

GALATIANS: THE GOSPEL, HUMAN OR DIVINE?

APOSTOLIC REVIEW, CHAPTERS 1 AND 2 (CHIASM)

"PAUL, AN APOSTLE (NOT SENT FROM MEN NOR THROUGH THE AGENCY OF MAN, BUT THROUGH JESUS CHRIST AND GOD THE FATHER)
(Numbers in each column represent verses. The Bible text is NAS95 unless specified otherwise. Oblique lettering is author's paraphrasing.)

<p style="text-align: center;">A 1:1-9 GALATIAN TURMOIL</p> <p>GOD'S GRACE 1. Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him ...) 3. Grace to you and peace from God our Father and the Lord Jesus Christ</p> <p>THE LORD JESUS CHRIST GAVE HIMSELF 3. ... Lord Jesus Christ, 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.</p> <p>DESERTED - DISTORTED 6. you are so quickly deserting Him who called you by the grace of Christ, for a different gospel. 7. ... which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ.</p> <p>ACCURSED 8-9. <i>Those preaching a distorted gospel are to be accursed.</i></p>		
	<p style="text-align: center;">B 1:10-12 THE GOSPEL REVEALED</p> <p>MEN OR CHRIST? 10. 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, I would not be a bond-servant of Christ.</p> <p>A REVELATION RECEIVED 11. For I would have you know, brethren, that the gospel, which was preached by me, is not according to man. 12. For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.</p>	<p style="text-align: center;">B' 2:1-10 THE GOSPEL CONFIRMED</p> <p>A REVELATION SUBMITTED 1. ... after ... fourteen years I went ... Jerusalem with Barnabas, <i>and</i> Titus. 2. because of a revelation that I went up submitted to them the gospel which I preached among the Gentiles</p> <p>MEN OR CHRIST? 5. But we did not yield in subjection to brethren <i>sneaking in who tried to come to be circumcised</i> so that the truth of the gospel would remain with you. 6. ... those who were of reputation concerning the gospel were nothing to me. 7. ... seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised 9. ... and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and I gave to the right hand of fellowship, so that we might go to the Gentiles and they to the Jews. They only asked us to remember the things which I ... was eager to do.</p>
		

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	<p>C 1:13-17 GOD'S GRACE</p> <p>YOU HEARD 13. For you have heard of my former manner of life in Judaism,</p> <p>A FORMER PERSECUTOR 13. I used to persecute the church of God beyond measure and tried to destroy it; 14. and I was advancing in Judaism ... extremely zealous for my ancestral traditions.</p> <p>A PREACHER THROUGH THE GRACE OF GOD 15. But when God, who had set me apart even from my mother's womb and called me through His grace, was pleased 16. to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, 17. nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus.</p>		<p>C' 1:21-24 GOD'S GLORY</p> <p>THEY HEARD 21. Then I went into the regions of Syria and Cilicia. 22. I was still unknown by sight to the churches of Judea which were in Christ; 23. but only, they kept hearing ...</p> <p>A FORMER PERSECUTOR 23. "He who once persecuted us ...</p> <p>A PREACHER TO THE GLORY OF GOD 23. is now preaching the faith which he once tried to destroy." 24. And they were glorifying God because of me.</p>
	<p>D & D' 1:18-20 GOD'S TRUTH</p> <p>D PAUL, CEPHAS AND JAMES 18. Then three years later I went ... to become acquainted with Cephas 19. But I did not see any other of the apostles except James</p> <p>D' PAUL, THE GALATIANS AND GOD 20. (Now in what I am writing to you, I assure you before God that I am not lying.)</p>		

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Note: These pages are 8 inches by 14 inches, American legal size.

Notes:

In chapters 1 and 2 Paul writes about apostolic events. He shares his testimony because his testimony is apostolic and therefore authoritative. A very religious leader in the Jewish religion can speak with authority about his background in the law and Jewish customs. Having been given a very personal mandate he spoke and wrote with authority on what Jesus Christ's life, death and resurrection meant then for all those in the 20th and 21st centuries, and how these events of Christ's life relate to the law and to Judaism.

The themes and events of the parallel passages 1:1-9, labeled A, and 2:11-21, labeled A', are the same or very similar but are in reverse order. 1) God's wonderful grace to us, 2) Jesus' saving sacrifice on our behalf, 3) the danger of Christ's message being distorted and twisted, and 4) the condemnation and curse which follows such distortion.

- 1) God's wonderful grace to us: First of all and last of all in this section Paul greets them wishing them the grace and peace of God, and the grace of God, because that grace does not come through the law but through the death of Christ.
- 2) Jesus' saving sacrifice on our behalf: Second and second to last he emphasizes that Jesus Christ, the Son of God gave himself for our sins. Christ's death saves us from our sins and gives us a new life to live.
- 3) The danger of Christ's message being distorted and twisted: Third and third to last Paul speaks strongly and clearly about the message being distorted, especially by those who wanted to mix salvation by the works of the law and salvation by Christ. People had come to this thing. Peter was also drawn into this thinking when he was in Antioch and for fear of Jewish believers who came from James he drew back and ate only with the Jews in Antioch.
- 4) The condemnation and curse which follows such distortion: Fourth, and fourth to last he calls a curse down on those who taught that as circumcision and said Peter stood to be condemned for drawing away from eating with Gentile disciples, as though being Jewish.