

VV STUDY NOTES: 17th JUNE 2023

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The book of Galatians (Part 1) These two weeks on Galatians are not intended to be a detailed verse by verse study, but rather an attempt to provide a summary of view of the book that will contribute to our ongoing study of Acts and the development of the early Christian Church.

When Mike linked the book of Galatians with Acts 15 and the Council of Jerusalem it was an “inspired” decision. There are so many links between the two that it is by no means a diversion.

Last week we began to examine the unique characteristics of the Jewish Christian Community and the Gentile Christian Community. That relationship dominates much of the ministry of Paul and the book of Acts as well as the Epistles.

Gal 1:11- 2:10

is often cited as a discrepancy, because we know for a fact that Paul visited Jerusalem on multiple occasions.

Why does he only mention two visits to Jerusalem in Galatians?

I believe there is a simple explanation for this but challenge you all to ask the question.

Why do you think that Paul had a particular interest in Peter that explains the first visit (Gal 1:18)?

What unique contribution did Peter make to the Council of Jerusalem?

Gal 2:11-14 (This must have been after the Paul's Second Missionary Journey)

V.11-12 tells us that Cephas (Peter) was eating with the Gentiles prior to “certain men who came from James”.

He withdrew from eating with the gentiles and only ate with the Jewish Christian group and James’ representatives.

Would there have been Jewish Christians already in Antioch before these visitors arrived?

Gal 2:15

Paul was reminding Cephas about what he had said himself at the Council of Jerusalem.

Was this evidence of how hard it was to transition from traditional Jewish practices to new Jewish Christian ways?

The book of Galatians was all about the assertion that Jewish Christians and Gentile Christians were committed to the belief that both Jews and Gentiles were saved through the Grace of the Lord Jesus (Acts 15:11)

Last Week we never discussed how Paul dealt with the reality of Circumcision by what he did?

CIRCUMCISION

- **Gal 2: 1-5** Is a record of what happened when Paul went to the Council of Jerusalem and rejoices that Titus, who was a Gentile, was not required to be circumcised.
- **Acts 16:1-5** Just months later Paul and Timothy go on the Second Missionary journey to carry the decision of the Council of Jerusalem. He and Timothy (whose mother was a Jewish) decide that Timothy should be circumcised.

Can you suggest why Paul & Timothy did this?

Does this affect how we look at the book of Galatians, and the act of circumcision?

WHAT WAS PAUL TRYING TO SAY IN GALATIANS?

If you ask the **correct** questions of scripture, you have fighting chance of getting close to **sensible answers**.

If you ask the **wrong** questions of scripture, you have a high probability of getting **wrong answers**.

DISCUSS this observation!

- Could it be related to bringing our own preconceived ideas to our study of scripture?
- Could it be related to our doctrinal prejudices?
- Could it be related to our understanding of 'Inspiration'?
- Could it be related to our inability to read scripture within its historic and cultural context?
- Could it be related to our dependency on English Translations?
- Etc, Etc, Etc?

Gal 1: 6-10

In this section he is comparing the NEW TEACHINGS with the original gospel he had taught them.

How would you categorize the importance of this issue in the light of what he here?

Gal 1:11-2:10

Paul emphatically asserts that the version of the Gospel he was given was directly from Christ who called him to be the Apostle to the Gentiles.

He identifies only two visits where there was any real dialogue between him and the Apostles.

His initial visit to Peter (Cephas) and his visit at the council of Jerusalem.

Why did God choose a Jewish Pharisee to be an Apostle to the Gentiles?

Gal 3:1-14 (Faith or Works of Law)

Why does PAUL draw such a sharp distinction between Works of Law and Living by Faith?

Paul points out they had the GIFTS of the Spirit before anyone told them that keeping the law necessary for salvation. Was that a valid and important point? What does this remind us of?

Why does he suggest here, and later in the book that the LAW OF MOSES got in the way of God's long-term plan to BLESS THE GENTILES?

Do you think PAUL is defending the idea of Salvation by Faith, or ASSERTING IT AS THE ONLY GOSPEL?

EMPERORS

- AUGUSTUS 31BC – 14AD
- TIBERIUS 14AD – 37AD
- CALIGULA 37AD – 41AD
- CLAUDIUS 41AD – 54AD
- NERO 54AD – 68AD

HERODIANS

HEROD THE TETRARCH 4BC – 39AD (Deposed by Caligula in 37AD)

HEROD AGRIPPA 37AD – 44AD (Died)