

of the doctrine of salvation.

The other theory, which has much more support today and is known as the Southern theory, says that Paul wrote Galatians after founding the churches of south Galatia on his journey of Acts 13-14. It may or may not have been written after the "Jerusalem Council" of Acts 15. The visit to Jerusalem described in Galatians 2:1-10 was the "famine visit" of Acts 11:30, not that of the council, and Paul wrote Galatians as one of his earliest epistles, if not the first. Some of the arguments used to support this southern theory include: 1) Paul, being a Roman citizen, used the names of the Roman provinces, not the older local and ethnic names. 2) His readers were familiar with Judaism (note his Old Testament quotations and rabbinic style-arguments), which was true of the churches in southern Galatia. 3) Acts is silent concerning any churches in northern Galatia. 4) Paul could only have preserved "the truth of the gospel...with you" (2:5) if the churches had been established before that meeting. If Galatians 2 refers to Acts 15, these churches must have been in southern Galatia because he did not visit the northern part until Acts 16. 5) Paul mentions Barnabas several times in Galatians. This would have had much more force if they had known Barnabas, which could have been true only of Paul's first journey (Acts 13).

Paul wrote Galatians because his authority and the liberty of the Gospel that he preached were challenged by a group known as "Judaizers", who wished to draw believers into the net of Judaism before they could be recognized as Christians. They said, in effect, that faith in Christ was very good indeed but to be a true Christian one had to put oneself under the Law of Moses (circumcision being the outward sign of this subjection).

Outline:

- I. Salutation 1:1-5
- II. Introduction 1:6-9
- III. Defense of Paul's apostolicity 1:10-2:21
- IV. Justification by Faith Alone 3:1-5:12
- V. Life by the Spirit 5:13-6:17
- VI. Benediction 6:1-8

History of Redemption:

The main theme of Galatians is the defense of the liberty of the gospel. For this reason it has been called "The Magna Carta of Christian Liberty."

Paul teaches that salvation is by grace alone, apart from the Law (1:6; 3:3; 5:4) and that the Law cannot save, but only