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LESSON NOTES (STUDIES GALATIANS)

GALATIANS 1:1-10

Lord's Day, September 2, 2018

OVERVIEW

The Initial Salvo—Condemnation for “Alternate Gospels”

The coming of the Christ as Jesus of Nazareth tore apart believers and unbeliever in the Lord God Yahweh. The Christ was not unaware of the pain this divisiveness would, and does inflict—

Do you think I came to bring peace on earth? No, I tell you, but division ... father against son and son against father, mother against... [Luke 12:51ff]

Nor was the Christ ignorant of the beauty of this pain—the new birth of a redeeming covenant from the Lord God—

I tell you the truth, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy. A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world. [John 16:20-21]

Paul, whose Jewish name was Saul and took great pride in announcing his ancestry as a Benjamite, commented on this divisiveness in his letter to the churches of Galatia. The “Judaizers” There was no room for such nonsense. There is a new king in town and fealty to Him destroys the artificial boundaries we create...

Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. ²²But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus [the] Christ, might be given to those who believe.

²³Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. ²⁴So the law was put in charge to lead us to [the] Christ that we might be justified by faith.

²⁵Now that faith has come, we are no longer under the supervision of the law.

²⁶You are all sons of God through faith in Christ Jesus, ²⁷for all of you who were baptized into [the] Christ have clothed yourselves with [the] Christ. ²⁸There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. ²⁹If you belong to [the] Christ, then you are Abraham's seed, and heirs according to the promise. —Galatians 3:21-29

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Galatians deals with the arguments arising from within Jewish believers about what constitutes faithfulness. For one group, the Hellenists, demonstrating understanding and allegiance to the Law was paramount. The Hellenists were comprised of the Diaspora and as such could not easily authenticate their claim as chosen by the Lord God. Traditional Jews, those from the tribes of Judah, Benjamin, and Levi, had a *prima facie* claim to legitimacy. They could trace their “chosenness” through their father and their father’s father, etc. all the way to Abraham. The Hellenists had no such capability – all they could point to was their passion and allegiance to the Law.

When these people became Christians, they naturally brought their epistemological roots with them. So, they not only fought within themselves (see Acts 6), they had even more trouble with Christians whose cultural mores were rooted in idolatrous paganism. You ate what for lunch? You gave a sacrifice to what Roman emperor? You’re still not circumcised? Fuel for conflict. Oil and water. Matches and gasoline.

The epistle to the Galatians was written by Holy Spirit to help Paul teach the many churches in either northern or southern Galatia¹ about “Judaizers,” people who needed all their fellow Christians to look like them, below and above the waist. There were many useful reasons for appearing Judaic for Judaism was usually well-respected and officially approved by Rome. Such was not true for these “Christians,” some of whom did not look like Jews—traditional, or Hellenistic.

On top of all this nonsense, was the gized and founded on human down upon all those who weren’t down their noses upon the Ro-history and highly developed, prior to all other cultures. the early church, birth natural, some of which cases, the pain of learn-healed.



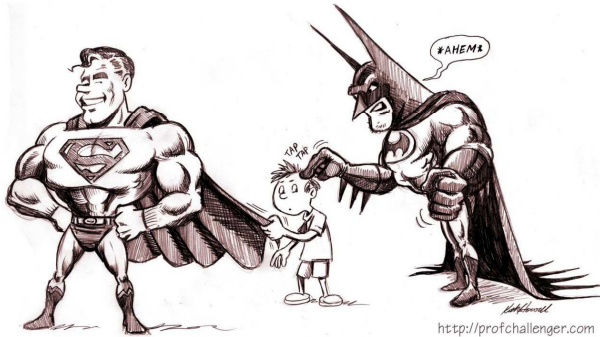
human tendency to form hierarchies en- comfot. In those days, the Romans looked “Roman.” And, the Greeks looked mans. And the Jews with our exalted Scripture-based religion—felt supe- Paul had a lot of problems within pains, many of which were were primordial. But in all ing “new ways” had to be

- Q What are some examples of “Judaizers” in the church today?
- Q What is the implication of the unity declared in Galatians 3:28-29?

¹What we now call “Turkey.” Then called “Asia,” and later called “Asia Minor.” Scholars do not agree about which area the epistle was initially written. The debate goes on and does have significance as it gives indications when and during what missionary journey Paul wrote Galatians.

Galatians 1:1-10. *Don't Pull on Superman's Cape.*

YOU DON'T TUG ON SUPERMAN'S CAPE



Paul began his letter to the churches of Galatia by declaring:

1. I am an apostle—specifically commissioned with full authority given by the Christ, not people.
2. Furthermore, as an apostle of the Christ, I am commissioned by the One who raised Jesus the Christ from the dead.
3. So, to all the brothers with me to the churches [note the plural] in Galatia...

May the gift of reconciliation (grace & peace) be granted to you from Father God and the Lord Jesus Christ. It was Christ who gave Himself for our separation from Him—to rescue us from not only our iniquity, but from the evil with which we live right now. May all this be in accordance to the purpose of God and Father. For it is to Him that glory be given forever, and ever.

GALATIANS 1:1-10

Paul, an apostle—sent not from men nor by man, but by Jesus [the] Christ and God the Father, who raised him from the dead—2and all the brothers with me,

To the churches in Galatia:

3Grace [χάρις] and peace [ειρήνη] to you from God our Father and the Lord Jesus Christ, 4who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father, 5to whom be glory for ever and ever.

Amen. [ἀμήν]

6I am astonished you are so quickly deserting the one who called you by the grace of [the] Christ and are turning to a different gospel— 7which is really no gospel at all. Evidently, some people are throwing you into confusion and are trying to pervert the gospel of [the] Christ. 8But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! 9As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

10Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of [the] Christ.

Truly, so be it, let it be, make it so. [amen]

I can't believe you knuckleheads—I am flabbergasted that you've forsaken the one [One?] who called you by the gift of Christ—you're turning to a "different" gospel! A "gospel" which is no gospel at all! It appears some people are perverting the news about the Christ, throwing you under the bus.

Listen up! But even we, or an angel from heaven, preach the news about the Christ different than what we preached—let us, them go to hell. I'll say it again—If anyone preaches a gospel other than what you accepted, let them go to hell! [cursed, ἀνάθεμα]

Am I trying to win approval of these purveyors of a "new gospel?" I don't think so. Am I trying to get their approval, or God's? Hey look, if I were still trying to please people, I would not be a slave [δουλος] of the Christ.

- Q Which element of Paul's greeting do you find the most interesting, and why?
- Q Why do we pervert the gospel as reflected in Scripture?
- Q What should we do when the gospel of the Christ is perverted?
- Q What is a "perversion of the Gospel, the news from and about the Christ?"