

# ***GALATIANS***

The background image is a landscape photograph of Cappadocia, Turkey. It shows a series of tall, conical rock formations (hoodoos) with pointed tops, some of which have small, dark openings. The ground is dry and rocky, with a few small, leafless trees in the foreground. A winding road or path is visible in the middle ground, and a small cluster of buildings or a village is nestled in a valley to the left. The overall tone is warm and slightly hazy, suggesting a bright, sunny day.



# INTRO

## Galatia not a city but a region





# INTRO

Written 54-56 CE (although not known for sure)

Sort of like 2 Corinthians – tone of letter is argumentative & emotional.

Most “Pauline” of his letters – “Anger has caused him to say what he really thinks” (Brown)

Also like 2 Corinthians, Paul deals w/others who are preaching “a different gospel” & their disruptive influence on the church



# INTRO

Galatia was pagan land – Paul had been to Galatian church, which fit his Gentile-focused mission

Sometime after his visit, others (maybe Christians of Jewish origin) had come & preached importance of circumcision & celebration of Jewish feasts. Paul fought this battle before at Jerusalem Council

Paul was angered – both at these “intruders” & at Galatians for so willingly accepting this “other gospel”



# INTRO

**Two-fold purpose of Paul's letter:**

- ❖ **To defend himself & prove he's a true apostle**
- ❖ **To reiterate that Christian faith replaces works of Torah/Law, including circumcision**

**Paul's come a long way from his old days of vigilantly enforcing Mosaic law!**



# OUTLINE OF LETTER

**1:1-5**      **Salutation**

**NO THANKGIVING (too angry??)**

**1:6-5:12**      **Body**

- 1:6-2:14 – Biographical defense
- 2:15-21 – Paul's' gospel: *Justification by Faith*
- 3:1-5:1 – Six arguments for Paul's gospel
- 5:2-26 – Consequences & Obligations

**6:1-10**      **Parenesis**

**6:11-18**      **Closing**



# **PAUL'S BIOGRAPHICAL DEFENSE**

**Vs. 1:6ff – Paul has heard of those preaching “a different gospel” & is upset Galatians are following suit**

**Vss. 1:11ff – Paul uses rhetorical pattern of courtroom to defend his gospel, revealed to him not by humans but Jesus himself**

- Acknowledges his past as vigorous defender of Judaism & conversion**
- Recounts Jerusalem conference where circumcision was decided not to be necessary**



# **PAUL'S GOSPEL – JUSTIFICATION BY FAITH**

**Paul describes why circumcision is no longer necessary for the Christian – *justification by faith***

**Justified – “to be set right” (with God)**

**2:16 – The core of Paul's argument:**

***We know that a person is justified  
not by the works of the law  
but through faith in Jesus Christ.***

**For Jews, justification comes through observance of law/Torah. But for Christians that changed with Jesus – justification comes through faith in him.**



# **SIX ARGUMENTS**

**Paul poses six “arguments” from experience & scripture to defend his thesis (Brown):**

- ❖ **3:1-5 – Paul’s gospel worked before newcomers came, so why should they need “different gospel” now?**
- ❖ **3:6-14 – Preachers used Abraham’s circumcision as defense for it. However, God’s promised Abraham that through him “all nations will be blessed” – including Gentiles.**



# **SIX ARGUMENTS**

**Paul puts forth six “arguments” from experience & scripture to defend his thesis:**

- ❖ **3:15-25 – Law came hundreds of years after Abraham. Law was only “temporary custodian” until Christ came.**

**“disciplinarian” – ???**

**means something like a “babysitter”**



# **SIX ARGUMENTS**

Paul puts forth six “arguments” from experience & scripture to defend his thesis:

- ❖ **3:26-4:11 – Metaphor of slavery – formerly enslaved to Law, now they are free to grace of Jesus. Baptism as sign of transformation**

**3:28 – Very powerful/radical statement:**

***There is no longer Jew or Greek,  
there is no longer slave or free,  
there is no longer male and female,  
for all of you are one in Christ Jesus.***



# **SIX ARGUMENTS**

**Paul puts forth six “arguments” from experience & scripture to defend his thesis:**

- ❖ **4:11-20 – Galatians have treated Paul well before; why turn on him now?**
- ❖ **4:21-31 – Others have gotten Abraham metaphor wrong – Paul corrects it. Hagar (the slave) represents justification through law; Sarah (free) represents justification through faith**



# **CONSEQUENCES & OBLIGATIONS**

**5:2ff – Those who have been circumcised are obligated to follow entire law – have been “cut off” from Christ**

**Paul further laments fall of Galatians from true gospel**

**“Live by the Spirit” – Paul’s exhortation**

- Vss. 19-21 – Signs of those who don’t**
- Vss. 22-23 – Signs of those who do –  
“fruits of the Spirit”**



# **SUMMARY OF GALATIANS**

**Written by Paul out of anger/frustration**

**Main message – Law is no longer necessary –  
Justification by Faith through Jesus Christ**

**Directly challenges gospel that requires all  
Christians to be circumcised & follow Torah**

**Most “Pauline” of his letters**



# ROMANS





# **OVERVIEW OF ROMANS**

**Longest of all New Testament letters**

**Written in 56-58 CE**

**Paul's theological masterpiece – a comprehensive presentation of what he believes with great precision & clarity**

**Resembles a theological essay or sermon rather than a letter**

**Probably written to multiple churches in Rome – he had never visited there**



# **OVERVIEW OF ROMANS**

**More sympathetic tone to Judaism than Galatians  
b/c lots of Jewish Christians lived there &  
probably populated Roman church**

**Paul needed support of Roman churches as he  
prepared to expand mission toward Spain – thus  
the theological treatise.**

**Greatest influence on modern Christian thought &  
how Christianity perceives Jesus, God, salvation  
& human faith**



# **OUTLINE OF ROMANS**

***1:1-7***

**Salutation**

***1:8-15***

**Thanksgiving**

***1:16-11:36***

**Body**

- ***1:16-17*** – **Thesis of Romans**
- ***1:18-4:25*** – **Antithesis: Faithlessness & Sin**
- ***5:1-8:39*** – **God's salvation: Justified by faith**
- ***9:1-11:36*** – **God's promises to Jew & Gentile**

***12:1-15:13***

**Parenesis**

***15:14-16:23***

**Closing**



# THESIS OF ROMANS (1:16-17)

*For I am not ashamed of the gospel;  
it is the power of God for salvation  
to everyone who has faith,  
To the Jew first  
and also to the Greek.*

*For in it the righteousness of God is revealed  
through faith for faith;*

*As it is written,*

*“The one who is righteous  
will live by faith.”*



# **THESIS OF ROMANS (1:16-17)**

**In thesis, Paul states up-front what his letter will attempt to do – sets the stage**

**“I am not ashamed” – a confession of faith. Akin to saying, “I believe”**

**Part of why this letter is well thought-out/planned & not reactionary (Galatians)**

**Central theme of Romans is that righteousness has been revealed in Christ**

# **ANTITHESIS: FAITHLESS HUMANITY & THE POWER OF SIN (1:18-4:25)**

**Paul surveys human predicament – both Jew & Gentile is unable to justify existence before God**

**– 2:12: “apart from the Law” – Gentiles**

**“Under the law” - Jews**

**2:29b – Paul makes radical claim that “real”  
circumcision is “of the heart.” ???**

**4:1-25 - Abraham as an example. God pronounced  
Abraham righteous before circumcision  
(Gen. 15:6) – profound implications for Gentiles**



# ANTITHESIS: FAITHLESS HUMANITY & THE POWER OF SIN (1:18-4:25)

3:10b-18 – Paul quotes various psalms to make his case: both Jew & Greek have fallen short

Twofold picture of Christ:

- *Judge* – we all fall short of glory of God
- *Atonement for our sins* – we are justified by faith in Christ, not by our own works

# GOD'S SALVATION:

## JUSTIFIED BY FAITH (5:1-8:39)

*5:1-2a – IMPLICATIONS OF THESIS:*

*Therefore, since we are justified by faith,  
we have peace with God  
through our Lord Jesus Christ  
through whom we have obtained access  
to this grace in which we stand.*

**Vs. 12 – Gk. word for “sin” – *hamartia*.**

**Means “missing the mark.” An error judgment  
& not inborn wickedness**



# **GOD'S SALVATION:**

## **JUSTIFIED BY FAITH (5:1-8:39)**

### **THREE METAPHORS FOR OUR JUSTIFICATION:**

#### ***1. Baptism (6:1-11)***

- **Our baptism is “baptism into Christ’s death”**
- **Christ’s resurrection is our “newness of life”**
- ***Enslavement (6:12-23)***
  - **Formerly we were slaves to sin**
  - **No longer slaves to sin, we are “slaves to righteousness”**

# **GOD'S SALVATION:**

## **JUSTIFIED BY FAITH (5:1-8:39)**

### **THREE METAPHORS FOR OUR JUSTIFICATION:**

#### ***1. Marriage (7:1-6)***

- **Woman bound to husband until he dies – then she is free to marry again**
- **We have died to law (our former “husband”), & now belong to Christ**

**Picture of Christ: “*Son of God*” made flesh –  
“Enfleshing” of God in Christ so we experience  
“newness of life;” spirit of God rests within us.**



# **GOD'S PROMISES TO JEW & GENTILE**

## **(9:1-11:36)**

**Paul discusses Israel's (the Jews) continuing role as God's chosen people, even though they haven't professed faith in Christ**

***11: 17-24* – Olive Tree metaphor – Gentiles are wild olive branch grafted onto cultivated olive trunk, which is Israel.**

# **GOD'S PROMISES TO JEW & GENTILE**

## **(9:1-11:36)**

**Reemphasizes that both Jew & Gentile are justified in Christ**

**Picture of Christ: *Culmination of Law & Author of Faith* – Jesus as fulfillment of promise made to Israel & available to Gentile**



# **LIFE IN THE CHRISTIAN COMMUNITY**

## **(12:1-15:13)**

**Implications for the Christian community (spec. the Roman church) of justification by faith:**

- Civil obedience & cooperation – being good citizens**
- At same time, don't be “of this world” but be “transformed”**
- Genuine love for one another**
- “Associate with lowly”**

# **LIFE IN THE CHRISTIAN COMMUNITY**

## **(12:1-15:13)**

**Implications for the Christian community (spec. the Roman church) of justification by faith:**

- Welcome the “weak in faith” – Christian nurture**
- Work out any differences**

**Picture of Christ: *Deliverer & Ruler of Gentiles* –  
All people can be justified in Christ.**



# **SUMMARY OF ROMANS**

**Paul's theological treatise**

**More like a sermon/essay than a letter**

**Like Galatians, continues to emphasize  
“justification by faith” & not works or law.**

**Written to solicit support from Roman churches for  
continued missionary efforts**

**Significant influence on contemporary Christian  
theology**