

Galatians 2.15-3.5: Foolish Galatians

2.1-10: The Apostolic Council in Jerusalem (Acts 15)

Paul's Argument:

- a. It's been 14 years since he met with Peter, James, et al; He does not work under them.
- b. He was led by God, not summoned, to go and meet with the Church leaders at Jerusalem.
- c. In Jerusalem, the 'so-called pillars' of the Church fully recognized the validity of Paul's ministry.

2.11-14: The Antioch Episode

Acts 11.20-26

'The picture thus presented is that of a misguided tactical maneuver made under pressure – the action of one whose convictions were proper, but who became confused under pressure, could not bring himself to express his true convictions, and so found himself retreating from what he knew to be right' (Longenecker 75)

What of Paul's language and tone? Matthew 18.15; Galatians 6.1; 1 Corinthians 9.19-23

2.15-21: *Propositio*: The Heart of the Letter to the Galatians

Justified = *Dikaiosune*, 'just' or 'righteous' (2 Cor. 3.9, 6.14; Ephesians 4.24; Romans 5.17; 10.3-5)

'straight', 'right'

Genesis 15.5-6 (Romans 4.3): *And (God) brought (Abraham) outside and said, "Look towards heaven, and number the stars, if you are able to number them." Then (God) said to (Abraham), "So shall your offspring be."*⁶ *And Abraham believed the LORD, and (God) counted it to him as righteousness.*

The question: When Paul speaks of 'righteousness', is he describing a conferred status? Or a quality of life?

'Crucified with Christ' – responding to the invitation, or receiving the gift

Matthew 16.24; Mark 8.34; Luke 9.23:

'And Jesus said to all, "If anyone would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will save it."'

3.1-5: Foolish Galatians

Bewitched – literal or figurative? Likely means here 'to confuse the mind'

Why does Paul speak of 'receiving the Spirit' here?

Attaining perfection

What do we learn about life in the Galatian church from 3.5?

3.6-14: An Argument from Old Testament Texts

Abraham was considered, by the 1C rabbis 'a bag of myrrh'. For 'just as myrrh is the most excellent of spices, so Abraham was the chief of all righteous men' (*Cant. Rab.* 1.13)

This section is 'a maze of labored exegesis, puzzling illustrations, and cryptic theological shorthand' TL Donaldson *NTS* 32 (1986) 94.

6 Look at Genesis 15.6 in light of Genesis 14. What makes Abraham 'righteous'/right with God?

7 Who are the 'sons of Abraham'? Is the connection genetic or something else?

10-14: The Texts

Deuteronomy 27.26

"Cursed be anyone who does not confirm the words of this law by doing them.' And all the people shall say, 'Amen.'

Habakkuk 2.2-4

And the LORD answered me:

"Write the vision;

make it plain on tablets,
so he may run who reads it.

³For still the vision awaits its appointed time;

it hastens to the end—it will not lie.

If it seems slow, wait for it;

it will surely come; it will not delay.

⁴"Behold, his soul is puffed up; it is not upright within him,

but the righteous shall live by his faith

Leviticus 18.1-5

And the LORD spoke to Moses, saying, ²"Speak to the people of Israel and say to them, I am the LORD your God. ³You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes. ⁴You shall follow my rules and keep my statutes and walk in them. I am the LORD your God. ⁵You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD.

Deuteronomy 21.22-23

²²"And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, ²³his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the LORD your God is giving you for an inheritance.