

SYNTACTIAL THEOLOGY

Last two weeks, we have studied Paul's unusual salutation (Gal.1:1-5).

In today's lesson, Paul continues his defense of his grace gospel that he began in:

(Gal.1:4) "Who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father."

We will study FOUR aspects of Paul's defense against a Different Gospel of Christ.

1. We will begin by examining our lesson text by the following five homiletical points. "I am amazed (thaumazo/ p.a.ind.1ps) that you are so quickly..."

- **Desertion** of grace gospel (Gal.1:6a)
 - A.W.O.L (metatithemi/ p.m.ind.2pl) from Christ who called you by the grace of God. - Warfare.
- **Different** gospel (Gal.1:6b) (heteros)
 - Different mechanics not message [Believe plus works] (Acts 15:1, 5, 11)
- **Distorted** gospel (Gal.1:7)
 - Disturbing (tarasso/ p.a.ptc.nplm) those who believe in grace gospel (Acts 15:24)
- **Destructive** gospel (Gal.1:8-9) (1cc) [True]
 - "let him be (eimi/ p.a.impv.3ps) [twice] accursed (anathema curse."
 - (Rom.9:2-3) Preaching of different gospel.
- **Divine revelation** of grace gospel (Gal.1:10-12)
 - Jesus and Ananias teamed-up for Paul's conversion (Acts 9:3-9, 10-19).
 - **Note** two rhetorical questions for Paul preaching a grace gospel and 2cc (if) [Contrary to fact] in Gal.1:10.
 - **Note** use of explanatory conjunction gar (for) in Gal.1:11 and 12.
 - **Note** four negatives used in contrast to divine revelation from 2cc in Gal.1:10 (ouk) [not]; (oude) [neither]; (oute) [nor].

2. Paul pronounces the anathema curse of eternal condemnation on those who preach a works salvation gospel.

(Gal.1:8-9) "But even **if (3cc)** we, or an angel from heaven, should **preach to you a gospel contrary** to what we have preached to you, he is to be accursed. As we have said before, so I say again now, **if (1cc) [true]** any man is preaching to you a gospel contrary to what you received, he is to be accursed!"

Accursed: "The Greek word for this word is **anathema**, and it means delivered over to the wrath of God for eternal destruction (see 1 Cor.12:3; 16:22; Gal.1:8-9), such was Paul's great love for his fellow Jews. For a similar expression of love see Ex.32:32)." (NIV of Rom.9:3) (Acts 23:12, 14 (oath), 21 (curse)

- Example is Achan's sin unto death (Josh.7:11-15, 25).

(Gal.2:16) “Nevertheless knowing that a **man is not justified by the works of the Law** but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by works of the Law; since by the works of the Law no flesh will be justified.”

3. The different gospel that Paul is railing against is the mechanics of a works salvation.

Judaizers from the Jerusalem church were teaching that Gentile believers salvation were not complete until they become Jews through obedience of circumcision (works; Gal.2:16).

(Acts 15:1) “Some men **came down from Judea** and began teaching the brethren, ‘**Unless** you are circumcised according to the custom of Moses, you cannot be saved.” (Gal.2:11-13)

(Acts 15:5) “But some of the sect of the Pharisees who had believed stood up, saying, ‘It is necessary to circumcise them and direct them to observe the Law of Moses.’”

Grace Mechanics: “But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.” (Acts 15:11; Eph.2:8-9)

(Gal.2:14) “But when I saw that they were not straightforward about the **truth of the gospel**, I said to Cephas in the presence of all, ‘If (1cc) you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?’”

Peter was negating the truth of the gospel by not accepting Jews and Gentiles equally when he withdrew from fellowship with Gentile believers (NASB of Gal.2:14) (Gal.2:9; 3:28)

4. The different gospel being taught by the Judaizers resulted in some Galatian believers deserting the grace gospel.

(Gal.1:6-7) “I am amazed that you are so quickly **deserting** (metatithemi/ p.m.ind.3pl) [This refers to deserting over to the enemy] **from** (apo+abl. of separation) Him who called you **by** (en+inst. of means) the grace of Christ, **for** (eis+acc.of direction) a different gospel. Which is (really) not another; only there are some who are **disturbing** (tarasso/ p.a.ptc.nplm) you, And want to **distort** (metastrepho/ a.a.infin) the gospel of Christ.” (Note 3 prepositional phrases - from, by and for)

Note: We have studied the attack upon Paul’s grace gospel by the Judaizers works gospel (Gal.1:6-12). This is the core of the spiritual warfare of angelic conflict (2 Cor.4:4; Eph.6:12).

The Judaizers distortion of the grace gospel was disturbing the unity of the church.

“By introducing additional requirements for justification (e.g. works of Law) his adversaries had perverted the gospel of grace and, unless prevented, would bring Paul’s converts into the bondage of legalism.” (NASB, Introduction of Galatians)

DANGER: “For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, Christ would not be a **bond slave of Christ.**” (Gal.1:10)

DANGER: “For I would have you know brethren that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.” (Gal.1:11-12)

(Romans 1:16) “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes to the Jew first and also to the Greek.”