

- I. Paul states his case concerning the genuineness of his Position and gospel message, (Chs. 1-2)
  1. **PAUL TESTIFIES TO THE VALIDITY OF HIS GOD GIVEN APPOINTMENT TO THE GOSPEL, (1:1-3)**
    - 1) Paul states his name, (1a)
    - 2) After Paul states his name he next states his position, (1b)
      - (1) He testifies that he is an apostle
      - (2) He testifies that his apostleship was not by human appointment
    - 3) Paul now states his case through his associates in verse, (2a)
    - 4) Paul states who he is addressing his case to, (2b)
    - 5) Paul even states his case in his blessing, (3)
  2. **PAUL PRESENTS THE CENTRAL TRUTHS OF HIS GOD GIVEN MESSAGE OF THE GOSPEL, (1:4, 5)**
    - 1) Paul presents exactly how substitution is involved in this gospel, (4a)
    - 2) Now, Paul presents exactly how liberation is involved in this gospel, (4b)
    - 3) Next, Paul presents the fact that God's will is involved in this gospel, (4c)
    - 4) In verse 5, Paul presents the fact that God's glory is involved in this gospel, (5)
  3. **PAUL WARNS AGAINST ANYONE MISREPRESENTING THE GOSPEL, (1:6-)**
    - 1) Paul warns believers from departing from the true gospel, (6, 7)
    - 2) Paul warns anyone from distorting the true gospel, (8, 9)
  4. **PAUL STATES HIS COMMITMENT TO AND THE ORIGIN OF THE GOSPEL HE PREACHES, (1:10-24)**
    - 1) Paul states that he is committed to please God, not men, (10)
    - 2) Paul states that the gospel he preaches originated with Jesus Christ, not him, (11, 12)
    - 3) Paul states that he once preached the same message as the Judaizers, (13-14)
    - 4) Paul states that God determined to show him the error of his faith, (15-16)
      - (1) God separated Paul to become one of His children, (15a)
      - (2) God called Paul to become one of His shepherds, (15b)
      - (3) God revealed Christ to Paul as Savior, (16a)
      - (4) God commissioned Paul work with the Gentiles, (16b)
    - 5) Paul states that he is truly converted and did not depart from or distort the gospel God committed to him, (17-24)
      - (1) Paul preached the gospel in Damascus, (17)
      - (2) Paul defended his conversion with Peter and James, (18-19)
      - (3) Paul swears before God he is telling the truth, (20)
      - (4) Paul spends several years preaching the gospel in Tarsus, (21)
      - (5) Paul did not build a big name for himself, (22)
      - (6) Paul was gradually seen as being sincere in his
      - (7) Paul ends up the means through which God receives much praise and thanksgiving, (24)

**Chapter summary** – *One way to deny the truthfulness of a message is to deny the authority of the one who gives it. The Galatian church had received the true gospel of grace from Paul and had believed it until some false teachers came in after he was gone. They not only attacked the validity of the message but also that of the messenger. Apparently the Judaizers had convinced some of the Galatian church members that Paul was a self-appointed apostle with no divine commission. So at the outset of the letter Paul dispensed with the usual personal greetings and immediately began to establish the genuineness of his apostolic authority, which he later (1:11–2:2) expands on in detail.*

*In this brief salutation Paul summarizes his authority (his right to speak), his message (the truths he speaks), and his motive (his reason for speaking).<sup>1</sup>*

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I. Paul states his case concerning the genuineness of his Position and gospel message, (Chs. 1-2)

**1. PAUL TESTIFIES TO THE VALIDITY OF HIS GOD GIVEN APPOINTMENT TO THE GOSPEL, (1:1-3)**

**1) Paul states his name, (1a)**

 **INTERPRETATION:**

<sup>1</sup> Paul,<sup>2</sup>

 **COMMENTARY:**

<sup>1</sup> MacArthur, John. *Galatians*. Includes indexes., Ga 1:1. Chicago: Moody Press, 1996, c1987, Logos Software.

<sup>2</sup> Philippians 3:4-7 tells us quite a bit about Paul, “Though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless. But what things were gain to me, these I have counted loss for Christ.”

Paul “grew up in Tarsus, and was educated under a well-known teacher, Gamaliel (Acts 22:3). However, he was also a Roman citizen, a privilege he used to great advantage at times (Acts 22:27–29).” (Barton, Bruce B. *Galatians*. Life application Bible commentary, Ga. Wheaton, Ill.: Tyndale House, 1994, Logos Software.)

Some significant events in Paul’s life were:

<ul style="list-style-type: none"> <li>• 4 B.C. Birth (about the same time as Jesus)</li> <li>• A.D. 32 or 33 Conversion on the road to Damascus</li> <li>• 46–48 1<sup>st</sup> missionary journey</li> <li>• 50 Council at Jerusalem</li> <li>• 50–52 2<sup>nd</sup> missionary journey</li> <li>• 54–57 3<sup>rd</sup> missionary journey</li> </ul>	<ul style="list-style-type: none"> <li>• 57 Arrest in Jerusalem</li> <li>• 61 1<sup>st</sup> imprisonment in Rome</li> <li>• 62 Release from prison</li> <li>• 62–66 Traveling and writing</li> <li>• 67 2<sup>nd</sup> imprisonment in Rome</li> <li>• 68 Execution under Nero (Barton, <i>Galatians</i>. Life application Bible, Logos)</li> </ul>
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Paul spent about 35 years in ministry.

**2) After Paul states his name he next states his position, (1b)**

**(1) He testifies that he is an apostle**

**Paul, an apostle**, (meaning, “*one who is sent with a commission*”—A genuine apostle was one who had literally seen the resurrected Lord Jesus [Acts 9:4-6; 1 Cor. 9:1] and who also was appointed personally by Jesus, [Acts 9:15; 13:2, 3; 22:16]).<sup>3</sup>

**(2) He testifies that his apostleship was not by human appointment**

<sup>1</sup> **Paul, an apostle (not from men** (pl., not by an official body of men), **nor through** (a single, high religious profile), **man** (sing.), **but** (directly and personally) **through Jesus Christ and God the Father who raised Him from the dead**), (through the church in Antioch, “*As they ministered to the Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.”*” (Ac 13:2)

**3) Paul now states his case through his associates in verse, (2a)**

<sup>2</sup> **and all the brethren who are with me** (this may mean Paul’s home church who obeyed the Holy Spirit’s direction in putting Paul in the ministry and are united as a church in supporting him—It could also mean all those who have watched Paul and served with him and have themselves recognized God’s call on Paul’s life.)

**4) Paul states who he is addressing his case to, (2b)**

*and all the brethren who are with me*, **to the churches** (that God planted through Paul, throughout the region), **of Galatia**:

**5) Paul even states his case in his blessing, (3)**

<sup>3</sup> **Grace** (divine unmerited favor, not law and works), **to you** (believers in Galatia), **and peace** (divine acceptance, not scrutiny and fear), **from God the Father and our Lord Jesus Christ** (alone—there is no other source through which one can gain favor with God—it is all grace, **God’s Riches At Christ’s Expense**),

**2. After Paul states his case concerning the genuineness of his position and the gospel message, next PAUL PRESENTS THE CENTRAL TRUTHS OF HIS GOD GIVEN MESSAGE OF THE GOSPEL, (1:4, 5)**

**1) Paul presents exactly how substitution is involved in this gospel, (4a)**

<sup>4</sup> (Christ), **who gave** (voluntarily—no one forced Him, in a past, once for all, sacrificial completed act, gave), **Himself** (everything

<sup>3</sup> Christ appointed very few to the position of an apostle after the original 11. Matthias (Acts 1:26); Barnabas (Acts 14:4, 14); James (Gal. 1:19); Andronicus and Junias (Rom 16:7); Epaphroditus (Phil. 2:25) and Paul were some of the others.

He had to give, everything that was necessary to give—His very person and life), **for our** (all humanity's), **sins** (Christ gave sin what its consequences required of us, sinful humanity, which was God's wrath and physical death—[Rom. 5:12; Jn. 3:16, 17; Isa. 53:2-10; 1 Jn. 1:2]),

**2) Now, Paul presents exactly how liberation is involved in this gospel, (4b)**

*who gave Himself for our sins, that He* (Christ, not our works of even righteous acts [Isa 64:6]), **might deliver** (*lit., “to lift up out of”*), **us** (those who have professed saving faith in this gospel, Christ's work on the cross on our behalf), **from this present evil age** (from this present fallen, sin saturated, satanic world system that is under the domination of Satan [2 Cor. 4:4; Eph. 2:2], but the holy age to come will be under the control of Jesus Christ, [Phil. 3:20, 21; Rev. 20:7-10; 22:12-15])

**3) Next, Paul presents the fact that God's will is involved in this gospel, (4c)**

*who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father* (Christ gave Himself “*to lift us up out of*” our depraved condition and the present evil world system)<sup>4</sup>

**4) In verse 5, Paul presents the fact that God's glory is involved in this gospel, (5)**

<sup>5</sup> **to whom** (God the Father), **be glory** (honor, praise, recognition), **forever and ever** (as Christ did, and He continues to give glory to the Father, and as the Apostle Paul, as Christ's appointed messenger). **Amen**, (so be it).

**F APPLICATION:**

- The false teachers, Judaizers were seeking glory for themselves, not for God. (Gal. 6:12-14) They were not introducing people to Christ and building them up into the image of Christ. They were seeking converts to themselves not Christ. The Judaizers were diverting the Galatians from the gospel and life of Christ. They sought to exchange the Galatian believers liberty for chains of bondage.

If we are going to say, “*Thus sayeth the Lord,*” we had better be very certain that what we say to others is true to His Word. Whether one tells another innocently or knowingly a falsehood concerning God and His Word, the result is the same. It can cause great harm and confusion.

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<sup>4</sup> For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.” Jn 6:38-40

- Every rescue operation begins with an awareness of a problem. God's rescue plan for us can be broken down into four specific components:
  1. We recognize that we live in an evil age. Sin has created a world hostile to God's love and toward the church, or body of Christ, those who have been transformed by that love.
  2. We admit that without Christ our sins have enslaved us and keep us trapped in the evil age. Therefore, we acknowledge that Christ's giving himself for us was necessary. Our helplessness required his personal intervention.
  3. We confess our willing participation in sin and our inability to rescue ourselves from it. Help and hope must come from outside our resources.
  4. We accept the loving Father's concern for us and his provision of escape by faith in Jesus Christ. We acknowledge and submit to Jesus as our deliverer.<sup>5</sup>

"If sinners accept the Lord's atoning work by faith, God applies its value to their accounts; if sinners do not trust in the Savior as their substitute, then they themselves must bear the punishment of their sins (John 3:36).<sup>6</sup> There is no other way to be delivered from this dreadful obligation (Acts 4:12; John 14:6).<sup>7</sup> This truth must be given in gospel presentations.

### *Several observations*

*One:* The means of the atonement was determined by God's nature rather than only His will, that is, it was not subject to divine whim or option. While His gracious love motivated Him to find a way to deliver sinners from sin's guilt, debt, ruin, and bondage, God's holiness, righteousness, and justice determined what this way should be—by penal [corrective/retributive] substitution and judicial satisfaction (Ezek. 18:20; John 3:16; Rom. 3:25, 26).<sup>8</sup> God always acts in

<sup>5</sup> Barton, Bruce B. *Galatians. Life Application Bible Commentary*, Ga 1:4. Wheaton, Ill.: Tyndale House, 1994, Logos Software.

<sup>6</sup> "He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him." Jn 3:36

<sup>7</sup> "There [is no] salvation in any other, for there is no other name under heaven given among men by which we must be saved." Ac 4:12

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me." Jn 14:6

<sup>8</sup> **The soul who sins shall die.** The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and **the wickedness of the wicked shall be upon himself.** Eze 18:20

For God so loved the world that He gave His only begotten Son, that whoever believes in Him **should not perish** but have everlasting life. Jn 3:16

[Christ] whom God set forth **as a propitiation** [acceptable sacrifice] by His blood, through faith, to demonstrate His righteousness, because in His forbearance [patience] God had **passed over** [withheld judgement for] **the sins** [of the righteous] that were previously committed [prior to Christ's work on the cross], to demonstrate at the present time His **righteousness**, that He might be **just** and the justifier of the one who has faith in Jesus. Ro 3:25-26

agree meant with His nature; He cannot deny Himself (2 Tim. 2:13).<sup>9</sup> He had to deal with people's sins before He could set gospel believers free from their obligation and bestow on them the riches of His grace.

*Two:* The Lord Jesus not only bore our sins (I Peter 2:24; Isa. 53:6)<sup>10</sup> but was also made sin (2 Cor. 5:21).<sup>11</sup> He was more than just an instrument for exposing our sins to divine wrath. Being made sin, He personally received and experienced the full measure of God's wrath against our sins (cp. Matt. 27:46; Ps. 22:6; Is. 53: 10).<sup>12</sup>

*Three:* The Lord Jesus' atoning sufferings, which He experienced while on the cross, were penal. This means that they were judicial punishment from the Father's hand to satisfy the demands of His divine nature and law against our sins (cp. Isa. 53:10; Ezek, 18:4; Rom. 5:8).<sup>13</sup>

*Four:* While on the cross, the Lord Jesus did not suffer from the natural results of sin, like disease. He bore sin's legal consequences.

*Five:* Our Lord's physical death was deliberate and voluntary. He did not die from natural causes like loss of blood or weakness. He was not a suicide, dying from selfinfliction, nor was He killed. He uniquely, voluntarily laid down His life (John 10:18).<sup>14</sup>

<sup>9</sup> If we are faithless, **He remains faithful; He cannot deny Himself.** 2 Ti 2:13

<sup>10</sup> who **Himself bore our sins in His own body** on the tree, that we, having died to sins, might live for righteousness— by whose stripes you were healed. 1 Pe 2:24

All we like sheep have gone astray; we have turned, every one, to his own way; ad **the Lord has laid on Him the iniquity of us all.** Is 53:6

<sup>11</sup> For **He made Him who knew no sin to be sin** for us, that we might become the righteousness of God in Him. 2 Co 5:21 (Jesus is not made sin by committing sin, but by accepting sin. Jesus was not a sinner, He was a carrier.)

<sup>12</sup> And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, **why have You forsaken Me?**” Mt 27:46

But I am **a worm**, and no man; **a reproach** of men, and **despised** by the people. Ps 22:6

Yet **it pleased the Lord to bruise Him; He has put Him to grief.** When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. Is 53:10

<sup>13</sup> Yet **it pleased the Lord to bruise Him** (Why?! Because it genuinely satisfied God's attribute of justice, holiness, and righteousness.); He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand. Is 53:10

“Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine; **the soul who sins shall die.** Eze 18:4 (Death is a must.)

But **God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.** Ro 5:8 (Jesus died in our place.)

<sup>14</sup> **No one takes it from Me**, but **I** lay it down of Myself. **I** have power to lay it down, and **I** have power to take it again. This command I have received from My Father.” Jn 10:18

*Six:* Our Lord's atoning work was wholly confined to the time that He was on the cross (cp. Matt. 20:28; Col. 1:20; John 19:30).<sup>15</sup> His sinless, obedient human life, which He had lived since His incarnation [becoming man in addition to being God], demonstrated His worthiness to be the Savior, but this did not atone for our sins, [Christ's sinless, obedient life]. His atoning work took place while He was on the cross during the hours of supernatural darkness, from noon to 3:00 p.m. (Matt. 27:45-46).<sup>16</sup>

*Seven:* Jesus' enemies did not contribute to His atoning work, for only God could make atonement for humanity's sins. The pain and indignities of abuse, scourging, and crucifixion, which He suffered at the hands of wicked men, did not have atoning value. Their crucifying Jesus was humanity's greatest crime against God. This wicked act supported the justice of their divine condemnation (John 3:18,<sup>17</sup> being "condemned already"). The atonement does not rest on this crime.

*Eight:* Man's shedding Jesus' blood did not in itself make atonement any more than it did in the Levitical animal sacrifices. The people who brought their sacrificial animals to the temple slew them by bloodshedding; the priests then took this shed blood and offered it upon the altar (Lev. 1:2-5). Representing the life of the substitute, sacrificial blood had to be offered upon the altar to have atoning value (Lev. 17:11).<sup>18</sup> Jesus' blood was shed in volume by His enemies after He had died (John 19:34).<sup>19</sup> Unlike the sacrificial animals that died by bloodshedding, Jesus himself uniquely gave His life in death (John 10:18).<sup>20</sup> He was not killed; He did not die from loss of blood or by self-infliction. The wages of sin that Jesus paid was His giving His life in death (Rom. 6:23).<sup>21</sup> Jesus' work was done when He cried with

<sup>15</sup> just as the Son of Man did not come to be served, but to serve, and to **give His life** a ransom for many." Mt 20:28

and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, **having made peace through the blood of His cross**. Col 1:20

So when Jesus had received the sour wine, He said, "**It is finished!** [What finished it? Jesus' death]" And bowing His head, **He gave up His spirit**. Jn 19:30

<sup>16</sup> Now from the sixth hour until the ninth hour there was darkness over all the land. And **about the ninth hour** Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" Mt 27:45-46

<sup>17</sup> "He who believes in Him is not condemned; but **he who does not believe is condemned already**, because he has not believed in the name of the only begotten Son of God. Jn 3:18

<sup>18</sup> For **the life of the flesh is in the blood**, and I have given it to you upon the altar to make atonement for your souls; for **it is the blood that makes atonement for the soul**.' Le 17:11

<sup>19</sup> But one of the soldiers [after Christ had died] pierced His side with a spear, and immediately **blood and water came out**. Jn 19:34

<sup>20</sup> **No one takes it from Me**, but **I** lay it down of Myself. **I** have power to lay it down, and **I** have power to take it again. This command I have received from My Father." Jn 10:18

<sup>21</sup> For the wages of sin **is death**, but the gift of God is eternal life in Christ Jesus our Lord. Ro 6:23

a loud voice, "It is finished," and gave up His life (John 19:30).<sup>22</sup> To fulfill the OT typology and to assure His death, it was necessary that His blood be shed, but this was not the cause of His death. It expressed the wicked intention of man to slay Him. Both God and man were active at Calvary: the One, exercising the greatest measure of grace and love; the other, manifesting the greatest expression of hatred and rebelliousness.

*Nine:* It was God the Father, not sinful men, who offered Jesus at Calvary for the atoning sacrifice (Isa. 53:10; John 3:16).<sup>23</sup> Evil people crucified Jesus with the intention of destroying Him. Taking the symbol of man's hatred for Him and His Son, God the Father used the cross as an altar upon which He offered His Son for humanity's sins.

*Ten:* By His atoning work the Lord Jesus secured an atoning value for sinners that He himself did not need and that could be divinely applied to others (2 Cor. 5:18-20).<sup>24</sup> This value, which is sufficient for all people (1 John 2:2),<sup>25</sup> is being presented to all through the gospel and is divinely applied to the elect when they favorably respond to the gospel by trusting in the Savior and His atoning work (Acts 10:43).<sup>26</sup>

*Eleven:* It was necessary that the substitute be both God and man. Only One who was God could qualify morally for the atonement and do its work; only one who was man could identify with the human race and could die (Heb. 2:14; Rom. 5:6; 2 Cor. 5:18; Ps. 3:8; cp. Job 9:32-33).<sup>27</sup>

<sup>22</sup> So when Jesus had received the sour wine, He said, "**It is finished!**" And bowing His head, He gave up His spirit. Jn 19:30

<sup>23</sup> Yet it pleased **the Lord** to bruise Him; **He** has put Him to grief. When **You** make His soul an offering for sin, He shall see His seed, **He** shall prolong His days, And the pleasure of the **Lord** shall prosper in His hand. Is 53:10

For **God** so loved the world that **He** gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. Jn 3:16

<sup>24</sup> Now all things are of God, who has reconciled us to Himself through **Jesus Christ**, and has given us the ministry of reconciliation, that is, that God was in **Christ** reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors for **Christ**, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. 2 Co 5:18-20

<sup>25</sup> And He Himself is the **propitiation for our sins**, and not for ours only but also **for the whole world**. 1 Jn 2:2

<sup>26</sup> To Him all the prophets witness that, through His name, **whoever believes in Him** will receive remission of sins." Ac 10:43

<sup>27</sup> Inasmuch then as the children have partaken of flesh and blood, **He Himself likewise shared in the same**, that through death He might destroy him who had the power of death, that is, the devil, Heb 2:14

For when we were still without strength, in due time **Christ died for the ungodly**. Ro 5:6

Now all things are of **God, who has reconciled us to Himself through Jesus Christ**, and has given us the ministry of reconciliation, 2 Co 5:18

**Salvation belongs to the Lord**. Your blessing is upon Your people. Ps 3:8  
"For He is not a man, as I am, That I may answer Him, And that we should go to court together. **Nor is there any mediator between us**, Who may lay his hand on us both. Job 9:32-33

*Twelve:* The atonement was the combined work of the Persons of the divine Trinity. The Father gave His only Son as an offering for sin (Isa. 53:10; 2 Cor. 5:19; John 3:16; 1 John 4:10);<sup>28</sup> the Lord Jesus gave His life (Matt. 20:28; John 1:29; 10:17-18; I Peter 3:18)<sup>29</sup> in the power of the Holy Spirit (Heb. 9:14).<sup>30</sup> Likewise, our Lord's resurrection, which made His atoning work effective, was the operation of the Father (Gal. 1:1), the Son (John 10:18), and the Holy Spirit (Rom. 8:11).<sup>31</sup>

*Thirteen:* We must distinguish between the atonement and salvation, as expressed by the first and second halves of John 3:16.<sup>32</sup> God could not save sinners until He had given His Son to atone for their sins. Upon his trust in the Savior and His atoning work, the gospel believer is delivered from the guilt, ruin, and bondage of his sins, is born into God's family, and becomes the recipient of God's gracious blessings.<sup>33</sup>

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<sup>28</sup> Yet it pleased the **Lord** [God the Father] to bruise Him; **He** [God the Father] has put Him to grief. When **You** [God the Father] make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand. Is 53:10

that is, that **God** [God the Father] was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. 2 Co 5:19

For **God** [God the Father] so loved the world that **He** [God the Father] gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. Jn 3:16

In this is love, not that we loved **God** [God the Father], but that **He** loved us and sent His Son to be the propitiation for our sins. 1 Jn 4:10

<sup>29</sup> just as **the Son of Man** [God the Son], did not come to be served, but to serve, and to give **His** life a ransom for many." Mt 20:28

The next day John saw Jesus coming toward him, and said, "Behold! **The Lamb of God** [God the Son], who takes away the sin of the world! Jn 1:29

"Therefore My Father loves **Me** [God the Son], because **I** lay down **My** life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father." Jn 10:17-18

For **Christ** [God the Son], also suffered once for sins, the just for the unjust, that **He** might bring us to God, being put to death in the flesh but made alive by the Spirit, 1 Pe 3:18

<sup>30</sup> how much more shall the blood of Christ, who through **the eternal Spirit** [God the Spirit], offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? Heb 9:14

<sup>31</sup> Paul, an apostle (not from men nor through man, but through Jesus Christ and **God the Father** who raised Him from the dead), Ga 1:1

No one takes it from Me, but I [God the Son] lay it down of Myself. I have power to lay it down, and **I have power to take it again**. This command I have received from My Father." Jn 10:18

But if **the Spirit** of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. Ro 8:11

<sup>32</sup> For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. Jn 3:16

<sup>33</sup> (Floyd Barachman, *Practical Christian Theology*, Kregel: MI, 1998, pp. 159-161)

### 3. PAUL WARNS AGAINST ANYONE MISREPRESENTING THE GOSPEL, (1:6-)

#### 1) Paul warns believers from departing from the true gospel, (6, 7)

<sup>6</sup> **I marvel** (I am astounded, dumbfounded), **that you** (professing Galatian believers), **are turning away** (are willing and ready to desert)<sup>34</sup>, **so soon** (which can mean “so easily” as well as “so soon”), **from Him** (God the Father), **who called you** (drew you to Himself)<sup>35</sup>, **in the grace** (the unmerited, undeserved favor), **of Christ** (His effectual saving work on the cross), **to a different gospel** (to a different proposed way of gaining God’s forgiveness and salvation)  
<sup>7</sup> **which** (in reality), **is not another** (message of good news at all); **but** (what is happening is that), **there are some** (meaning the Judaizers), **who trouble you**<sup>36</sup> (who have got you all stirred up, who are messing with your mind, filling you with confusion and doubts), **and want to pervert** (to turn around, to change), **the gospel of Christ**, (the good news that Christ Himself provided and preached. The so called gospel message of the Judaizers was really a burden of oppression based on the Law of Moses which necessitated the elimination of grace. The Judaizers said that the way to eternal life was not a gift to be received, but a benefit to be earned).<sup>37</sup>

#### 2) Paul warns anyone from distorting the true gospel, (8, 9)

<sup>8</sup> **But** (listen to me now), **even if we** (referring to Paul and those affiliated with him), **or** (even), **an angel from heaven** (a heavenly messenger, outside of God Himself the highest conceivable authority), **preach any other gospel to you than what we** (Paul and his associates), **have preached to you** (what Christ Himself committed to Paul and was in turn committed to the Galatians [1 Cor. 15:1-8]), **let him** (or us, whether human or superhuman), **be accursed**, (condemned to Hell).

<sup>34</sup> **Deserting** here is a term that is used of one who deserts from the army he is a part of, which in the case of war, is punishable by death. It is a strong term Paul is using.

<sup>35</sup> “No one can come to Me [Jesus told His disciples], unless the Father who sent Me draws him; and I will raise him up at the last day.” Jn 6:44

<sup>36</sup> **Are disturbing** is from *tarassō*, which literally means to shake back and forth and therefore to agitate and stir up. Figuratively, it connotes deep emotional disturbance and refers to an unsettled mind. It is the word used of Herod when he heard about the birth of the King of the Jews ( Matt. 2:3 ), of the disciples when they saw Jesus walking on the water ( 14:26 ), and of Zacharias when he saw the angel of the Lord ( Luke 1:12 ). It was also used by Jesus in His command, “Let not your heart be troubled” ( John 14:1 ). (MacArthur, John. *Galatians*. Includes indexes., Ga 1:10. Logos.)

<sup>37</sup> The Judaizers were saying that Paul was only preaching a partial gospel, which was faith without circumcision and obedience to the Law. Paul was preaching grace, but the Judaizers preached legalism. Faith was a part of salvation, but works was equally important they were saying.

<sup>9</sup> **As we have said before** (when we were there with you the first time), **so now I say again** (with the Judaizers there now), **if anyone** (myself included), **preaches any other gospel to you than what you have received** (convicted by the Holy Spirit when I was there, the true gospel of grace, not of works), **let him be accursed**, (2 Jn. 7, 10-11).

#### F **APPLICATION:**

- Christians are to separate from those who defiantly oppose the true gospel of Christ's grace when they are identified.<sup>38</sup>
- Christians must make very sure that when they share the gospel that it is all the gospel and nothing but the gospel. The essentials of the gospel are [1] man has sinned against a holy God, [2] sinful man is under divine condemnation, [3] sinful man cannot earn his salvation, [4] Jesus Christ died for sinners and [5] sinners must confess and repent of sin, trusting Christ to forgive them by faith alone.
- Christians must take the necessity of discipling a new believer very seriously, as the devil will try to neutralize the new believer's potential impact on the world for Christ A.S.A.P.

#### 4. PAUL STATES HIS COMMITMENT TO AND THE ORIGIN OF THE GOSPEL HE PREACHES, (1:10-24)

##### 1) Paul states that he is committed to please God, not men, (10)

<sup>10</sup> (I can wish them accursed of God [vv. 8, 9]), **For do I** (Paul), **now persuade** (seek to win favor with), **men, or God** (who do I want the approval of)? **Or** (even if you say God), **do I seek to please** (accommodate), **men** (to please God by compromising in not asking Gentiles to comply with Jewish law in order to win more so called converts for God)? **For if I still pleased men** (even to win the approval of God), **I would not be a bondservant of Christ**, (because any compromise would not be acceptable to God).<sup>39</sup>

##### 2) Paul states that the gospel he preaches originated with Jesus Christ, not him, (11, 12)

<sup>11</sup> **But** (not only that), **I make known to you** (perfectly clear), **brethren** (read my lips), **that the gospel which was preached by me is not according to man**, ("*anthropocentric*," it is not of human origin or authority, nor did I or man embellish it).

<sup>12</sup> **For I neither received it from man, nor was I taught it** (by a man), **but it came through the** (divine, superhuman), **revelation of Jesus Christ**, (Himself—Christ Himself committed to me the gospel).

<sup>38</sup> For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist...If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds. 2 Jn 7, 10-11

<sup>39</sup> Paul modified his methods to the people he was talking to, but he never modified the message of the gospel of Christ.

F APPLICATION:

Paul's gospel had to be from God, not of human origin, because grace is totally opposite of humanity's religious quest. God's free gift of unearned and undeserved favor on those who trust in Christ to save them goes against intellectual and moral self-effort. [Is that not so?! How many times have you heard someone say, "That's too easy." ] Grace cannot be a human invention because it goes against our pride and love of power.<sup>40</sup> If man doesn't take that route, he goes to the other extreme and says that God will accept everyone, in which you have a God who stands for nothing. Man constantly thinks he can build a better bridge to God than God Himself can.

### 3) Paul states that he once preached the same message as the Judaizers, (13-14)

<sup>13</sup> For you have heard of my former conduct in Judaism, (before my conversion to Christ's gospel, when I zealously followed the Mosaic Law and Jewish ritualism, as the Judaizers with you now still hold to), how I persecuted the church of God (the followers of the gospel of Christ), beyond measure (beyond the call of duty, I was fanatical about it), and tried to destroy it, (I did my best to lay it waste, utterly stamp it out of existence).<sup>41</sup>

<sup>14</sup> And I advanced (up the ladder in status), in Judaism beyond (or outstripping), many of my contemporaries in my own nation, being more exceedingly zealous (than they), for the traditions (the interpretations of the law of Moses), of my fathers, (of my pharisaical superiors).

### 4) Paul states that God determined to show him the error of his faith, (15-16)

#### (1) God separated Paul to become one of His children, (15a)

<sup>15</sup> But (even so, or despite my misplaced zeal), when it pleased God (as He works all things according to His good pleasure which He purposes in Himself, [Eph. 1:9]), who separated me from my mother's womb (as all believers are chosen before the creation of the world, [1 Pet. 1:20]),

#### (2) God called Paul to become one of His shepherds, (15b)

and called me through His grace (through God's unmerited love and kindness, when He said to the church at Antioch, "Now separate to Me Barnabas and Saul for the work to which I have called them." [Ac 13:2]),

<sup>40</sup> Barton, Bruce B. *Galatians*. Life application Bible commentary, Ga 1:11. Logos

<sup>41</sup> "Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth. This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them. And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities. Ac 26:9-11

**(3) God revealed Christ to Paul as Savior, (16a)**

<sup>16</sup> to reveal His Son in me,<sup>42</sup>

**(4) God commissioned Paul work with the Gentiles, (16b)**

that I might preach Him among the Gentiles,<sup>43</sup> I did not immediately confer with flesh and blood, (to find out what I should believe, do or preach)

**5) Paul states that he is truly converted and did not depart from or distort the gospel God committed to him, (17-24)****(1) Paul preached the gospel in Damascus, (17)**

<sup>17</sup> nor did I go up to Jerusalem to those who were apostles before me (to ask them what I should believe, do or preach); but I went to Arabia (probably the vast wilderness area in northern Damascus—there is no indication of how long he stayed or that Paul spoke to anyone there—Christ may have appeared again to him there), and (after some time in the wilderness Paul), returned again to Damascus, (the capital of Syria, this time preaching Christ in the synagogues, which shocked everyone).<sup>44</sup>

**(2) Paul defended his conversion with Peter and James, (18-19)**

<sup>18</sup> Then after three years, (from my conversion), I went up to Jerusalem to see (the Apostle), Peter, and (only), remained with him fifteen days, (probably trying to diffuse any fears Peter and the other apostles undoubtedly had about the genuineness of his conversion)

<sup>19</sup> But (during those 15 days), I saw none of the other apostles except (I did see), James, the Lord's (half), brother, (who believed that Christ was the Messiah after His resurrection [Acts 1:14], the others may have been away on preaching assignments—

<sup>42</sup> As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" And he said, "Who are You, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting. It is hard for you to kick against the goads." So he, trembling and astonished, said, "Lord, what do You want me to do?" Then the Lord said to him, "Arise and go into the city, and you will be told what you must do." Ac 9:3-6

<sup>43</sup> The Lord said to [Ananias], "Go, for [Saul] is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. Ac 9:15

<sup>44</sup> Immediately he preached the Christ in the synagogues, that He is the Son of God. Then all who heard were amazed, and said, "Is this not he who destroyed those who called on this name in Jerusalem, and has come here for that purpose, so that he might bring them bound to the chief priests?" But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this Jesus is the Christ. Now after many days were past, the Jews plotted to kill him. But their plot became known to Saul. And they watched the gates day and night, to kill him. Then the disciples took him by night and let him down through the wall in a large basket. (Ac 9:20-24)

As a result of Paul showing his itinerary immediately following his conversion, he validates that the gospel he is preaching did not come from others teaching him, but from God Himself).

**(3) Paul swears before God he is telling the truth, (20)**

<sup>20</sup> **(Now concerning the things which I write to you** (or have just disclosed to you), **indeed**, (I swear), **before God** (as my witness), **I do not lie**), (it's all the solemn truth, just as I have chronicled it.)

**(4) Paul spends several years preaching the gospel in Tarsus, (21)**

<sup>21</sup> **Afterward** (after this brief visit to Jerusalem—still not commissioned by the church or the apostles because of his yet loose connections—but his life being threatened again as it was in Damascus for preaching the gospel which Christ gave to him. Paul says), **I went into the regions of Syria and Cilicia** (the district of Paul's home town of Tarsus).<sup>45</sup>

**(5) Paul did not build a big name for himself, (22)**

<sup>22</sup> **And I was unknown by face** (I was a nobody and remained so), **to the churches of Judea which were in Christ**, (there was no actual or supposed association of me with the apostles).

**(6) Paul was gradually seen as being sincere in his profession of faith, (23)**

<sup>23</sup> **But** (during the process of time), **they were hearing only, "He** (this Saul/Paul), **who formerly persecuted us** (followers of Christ), **now preaches the faith which he once tried to destroy,**" (now he is heralding and promoting faith in Christ alone for salvation).

**(7) Paul ends up the means through which God receives much praise and thanksgiving, (24)**

<sup>24</sup> **And** (as a result of being convinced that it was the truth over time), **they glorified God** (for what He had done), **in me**, (that God had separated me from the womb and called me to His work).

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<sup>45</sup> when Saul had come to Jerusalem, he tried to join the disciples; but they were all afraid of him, and did not believe that he was a disciple. But Barnabas took him and brought him to the apostles. And he declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. So he was with them at Jerusalem, coming in and going out. And he spoke boldly in the name of the Lord Jesus and disputed against the Hellenists [Greek speaking Jews], but they attempted to kill him. When the brethren found out, they brought him down to Caesarea and sent him out to Tarsus. Ac 9:25-30

It is thought that Paul spent several years here until Barnabas sought him out to help him evangelize Antioch, (Acts 11:19-26).

F APPLICATION:

- Whatever good that is accomplished in and through us, God deserves all the glory for it.
- Our personal testimony is important. We never know when we may be called upon to share it. When the gospel is at stake, we may need to defend ourselves and we will need a good defense to give.

NOTES: