chart is to put in picture form the plan of establishment the Paul lays out in Romans 16:25-26. The other portion of the page is to show you how the arrangement of Paul's epistles teach in their order and content the Godly plan for the edification of the believer. If one just reads from the begging of Paul's epistles to the end they would get all of the information God intended members of the Body of Christ to understand in the order he intended for them to understand it. The Pauline epistles were not just placed in the Bible from biggest to smallest rather their placement reflects the plan of establishment for members of the Body of Christ. Furthermore, this places a minimal value on trying to study them in their chronological order. Paul would not try and teach Ephesians truth before a church understood the basic issues of the gospel presented in Romans. So although the Thessalonian letters were written first they appear last because their content is the most advanced.



**Instruction In Repiteousness**  
I & II Timothy, Titus, Philemon  
These books were written to individuals and deal with how to handle things within the congregation.

This reading only deals with the Pauline letters addressed to the 7 churches (not to individuals). Three epistles stand out distinct from all the others as containing more doctrinal matter as compared with that which is explanatory. These epistles are Romans, Ephesians, and I & II Thessalonians. In Romans we have the gospel, in Ephesians as seated in the heavens with Christ, while in Thessalonians he is seen forever in glory with Christ. Romans takes up the sinner in his lowest depths of degradation; and Thessalonians leaves him on the throne of glory for ever with the Lord, while midway between Ephesians views us now by faith as already seated with him there. Our text are taken out of the mire and clay in Romans I, they are set upon the rock in Ephesians I, and finally with Christ for all eternity in I Thess. 4. This leaves us four churches their letters are divided into 2 pairs. The first pair (Corinthians and Galatians) follow Romans because they exhibit departure from its special teaching. The second pair (Philippians and Colossians) follow Ephesians because they exhibit departure from its special teaching. The first of each pair (Corinthians and Philippians) exhibit practical departure, while the second of each pair (Galatians and Colossians) exhibit doctrinal departure. That is to say, in Corinthians we have practical failure as to the teaching of Romans, while in Philippians we have a failure to exhibit in practical life the teaching of Ephesians as to the unity of the members of Christ's Body. On the other hand in Galatians we have doctrinal failure as to the teaching of Romans. This is why Galatians and Romans are so much alike, what is stated as doctrine in Romans is repeated as correction in Galatians. So in Colossians we have doctrinal failure as to the teaching of Ephesian truth. In Ephesians, Christ is revealed and set forth as "the head of the Body". In Colossians we have the doctrinal evil, which come from "not holding the Head" (Col. 2:19). There are no more epistles after Thessalonians addressed to churches because there is no higher truth to be thought. We are led from the depths of degradation in Romans to the heights of glory in I & II Thessalonians where we are caught up to be with the Lord to receive or eternal blessings with and in Christ.



