

The Church of the Servant King

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Survey of the Bible Series – Paul’s Letter to the Galatians

(SB_Galatians_Lsn2_Chapter 1)

As we have seen in our introduction to this letter, the circumstances were such that Paul finds it necessary to defend his credentials as an apostle and his gospel message. The Judaizers were following Paul’s path and confusing the new, predominately Gentile group of believers with a gospel that had additional conditions added to it. They were also trying to discredit Paul’s apostolic authority.

THE GREETING (1:1-5)

1:1 PAUL, an apostle (not *sent* from men, nor through the agency of man, but through Jesus Christ, and God the Father, who raised Him from the dead), 2 and all the brethren who are with me, to the churches of Galatia: 3 Grace to you and peace from God our Father, and the Lord Jesus Christ, 4 who gave Himself for our sins, that He might deliver us out of this present evil age, according to the will of our God and Father, 5 to whom *be* the glory forevermore. Amen.¹ (Gal 1:1-5)

There are several important things to note about Paul’s greeting given the context for Paul’s writing of this letter as studied in our previous session; otherwise, we casually read through the words of this greeting as so much polite, introductory language. It is only natural to do so since we are two thousand years removed from the events that form the context – context which provides the rich backdrop for Paul’s choice of opening words.

Paul’s Claim to be an Apostle

Paul immediately opens his letter with the words “Paul, an apostle.” He further qualifies that opening announcement with the descriptive phrase – “not sent from men, nor through the agency of man, but through Jesus Christ, and God the Father...”

Also, note that Paul does not open his letter to the Galatian believers with any expressions of praise for them as is found in Romans, 2 Corinthians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Thessalonians. (See below).

8 First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world. (Rom1:8)

11 you also joining in helping us through your prayers, that thanks may be given by many persons on our behalf for the favor bestowed upon us through *the prayers of many*. (2 Cor 1:11)

15 For this reason I too, having heard of the faith in the Lord Jesus which *exists* among you, and your love for all the saints. (Eph 1:15)

3 I thank my God in all my remembrance of you, 4 always offering prayer with joy in my every prayer for you all, 5 in view of your participation in the gospel from

¹ Unless otherwise noted, all Scripture quotations are from *The New American Standard Bible*, (La Habra, California: The Lockman Foundation, 1977).

the first day until now. 6 *For I am* confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. (Phil 1:3-6)

3 We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, 4 since we heard of your faith in Christ Jesus and the love which you have for all the saints; 5 because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel, 6 which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as *it has been doing* in you also since the day you heard of it and understood the grace of God in truth. (Col 1:3-6)

2 We give thanks to God always for all of you, making mention of you in our prayers; 3 constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father. (1 Thess 1:2-3)

3 We ought always to give thanks to God for you, brethren, as is *only* fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows *ever* greater; 4 therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure. (2 Thess 1:3-4)

Paul opens almost all of his letters with words to the effect of “Paul, an apostle of the Lord Jesus Christ.” The only exceptions are Philippians (A.D. 60-62), 1 & 2 Thessalonians (A.D. 51-52), and Philemon (A.D. 60). The content and audience of these three letters indicate that the recipients had already accepted his apostolic credentials. In the other letters where Paul mentions his apostleship, the content is either in the nature of an admonishment or it addresses a doctrinal issue that was likely to be controversial – such as here in Galatians.

Instead, Paul gets straight to the point in his letter to the Galatian believers. There are some issues that need to be defined, clarified and addressed immediately. The result is that the letter to the Galatians and the issues that were being addressed in this letter (in combination with the conclusion reached at the Jerusalem Council) become watershed events in the history of the new Church movement and dispensation as well as set the course of Western history and civilization.

Paul immediately asserts his authority and defends his authority with his opening statement. His status as an “apostle” appointed specifically by Jesus Christ Himself (as contrasted with a status or claim acknowledged by other men), was the basis for that authority. It was this authority that was being challenged by the Judaizers.

The word “apostle” – The word “apostle” was used by the Greeks in reference to a naval expedition that represented the Greek interests abroad as the expedition sailed to other lands. Jews, influenced by Greek culture and language, adopted the term and applied it to refer to an authorized representative, i.e. one who has been sent. Once Jesus came as the Messiah, the word was applied to those commissioned or appointed to carry the Gospel message. There was a formal or more restrictive use of the term “Apostle” to refer to those who had been appointed directly by Jesus. In Galatians, Paul uses the term in this more restricted sense. There is also a more general sense (“one sent”) in which the term is sometimes used, e.g. Acts 14:4, 14; 2 Corinthians 8:23; and Philippians 2:25. It is even used of Jesus in Hebrews 3:1.

There were two major prerequisites for being an “Apostle” (restrictive sense) based upon Acts 1:21-26: 1) to have been an eyewitness of Christ’s ministry from the time of the baptism by John up to and including the resurrection, and 2) to have been chosen for the office by the risen Lord.

At first the number of those so commissioned was twelve (Matthias having been chosen to replace Judas), but there is no indication either in Acts or elsewhere that the number was always so limited. Paul obviously claimed to have fulfilled the conditions as the result of his Damascus experience; and Luke, who clearly endorses Paul's claim, also speaks of Barnabas as being called to this office. Other examples are: James, the Lord's brother (suggested by the phrase "then to all the apostles," which follows mention of James in [1 Corinthians 15:7](#)), and Silvanus ([1Thess 2:7](#), cf. [1:1](#)).²

Obviously, given the two criteria of being an Apostle as defined in Acts 1:21-26, the office of apostle was temporary in nature as those who met the strict criteria passed from the scene.

According to his enemies, Paul did not meet the conditions of being an apostle. According to his detractors, no one knew whether Paul had really seen the resurrected Lord. His vision was just based upon Paul's claims according to the Judaizers. Furthermore, it is likely that the Judaizers were accusing Paul of having laid claim to this title as the result of having been appointed by another group of men – perhaps in Antioch of Syria which would have made it an inferior "apostleship" to the office of "Apostle" held by the Twelve, those meeting the more restrictive criteria.

Paul states that his appointment to the office of "apostle" was not something that came "...from men, nor through the agency of man, but through Jesus Christ, and God the Father, who raised Him from the dead." Paul's apostleship did not originate with any one man, not even Ananias, who assisted Paul in Damascus (cf. Acts 9:10-17), nor Barnabas, who played a strategic role in opening doors of ministry for Paul in both Jerusalem and Antioch (cf. Acts 9:27; 11:25-26). In other words, there was no group of men who assembled and came to agreement that Paul had met the criteria as was the case with the other Twelve, nor was there any other body of believers such as those in Antioch who had commissioned Paul.

Paul made the rather bold claim that his call was of direct, divine origin – from **God the Father and the risen Lord Jesus Christ**. This is the only direct mention of the resurrection of Christ in the epistle. "It emphasizes the importance of that event to Paul's apostleship, for he was not called during the earthly ministry of the Lord but by the resurrected Christ."³

The gospel committed to Paul is a great gospel to possess. Anchored in history, it has been articulated and communicated to believers of all times by those who were specifically chosen by the risen Lord and were empowered by him for this task. It is the logical outcome of the principles stated here that for the NT as well as for the OT, "prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit" ([2 Peter 1:21](#)).⁴

Grace to You and Peace

These words are packed with meaning. Paul did not include them in the same sense that we ask people "how 'ya doin'?" in passing without really wanting to know the answer. The sufficiency of salvation by grace alone and through faith alone was being challenged by a false gospel that promised bondage and slavery to works and effort and deeds that could never

² Frank E. Gabelein, general editor, *The Expositor's Bible Commentary* (Grand Rapids, Michigan: Zondervan Publishing House, 1989-1998), electronic version.

³ John F. Walvoord, and Roy B. Zuck, *The Bible Knowledge Commentary – New Testament*, (Wheaton, Illinois: Scripture Press Publications, Inc., 1983, 1985), 589.

⁴ Gabelein, *Expositor's Commentary*.

provide one assurance of salvation – similar to the more modern-day Calvinist understanding of “Perseverance” of the saints in the TULIP formulation of that system’s soteriology. If one is not confidently at rest in the fact that they are eternally saved, how can one have peace? Therefore, Paul wishes them “grace” and “peace” from the very start of his letter. These words would have immediately tweaked the ears of the listeners and highlighted the lack of any “grace” and “peace” in the message of the Judaizers that had so distracted them.

Furthermore, these words had resonance with Jew and Gentile alike. They would have reminded Jews especially and Gentiles who had a God-fearing or proselyte background of Yahweh’s words in Numbers 6:22-26.

22 Then the LORD spoke to Moses, saying, **23** “Speak to Aaron and to his sons, saying, ‘Thus you shall bless the sons of Israel. You shall say to them:

24 The LORD bless you, and keep you;

25 The LORD make His face shine on you,
And be **gracious** to you;

26 The LORD lift up His countenance on you,
And give you **peace**.’

27 “So they shall invoke My name on the sons of Israel, and I then will bless them.” (Num 6:22-26)

The “Present Evil Age” to Which Paul Refers

Paul refers to Jesus’ sacrificial death as that which would deliver Paul and his readers from “this present evil age.” What did Paul mean? Was he again just referring in general to the overall presence and predominance of evil in the world that has and continues to introduce hardship in the lives of believers and unbelievers alike? Or, was his statement more packed with specific meaning and significance in context?

The deliverance effected by Jesus’ sacrificial death from the “present evil age” to which Paul refers was packed with meaning in context. The Judaizers were introducing a false doctrine that was misleading and it was distorting the Truth that Paul had so carefully communicated. Any distortion of the Truth, especially one so insidious and blatant as the works-based gospel of the Judaizers, is ultimately from Satan and evil. It is consistent with Satan’s strategy as the ruler of the present world. Thus, Paul’s reference to deliverance from the “present evil age” found in the gospel message Paul had communicated. It is in contrast to the age to come (cf. Eph. 1:21) which is the era in which righteousness dwells when Jesus Christ and later God the Father will rule directly (i.e., the messianic kingdom and the new heavens and earth). Paul could have certainly had the contrast between the two ages or eras in mind.

Paul’s reference in these first few verses to deliverance from this present evil age introduces a theme that pervades the letter. In his closing remarks of the letter, Paul connects to this theme again. “It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery” (Gal 5:1). The “yoke of slavery” or “bondage” is legalism in context – legalism as represented by the false gospel of the Judaizers.

THE REASON FOR THE LETTER (1:6-10)

6 I am amazed that 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. **8** But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed. **9** As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed. **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. (Gal 1:6-10)

These verses are fairly self-explanatory; however, a little elaboration and explanation might be helpful. Paul notes that he was “amazed” that the believers of Galatia were so “quickly deserting” the Lord for a “different” gospel presented not by messengers of “peace,” but by those who were “disturbing” the believers. The Greek word that is translated “deserting” is *metatitheste* (ὄμνησεν) (ὄμνησεν). This word was used in reference to a military revolt and a change in attitude.⁵ So, this was not some minor issue or some debate over a relatively innocuous point of doctrine. This was an outright rejection of the Truth – a rejection of the Truth into which they were being led by false teachers as indicated by the use of the passive voice.

In verses 6-7, Paul makes the point that this was a different (*heteros* – Gr. ἕτερος) gospel – a gospel of a different kind, not even a similar gospel. Paul doesn’t use the Greek word *allos* (Gr. ἄλλος) – another of the same kind. (He does use this Greek adjective in verse 7, but he does so to emphasize that there is not even another of the same kind of gospel – there is one and only one gospel).

In verses 8-9, Paul repeats himself for emphasis. He is very objective in his denouncement for he includes himself in the denunciation as well as anyone who would even so much as slightly distort the gospel – for to do so was to make it a *heteros* gospel. Paul uses probably his strongest language anywhere – “let him be accursed.” The Greek word translated “accursed” here is *anathema* (Gr. ἀνάθεμα) which really means “let them be damned.”

The vehemence with which Paul denounces those who teach another gospel (literally, he says, "Let them be damned") has bothered some commentators, as well as other readers of the letter. But this shows how little the gospel of God's grace is understood and appreciated and how little many Christians are concerned for the advance of biblical truth.

The word translated "eternally condemned" (*anathema*) is related to the Hebrew word *herem* and is used of that which is devoted to God, usually for destruction. In spiritual terms it means damnation. We must not think, however, that in speaking in this way Paul is merely giving vent to an intemperate outburst or even merely to partially justified anger. For one thing, he is impartial in expressing his judgment. He has not named names. He has even included himself in the ban, should he do otherwise in his preaching than he has done thus far. Moreover, he is universal in his judgment. His words include "anybody" who should so teach (v. 9).

How can it be otherwise? If the gospel Paul preaches is true, then both the glory of Jesus Christ and the salvation of men are at stake. If men can be saved by works, Christ has died in vain (Gal 2:21); the cross is emptied of meaning. If men are taught a false gospel, they are being led from the one thing that can save them and are being turned to destruction (cf. Matt 18:6).⁶

Obviously, some of Paul's detractors had accused Paul of simply presenting a gospel message that was an “easy gospel” or a message that promoted easy belief – a belief without personal cost and one that was pleasing to men and designed to attract a large number of followers. Why? The answer according to Paul’s enemies was so that Paul’s status and reputation and image could be boosted. In other words, they accused Paul of being in it for personal advancement. There have always been those who desire to profit personally in the

⁵ Gaebelein, *Expositor's Commentary*, electronic version.

⁶ Ibid. Many other sources include similar explanations of this passage.

ministry and who desire status and notoriety and approbation – the honor and praise of men instead of the honor and praise of the Lord. However, those men don't pronounce damnation upon themselves and anyone who would so dare to distort the gospel. That is not consistent with the politically correct language and behavior that is designed to win friends and influence people.

Paul liked to describe himself as a "bond-servant" (Greek *doulos*) in relation to Christ (cf. Rom. 1:1; Phil. 1:1; Titus 1:1). This Greek word also describes Moses (Rev. 15:3), the Old Testament prophets (Rev. 10:7; 11:18), and the apostles (2 Cor. 4:5). Moreover it describes Jesus Christ (Phil. 2:7), Christian leaders (1 Tim. 2:24), James (James 1:1), Peter (2 Pet. 1:1), and Jude (Jude 1). Furthermore it describes John (Rev. 1:1), Christians (Acts 4:29; 1 Cor. 7:22; Gal. 4:7; Eph. 6:6; 1 Pet. 2:16; Rev. 1:1, 2:20), Tribulation saints (Rev. 7:3), and all believers (Rev. 19:2, 5; 22:3, 6) in the New Testament.⁷

PAUL DEFENDS HIS MINISTRY (1:11-24)

Paul's Call to Be an Apostle (1:11-17)

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. 13 For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure, and tried to destroy it; 14 and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions. 15 But when He 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, 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.

Again, most of this passage is fairly self-explanatory. These verses (including verses 18-24) are the first of three subsections of Paul's autobiographical account in this letter. The other subsections (2:1-10 & 2:11-21) record his meeting with the Jerusalem leaders over the scope and sphere of his missionary work (2:1-10) and his confrontation with Peter in Antioch (2:11-21). This all builds up to his pronouncement that justification is by faith alone. This autobiographical section of the letter constitutes one-fifth or twenty percent of Paul's letter.

Paul's point in bringing up his past which was full of accomplishment was to highlight the radical change that had occurred – a change that no mere human viewpoint could have effected. His actions following the revelation on the Damascus Road supported his claim to having received a divine revelation. The whole direction of his life changed. He had violently rejected the gospel that he now preached. The gospel he now preached, he had previously tried to eliminate believing it was blasphemous heresy.

Paul's extreme zeal for the law as the reason for his persecution of the Church indicates that he probably belonged to the radical wing of the Pharisaic movement, perhaps the school of Shammai (certainly, Gal. 3:10 and especially 5:3 are more representative of that school than of the school of Hillel). If so, the

⁷ Thomas Constable, "Notes on the Book of Acts," www.soniclight.com

likelihood is that 'he was rather hostile to the Gentiles and had little interest in winning them for Judaism.⁸

Due to the supernatural nature of his calling to be an Apostle, Paul did not need to consult with anyone else. Why would he? He did not need the approval of the other apostles – he had seen and spoken to the resurrected Lord Himself. Paul's revelation was just as authoritative as any they had received. Instead he went to an undefined area of Arabia near Damascus which stood on its northwestern edge. Paul probably spent his time there restudying the Scriptural revelations of Messiah. He also preached the gospel there (v. 16). Then he returned to Damascus, rather than Jerusalem, still feeling no need to obtain the blessing of the other apostles but preaching the gospel (cf. 2 Cor. 11:26-27). This trip to Arabia probably occurred either just prior to the events of Acts 9:20 or just after the events of Acts 9:20-25 – Paul's proclamation of the Gospel in Damascus after his conversion and his escape from that city via a basket let down over the wall.

These verses (vv. 11-17) constitute one of six New Testament passages that describe Paul's conversion and calling (cf. Acts 9:1-7; 22:6-10; 26:12-16; 1 Cor. 9:1-2; 15:3-11).

Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, 2 and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem. 3 And it came about that as he journeyed, he was approaching Damascus, and suddenly a light from heaven flashed around him; 4 and he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" 5 And he said, "Who art Thou, Lord?" And He said, "I am Jesus whom you are persecuting, 6 but rise, and enter the city, and it shall be told you what you must do." 7 And the men who traveled with him stood speechless, hearing the voice, but seeing no one. (Acts 9:1-7)

6 "And it came about that as I was on my way, approaching Damascus about noontime, a very bright light suddenly flashed from heaven all around me, 7 and I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?' 8 "And I answered, 'Who art Thou, Lord?' And He said to me, 'I am Jesus the Nazarene, whom you are persecuting.' 9 "And those who were with me beheld the light, to be sure, but did not understand the voice of the One who was speaking to me. 10 "And I said, 'What shall I do, Lord?' And the Lord said to me, 'Arise and go on into Damascus; and there you will be told of all that has been appointed for you to do.' (Acts 22:6-10)

12 "While thus engaged as I was journeying to Damascus with the authority and commission of the chief priests, 13 at midday, O King, I saw on the way a light from heaven, brighter than the sun, shining all around me and those who were journeying with me. 14 "And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew dialect, 'Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.' 15 "And I said, 'Who art Thou, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. 16 'But arise, and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you. (Acts 26:12-16)

⁸ Seyoon Kim, *The Origin of Paul's Gospel* (Tubingen: J.C.B. Mohr – Paul Siebeck, 1981), 39-40 quotation of Ronald Y.K. Fung, *The Epistle to the Galatians – New International Commentary on the New Testament series* (Grand Rapids, Michigan: Eerdmans Publishing Company, 1988), 72 quoted in Constable, "Notes on the Book of Acts," www.soniclight.com

9:1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? 2 If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord. (1 Cor 9:1-2)

3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures, 5 and that He appeared to Cephas, then to the twelve. 6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; 7 then He appeared to James, then to all the apostles; 8 and last of all, as it were to one untimely born, He appeared to me also. 9 For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me. 11 Whether then *it was* I or they, so we preach and so you believed. (1 Cor 15:3-11)

Paul's First Trip to Jerusalem – Three Years After His Conversion (1:18-24)

18 Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days. 19 But I did not see any other of the apostles except James, the Lord's brother. 20 (Now in what I am writing to you, I assure you before God that I am not lying.) 21 Then I went into the regions of Syria and Cilicia. 22 And I was *still* unknown by sight to the churches of Judea which were in Christ; 23 but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy." 24 And they were glorifying God because of me. (Gal 1:18-24)

This trip to Jerusalem described by Paul in these verses was his first trip after his conversion and was most likely a distinct trip from the Jerusalem Council in A.D. 50 and recorded in Acts 15 – especially if, as I believe, Paul wrote the letter to the Galatians circa A.D. 49 upon his return from his first missionary journey to Southern Galatia. He spent a three year period after his conversion in Damascus and Arabia before he made a trip to Jerusalem. Paul effectively argues that he would not have waited that long if he had needed any theological instruction from the leaders of the Jerusalem church. When he did go, it was to get acquainted with Peter – a visit that lasted only 15 days. Paul then left because of a plot to kill him there (Acts 9:29).

29 And he was talking and arguing with the Hellenistic *Jews*; but they were attempting to put him to death. 30 But when the brethren learned *of it*, they brought him down to Caesarea and sent him away to Tarsus. (Acts 9:29)

While in Jerusalem on this short trip, Paul only met one other prominent leader of the Jerusalem church – James, the Lord's half brother (cf. Acts 12:17). After Paul's brief visit to Jerusalem, he spent additional time in Syria and Cilicia which is further reason why he was relatively unknown to the churches of Judea and Jerusalem (cf. Acts 9:30; 11:25).

17 But motioning to them with his hand to be silent, he described to them how the Lord had led him out of the prison. And he said, "Report these things to James and the brethren." And he departed and went to another place. (Acts 12:17)

23 Then when he had come and witnessed the grace of God, he rejoiced and *began* to encourage them all with resolute heart to remain *true* to the Lord; 24 for he was a good man, and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord. 25 And he left for Tarsus to look for Saul; 26

and when he had found him, he brought him to Antioch. And it came about that for an entire year they met with the church, and taught considerable numbers; and the disciples were first called Christians in Antioch. (Acts 11:23-26)

Although Paul was relatively unknown by these Jewish believers, they were nevertheless excited to hear of the conversion of the Gentiles – a fact that Paul uses to his advantage in our passage since his gospel included justification by faith – not keeping the Law or its traditions, specifically circumcision. This was an attack against the Judaizers – the believers of Jerusalem rejoiced in the very gospel opposed by the Judaizers.