

news by me—it is not according to some man. 2•In fact, I did not receive it from a man, nor was I taught it. 3•Rather, I received it through a revelation of Jesus the Messiah.

1:11–12

- 6 Now you have heard of my way of life in Judaism at that time—namely, that I was persecuting the *ekklesia* of God in the extreme and was trying to destroy it; and I was advancing in Judaism beyond many of my contemporaries among my people, because I was more of a zealot for my ancestral traditions. 2•Now when God—the one who set me apart from my mother's womb and, through his grace, called me—was pleased to reveal his Son to me to the end that I might proclaim the good news about him among the Gentiles, I did not immediately confer with flesh and blood, neither did I go up to Jerusalem to those who were apostles before me. 3•Rather, I went away to Arabia and then returned again to Damascus. 4•Then, after three years, I did go up to Jerusalem to get to know Cephas. 5•Now I did remain with him for fifteen days. 6•But I did not see any other of the apostles except James, the brother of our Lord.

1:13–19

- 7 Now, look, it is before God that I am writing these things to you, for I am not lying.

1:20

- 8 Then I went into the regions of Syria and Cilicia. 2•I was unknown by face to the believing communities in Judea that were in the *messiah*. 3•They kept hearing only that “he who once persecuted us is now proclaiming as good news the belief that he once tried to destroy.” 4•And they were glorifying God because of me.

1:21–24

§ 2.2 • Paul's History As Evidence That His Understanding Is Consistent With Apostolic Understanding

PART 4

- 9 Then, after fourteen years, I again went up to Jerusalem with Barnabas, taking Titus along also. 2•I went up in accord with a revelation. 3•And I submitted to them the gospel that I proclaim among the Gentiles. 4• I did so in private, to those who seemed to be something, lest in some way I might be running, or had run, in vain. 5•But Titus, the individual who accompanied me who was a Greek, was most emphatically not put under obligation to be circumcised—even in response to the false brothers embedded within the community who infiltrated and closely observed the freedom that we have in Messiah Jesus, their goal being that they might enslave us. 6•But for them we did not yield to subjection for a single moment so that the truth of the gospel would remain for you. 7•Now, from those who seemed to be something... (what they then were makes no difference to me; God does not accept the face

of a man). Indeed, the ones who seemed to be something added nothing to me by way of correction. 8•Rather, to the contrary, seeing that I had been entrusted with the gospel for the uncircumcised just as Peter had been for the circumcised (for the one at work in Peter confirming his apostleship with regard to the circumcised also was at work in me in relation to the Gentiles) and acknowledging the grace that had been given to me, James and Cephas and John—the ones who seemed to be the pillars—gave to me and Barnabas the right hand of *koinoinia* to the end that we go to the Gentiles and they to the circumcised, if only we might be mindful of the poor—which very thing I indeed made every effort to do.

2:1–10

§ 2.3 • Incident At Antioch As Evidence That Paul Shares the Same Understanding of the Gospel As the Apostle Peter

PART 5

10 Now when Cephas came to Antioch, I opposed him to his face, because he was in the wrong. 2•For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and separate himself, fearing the ones from among the circumcision. 3•The rest of the Jews also played the part with him, with the result that even Barnabas joined with them in this play-acting. 4•But when I saw that they were not behaving rightly in relation to the truth of the gospel, I said to Cephas in the presence of all,

“5•If you, being a Jew, can live like a Gentile, and not like a Jew, how are you pressuring Gentiles to live like Jews? 6•We are Jews by nature and not sinners from among the Gentiles. 7•And yet, knowing that a man is not decreed *dikaïos* on the basis of his works of *Torah*—except in view of our belief regarding Jesus, the *messiah*—even we have believed in Messiah Jesus, with the result that we are decreed *dikaïos* by reason of our belief in the *messiah* and not by reason of our works of *Torah*. 8•Because, on the basis of works of *Torah*, no natural-born human will ever be decreed *dikaïos*.

9•But if, while seeking to be decreed *dikaïos* in the *messiah* even we ourselves have been found sinners, is the *messiah* then a servant of sin? 10•May it never be! 11•Indeed, if I again rebuild these things that I have previously destroyed, then I constitute myself a transgressor.

12•Now through my efforts to obey the Mosaic Covenant, I died by that covenant, with the result that I stand to live by God. 13•I have been crucified with the *messiah*, and no longer do I think I stand to live. 14•Yet, to my benefit, the *messiah* lives; and by reason of this I now stand to live in the midst of my present, physical

existence. 15•Because of my belief, I stand to live on the basis of the Son of God, the one who loved me and gave himself up on my behalf. 16•I do not reject the gift of God. 17•Indeed, if *dikaiousune* is through the Covenant, then the *messiah* died for no reason.”

2:11–21

§ 3 • The Galatians' Initiation by the Spirit of God Confirms the Divine Origin of Paul's Gospel

PART 6

- 11 O ignorant Galatians, who has cast a malicious spell on you so that you would not be persuaded of the truth? 2•Who has cast a spell on you in whose very eyes Jesus, the *messiah*, was previously portrayed as crucified? 3•This is the one thing I want to learn from you: did you receive the Spirit following a message about works of *Torah*, or following a message about belief? 4•Are you so foolish? 5•Having been initiated by the Spirit, are you now made complete in your body? 6•Did you experience so many things for nothing, if indeed it was for nothing? 7•So then, the one who gives you the Spirit and works miracles among you, did he do these things following a message about works of *Torah*, or following a message about belief?

3:1–5

Handout 4

Supplementary Notes on *Galatians 2:15–16*

by

John A. “Jack” Crabtree

Joseph ben Israel [John Doe], a Jew under the Mosaic Covenant—*if he keeps God’s Covenant* with Israel—is promised that, as an act of divine mercy, God will grant him the blessing of Life rather than justly condemning him to death and ultimate destruction. In the light of this, we can say that **[A]** God will deem him an acceptable recipient of mercy FROM (ἐκ) his Law-obedience.

However, though his Law-obedience will identify him as an acceptable recipient of God’s mercy, it is not *on the basis of* his Law-obedience that God will grant him mercy. Rather, God will grant him mercy *on the basis of* the Messiah’s advocacy on his behalf. (In other words, it is not his Law-obedience that explains WHY God will grant him mercy. Rather, it is Jesus’s advocacy for him that explains WHY God will grant him mercy. For no amount of Law-obedience can make up for the fact that he is a damnably evil creature.) We can say, therefore, that **[B]** God will deem him an acceptable recipient of mercy FROM (ἐκ) Jesus’s activity of advocating (interceding) for him and **[C]** not FROM (ἐκ) his Law-obedience.

From the above paragraph, note the following: if I limit myself to using the rather vague and imprecise word FROM (ἐκ), I will sound like I am contradicting myself. On the one hand, I can accurately assert that **[A]** God deems an individual an acceptable recipient of mercy FROM (ἐκ) his Law-obedience. But, on the other hand, I can accurately assert that **[C]** God does not deem an individual an acceptable recipient of mercy FROM (ἐκ) his Law-obedience. These are in direct contradiction to one another if ‘FROM’ (ἐκ) means precisely the same thing in each of these assertions. But, as a matter of fact, ‘FROM’ (ἐκ) does not mean precisely the same thing in each of these assertions. It means something very different in **[A]** from what it means in **[C]**.

This is how we must understand Paul in *Galatians* ¶10.5-10.8 {*Galatians 2:14b–16*}. Paul uses the vague and imprecise preposition ‘FROM’ (ἐκ) to indicate a very definite and specific relationship. And he uses this same vague and imprecise preposition [‘FROM’ (ἐκ)] to indicate two very different relationships in two different assertions. On the one hand, ‘FROM (ἐκ) X’ is used by Paul to mean “on the basis of X.” On the other hand, ‘FROM (ἐκ) X’ is used by Paul to mean “on the condition of X.” One needs to take care to discern precisely what Paul means by the phrase ‘FROM (ἐκ) X’ in each separate occurrence of the phrase. This vague and imprecise phrase he has chosen to use [‘FROM (ἐκ) X’] does not help us know what precise relationship he has in mind. We must discern his precise meaning from the context and other features of Paul’s teaching. We cannot determine his precise meaning merely from his choice of this preposition.

***Understanding the “Basis For” Being Granted Divine Mercy
in Contradistinction to the
“Condition Under Which” One Receives Divine Mercy***

WHY DOES GOD GRANT MERCY			TO WHOM DOES GOD GRANT MERCY		
[1] God will NOT deem Person P to be an acceptable recipient of his mercy on the basis of his Law-obedience.	[2] God will NOT deem Person P to be an acceptable recipient of his mercy on the basis of his belief that Jesus is the Messiah.	[3] God WILL deem Person P to be an acceptable recipient of his mercy on the basis of Messiah Jesus’s intercession on his behalf because he “belongs” to Jesus and is “in” him.	[4] God WILL deem Person P to be an acceptable recipient of his mercy on the condition of his Law-obedience.*	[5] God WILL deem Person P to be an acceptable recipient of his mercy on the condition of his belief that Jesus is the Messiah.**	[6] God WILL deem Person P to be an acceptable recipient of his mercy on the condition that he manifests evidence that his inner being is being sanctified by God.
[1.a] Why does God deem Person P an acceptable recipient of his mercy? >> NOT because of person P’s Law-obedience.	[2.a] Why does God deem Person P an acceptable recipient of his mercy? >> NOT because of person P’s belief that Jesus is the Messiah.	[3.a] Why does God deem Person P an acceptable recipient of his mercy? > Because, at the judgment, Jesus will appeal to God for mercy for person P because person P belongs to Jesus the Messiah.	[4.a] Who will be a recipient of God’s mercy? > Anyone who authentically strives to obey God’s Law.	[5.a] Who will be a recipient of God’s mercy? > Anyone who authentically believes that Jesus is the Messiah.	[6.a] Who will be a recipient of God’s mercy? > Anyone who manifests evidence that God is sanctifying him in his inner being.
[1.b] A person is NOT deemed <i>dikaios ek</i> [FROM] works of the Law.	[2.b] A person is NOT deemed <i>dikaios ek</i> [FROM] his belief.	[3.b] A person is deemed <i>dikaios ek</i> [FROM] Jesus’s interceding for him because he is “in” Messiah Jesus.	[4.b] A person is deemed <i>dikaios ek</i> [FROM] works of the Law.	[5.b] A person is deemed <i>dikaios ek</i> [FROM] his belief.	[6.b] A person is deemed <i>dikaios ek</i> [FROM] his manifesting a sanctified spirit.
[1.c] A person is NOT deemed <i>dikaios on the basis of</i> his performing works of the Law.	[2.c] A person is NOT deemed <i>dikaios on the basis of</i> his belief.	[3.c] A person is deemed <i>dikaios on the basis of</i> Jesus’s intercession for him due to his belonging to Jesus.	[4.c] A person is deemed <i>dikaios on the condition of</i> his performing works of the Law.	[5.c] A person is deemed <i>dikaios on the condition of</i> his believing that Jesus is the Messiah.	[6.c] A person is deemed <i>dikaios on the condition of</i> his manifesting a sanctified spirit.

Note that, in the table above, [1.b] would seem to be in direct contradiction to [4.b], just as [2.b] would seem to be in direct contradiction to [5.b]. However, [1.c] does NOT contradict [4.c], and neither does [2.c] contradict [5.c].

Supplementary Notes on *Galatians* 2:15–16

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* Law-obedience is a qualifying condition for receiving divine mercy if—and only if—it is a Law-obedience that flows from and is reflective of a desire to honor and obey God that has resulted from his spirit being sanctified by God.

** Belief that Jesus is the Messiah is a qualifying condition for receiving divine mercy if—and only if—it is a belief that flows from and is reflective of an openness and receptivity to God that has resulted from his spirit being sanctified by God.