

NOTES

I. UNIT SEVEN – Paul: The Apostle to the “New Jew” – Acts 9 – 12; Galatians

A. Assembling the “Pauline Portrait Puzzle”

1. Paul’s life must be “_____” and sometimes even inferred rather than merely read.
 - a. He wrote _____ letters than we have in our Bibles (Col 4:16; 2 Cor 2:4).
 - b. He appears to have been in prison more times than we know, and had many major _____ we have to record of (cf. 2 Cor 11:23-27).
 - c. His letters often give passing “hints” of personal details (e.g. 1 Cor 9:5), but _____ gives us nearly an entire *chapter!*
 - d. This is Paul’s only letter that mentions other _____ in a familiar way.
 - e. Paul’s letter to the Galatians forces us to _____ Acts 9-12 and rework the “Pauline Puzzle.”
2. Acts 9-12 in Stereo: The Pens of Luke and Paul:

Scripture	Details of Saul’s Life
Acts 9:1-18	• conversion outside Damascus; baptism inside Damscus
Acts 9:19-22	• ministry to Jews in Damascus
Gal 1:16-18	• ministry and retreat into Arabia; return to Damascus
Acts 9:23-25 2 Cor 11:32-33	• life is threatened by the governor of Syria under the direction of King Aretas of Nabatea • lowered from wall in a basket & escapes
Acts 9:26-28 Gal 1:18	• first visit to Jerusalem 3 years later for “apostolic approval” of his conversion • meets Peter and James • Barnabas “sticks his neck out” for Saul • “disputes” with same Jews that killed Stephen (same Gk verb) • stays 15 days
Acts 9:30 Gal 1:22	• Saul sails to Tarsus • ministers in Cilicia and Syria
2 Cor 2:2-7	• receives his “thorn in the flesh” (14 years <i>before</i> writing 2 Corinthians)
Acts 11:19-24	• Barnabas is sent to Antioch to check on “Gentile revival” (cf. Acts 8:14-25)
Acts 11:25-26	• Barnabas retrieves Saul from Tarsus & they minister in Antioch for one year together.
Gal 2:1-10 Acts 11:27-30	• Saul makes 2 nd visit to Jerusalem for “apostolic approval” of his “Gentile Gospel” • Barnabas, him and Titus bring financial help from Syrian believers (<i>Gentiles!</i>) after a “revelation” by Agabus.
Acts 12	• Herod kills the apostle James (12:1-2) • God kills the apostate Herod (12:20-23) • Barnabas, Saul and John Mark return to Syria (Antioch)
Acts 13 - 14	• the Holy Spirit sends out “Barnabas and Saul” • ministry on Cyprus, Barnabas’ home (13:4-12) • ministry in Galatia (Antioch, Iconium, Lystra, Derbe; 13:13-20) • return through same cities, organizing & equipping (13:21-23) • the Holy Spirit brings back “Paul and Barnabas” (13:26-28)
Gal 2:11-14	• Peter comes to Antioch and is confronted by Paul
—	• <i>Paul writes Galatians from Antioch in Syria (c. AD 48-49)</i>

B. BARNABAS: Spotlight on an Unsung Hero

1. It was Barnabas who sought Saul out, listened to his story and _____ it before the Jerusalem church (Acts 9:26-27).
2. It was Barnabas who was entrusted with evaluating the first “Gentile _____” the way Peter and John had done the Samaritans (11:19-24).
3. It was Barnabas who sought Saul out a *second time* and gave him a position in his own _____ (11:25-26).
4. It was Barnabas who led the first _____ team to Cyprus (13:1-4).
5. It was Barnabas who stepped back and let Paul _____ from Cyprus on (13:13,50).
6. It was Barnabas who later did for _____ the same thing he had done for Saul, even though it cost him his ministry (15:36-41).
7. Yet, Barnabas is _____ in our New Testaments apart from his relation to Paul (only 2 of the 24x).

C. GALATIANS: A Letter From the Apostle of the Heart Set Free

1. First Things First: A Basic Primer on New Testament Letters
 - a. _____ is everything!
 - b. Four questions to have in mind while reading someone else’s “_____”:
 - (1) What _____ exists between writer and reader, if any?
 - (2) What _____ this letter?
 - (3) What are the _____ words or themes?
 - (4) How would they have _____ it?
2. Second Things Second: A Summary Look at Paul’s “Style”
 - a. When Paul writes theologically, he is very “_____” (i.e. linear; impersonal):
 - (1) His letters have very _____ first person pronouns:
 - (2) His letters have two chunks, typically: _____ and practice
 - (a) Romans: ch 1-11 and 12-16 (pronouns - 1%)
 - (b) Galatians: ch 1-4 and 5-6 (pronouns - 3.4%)
 - (c) Ephesians: ch 1-3 and 4-6 (pronouns - 1%)
 - (d) Colossians: ch 1-2 and 3-4 (pronouns - 1.5%)
 - b. When he writes relationally, he tends to be more “_____” (i.e. personal and anecdotal):
 - (1) His letters have more first person pronouns and _____ stories:
 - (a) 1 Corinthians - pronouns - 2.2%
 - (b) 2 Corinthians - pronouns - 3.7%
 - (c) Philippians - pronouns - 5.7%
3. Galatians is a *unique* book because of its _____:
 - a. It is highly theological _____ highly personal.
 - b. This would make sense because of how soon the issues in it arose after Paul had _____ these churches.

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c. Its _____ is unique among his letters to churches:

P H I L I P P I A N S	G A L A T I A N S
“Paul and Timothy, servants of Christ Jesus,” <p style="text-align: right;">Philippians</p> 1:1	“Paul, an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead—and all the brothers who are with me,...” Galatians 1:1, 2
“To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ.” <p style="text-align: right;">Philippians 1:1-2</p>	“...To the churches of Galatia Grace to you and peace from God our Father and the Lord Jesus Christ, who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father,”to whom be the glory forever and ever. Amen.” Galatians 1:2-5
“I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership in the gospel from the first day until now. And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ. It is right for me to feel this way about you all, because I hold you in my heart, for you are all partakers with me of grace, both in my imprisonment and in the defense and confirmation of the gospel. For God is my witness, how I yearn for you all with the affection of Christ Jesus. And it is my prayer that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent, and so be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.” <p style="text-align: right;">Philippians</p> 1:3-11	“I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel—not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.” Galatians 1:6-9

4. Galatians is an *unusual* book because of its _____ language:
 - a. “deserting” in 1:6 (Gk - *metatithēmi*)
 - (1) means to transpose two things, to _____ one for the other
 - (2) in this case, they were exchanging _____ for a totally different Gospel! (Gk - *heteros* not *allos*)
 - b. “accursed” in 1:8-9 (Gk - *anathema*)
 - (1) This is the same word used repeatedly in the OT for the Hebrew, *cherem*, the “_____” of Joshua 7:15.
 - c. “bewitched” in 3:1 (Gk - *baskainō*; only use in NT)
 - (1) an ancient word meaning “to fascinate” or “charm” with one’s speech
 - d. “emasculate” in 5:12 (Gk - *apokoptō*)
 - (1) strong word meaning to _____!
 - (2) used of Peter’s _____ in Gethsemane (Jn 18:10)
 - (3) used of Jesus’ statement about severity in dealing with _____ (Mk 9:43)
5. Galatians is a _____ book because of its subject matter:

- a. Paul is playing “_____” because the Gospel (the Story) is at stake.
 - b. The issue that has brought on his wrath is _____. It is mentioned 16 times in this short letter!
 - c. For Paul, circumcision is a “_____” masking a more insidious attempt to “emasculate” grace (play on words in 5:4):
 - (1) Paul says making circumcision _____ chains one to the entire law (5:3).
 - (2) Returning to the _____ now is to make it into something it was never intended to be—a means of justification (3:23-24).
 - (3) Making the law the centerpiece is to _____ the Cross, grace and the entire Story (2:21; 5:4; 3:18).
 - d. Paul redraws the lines between a true _____ and Abraham and Moses:
 - (1) Paul equates _____ (Moses & the Law) with Hagar and bondage (4:24-25).
 - (2) Paul elevates the covenant with _____ over the covenant with _____ (3:15-18).
 - (3) Paul says the *Abrahamic* covenant is the unalterable plan of God that is now fulfilled by Gentile inclusion in “_____”:

“And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” So then, those who are of faith are blessed along with Abraham, the man of faith.” Galatians 3:8, 9

“so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.” Galatians 3:14

“There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.” Galatians 3:28, 29

“For neither circumcision counts for anything, nor uncircumcision, but a new creation. And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.” Galatians 6:15, 16
 - e. Paul lays out the nonnegotiable doctrine that justification is and always has been by faith plus _____ (3:6; 2:20-21).
 - f. Paul says that the message of the Story is that people of faith are “sons of Abraham,” and “sons of God” (3:7, 26); Yahweh is now _____! (4:6)
- D. Galatians is a relevant book for the 21st century because of its sobering theology:
1. The real “enemies” of the Gospel are *not* those who deny the work of Christ, but those who add to it — this is known as _____ (5:1-9).
 2. But, an equal enemy of the Gospel is he who mistakes Christian “liberty” for “license”:
 - a. _____ - “I have been “turned loose” to do as I wish!” (Gal 5:13).
 - b. _____ - “I have been set free to do what He enables!” (Gal 5:22-26).

“For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.” Galatians 5:6