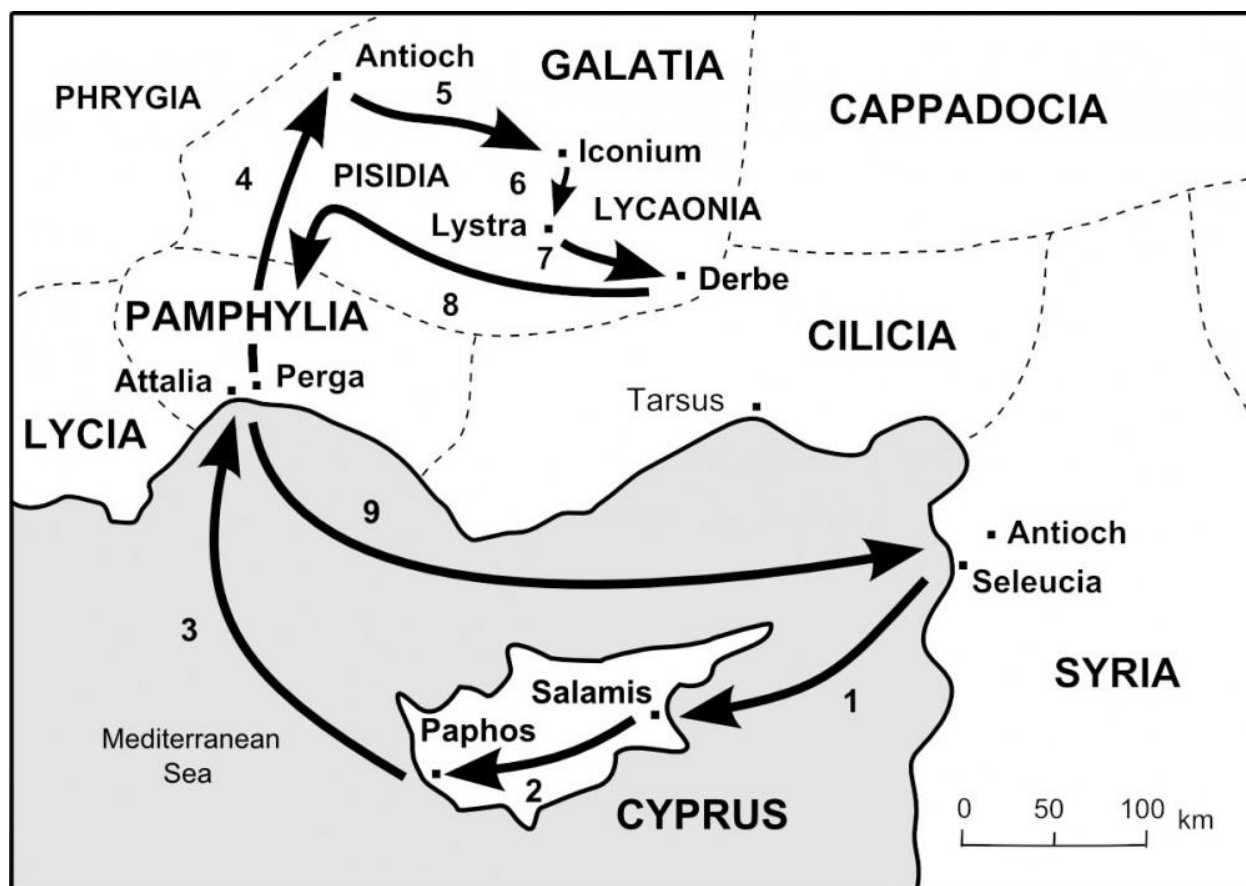


Sunday, July 14, 2024—Galatians 6:17-18 Bidding Galatians Farewell

Galatians 6:17-18

- **From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. 18) Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.**
- The Judaizers had certainly added to Paul’s trouble, necessitating extra work to counteract their evil influence. As a result, they had, no doubt, caused him much physical as well as mental anguish.
- Acts 14:19-20
- II Corinthians 11:23-29
- Colossians 1:24—Paul actually bore in his body the marks of the Lord.
- Various commentaries and study Bibles offer dates ranging from 51-58 AD for when Galatians was written. We know based on the content in Galatians 2 that the book was written sometime after the Jerusalem council meeting recorded by Luke in Acts 15.
- Brother David Reid of Columbus Bible Church believes that Galatians was chronologically the first book Paul wrote. Brother Reid’s *The Chronological Order of the Pauline Epistles* makes the scriptural argument that Paul wrote Galatians shortly after he was beaten in Philippi in Acts 16.
 - Acts 16:22-23—Paul and Silas are beaten in the City of Philippi.
 - Galatians 6:17—Paul bears in his body “the marks of the Lord Jesus Christ” when he wrote Galatians.
 - Acts 16:6—Paul was just in Galatia earlier in the chapter during his second apostolic journey.
 - Galatians 1:6—the Galatians departed Paul’s gospel shortly after he left the region thereby promoting the writing of the epistle. This first perfectly with the book having been written around the time of Paul’s beating recorded in Acts 16:22-23. This accounts for the proximity in time between when Paul was in the region (Acts 16:6) and when he wrote the letter (around Acts 16:22-23). Paul could not have written Galatians after his first apostolic journey because it occurred before the Jerusalem council of Acts 15.

- Acts 18:23—records the beginning of Paul’s third apostolic journey. This is too late for Paul to have written Galatians. Therefore, we must conclude that the both the North and South Galatian views are incorrect.
- It is our contention from scripture that Paul wrote Galatians during his second apostolic journey shortly after he was beaten in Philippi in Acts 16:22-23. This of course would make Galatians the first book Paul wrote seeing that he did not even visit Thessalonica until Acts 17.

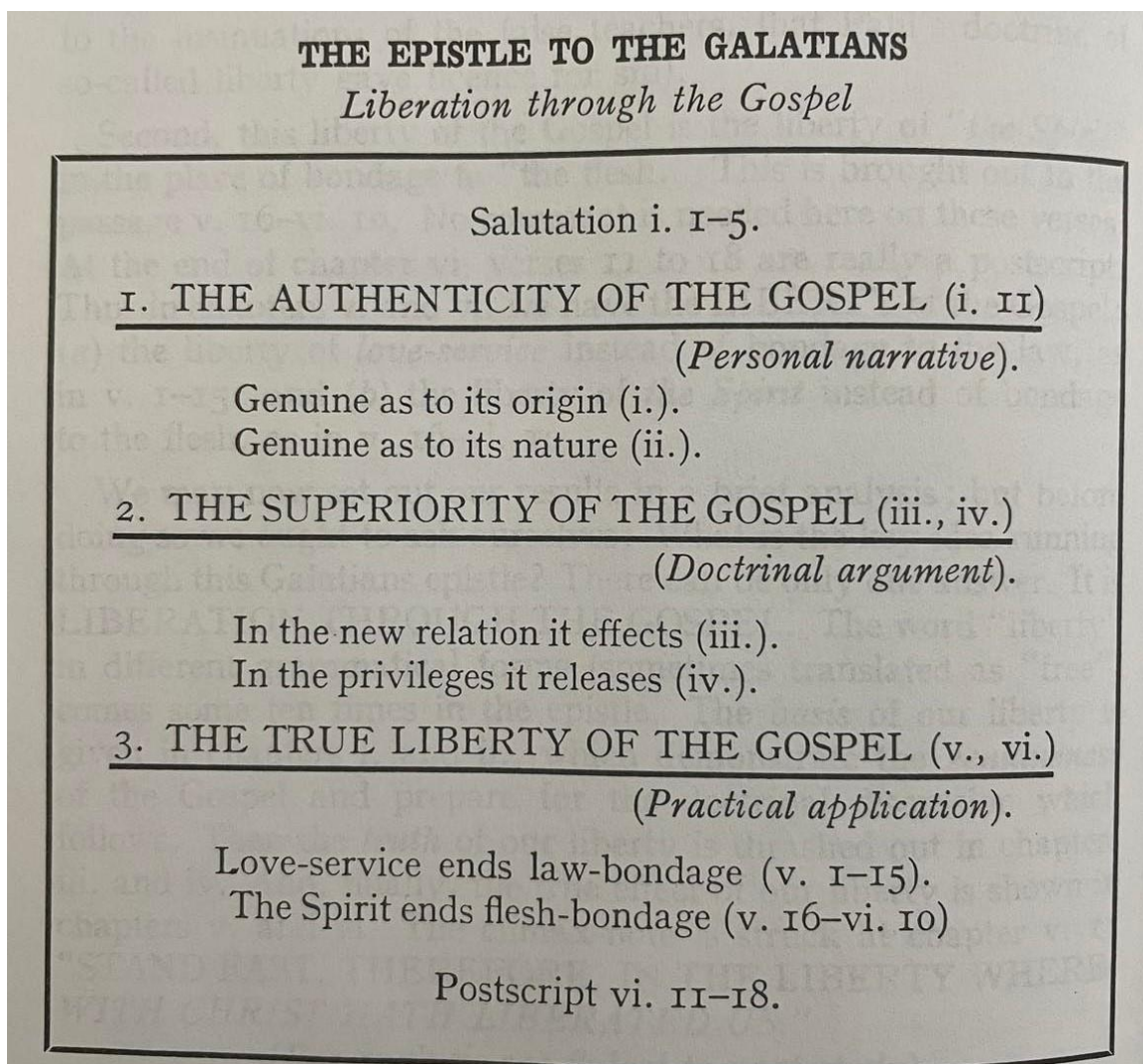


- When Paul departed Antioch in Acts 13 there were no gentile churches in this region.
 - Romans 15:14-20—when Paul left Antioch in Acts 13 he endeavored “to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation” (Rom. 15:20).
 - Acts 13 & 14—record the history of Paul’s first apostolic journey. Paul’s movements during this journey are charted on the map above.

- Acts 15:36-41—Paul goes through the region of Galatia a second time on his second apostolic journey. Please see the map of Paul’s second journey on the next page.

Outline

- There are various ways one could choose to outline the book of Galatians. J. Sidlow Baxter author of *Explore the Book* does so as follows. (Baxter, 150)



- Many other outlines could be offered but for the sake of simplicity we will utilize the following basic format.
 - Chapters 1-2—Personal Section
 - Chapters 3-4—Doctrinal Section
 - Chapters 5-6—Practical Section

Theme/Purpose

- According to Charles F. Baker in *Understanding Galatians and the Law*:
 - “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 deceives man into believing he can justify himself before God by his own works of righteousness.” (Baker, 10)
- Legalism is any system of religion which teaches the possibility of earning salvation or attaining sanctification through the keeping of the law, whether God given or man-made.
- These concepts are commonly summarized in what is called “the Galatian error.” J. Sidlow Baxter elaborates on this concept in *Explore the Book*:
 - “[Commenting on Gal. 1:6-7] Paul would have the Galatians definitely to understand that they were being drawn away, not to a superior form of the same Gospel (as they gullibly supposed), but to something which was essentially different. And then, to make his meaning clear, he adds that the real bent of these troublers was to “pervert” the “Gospel of Christ.” The Greek verb here translated as “pervert” means, literally, to twist a thing round, or reverse it. In reality these troublers of the Galatians were not given them merely “another Gospel of the same kind,” with supposedly superior features; they were twisting the one and only “Gospel of Christ,” and reversing its meaning into something which it never meant at all.

Paul does not leave us in any doubt as to the nature of the Galatian defection. After his opening salutation, his very first word is: “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel.” Speaking summarily, that was both the first and the final thing about the Galatian failure—they were erring from the absolutely distinctive doctrine of the one true Gospel, that the eternal salvation of the soul is altogether of Divine grace in Christ, apart from religious observance and human merit-works of every kind. Any what was it to which they were turning? Glance through the epistle. They were seeking to be “justified by the law” (Gal. 5:4). They were toying with the observance of “days and months and seasons and years” (Gal. 4:10). They were yielding to the idea that the rite of circumcision was necessary (Gal. 5:2, 6:12-13). They were seeking to supplement the work of the Holy Spirit by law-works of the flesh (Gal. 3:3). There were overlaying the simplicity and spirituality of the Gospel with Judaistic observances; and, indeed, it would seem that a fairly thorough conformity to the Law of Moses was becoming insisted on among them (Gal. 4:21). It was not that the Gospel was being directly denied; but their minds were becoming inoculated with legalistic and ritualized ideas with destroyed vital doctrines.” (Baxter, 142)

- 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.