



HIGHER GROUND
CALVARY CHAPEL

SCHOOL OF MINISTRY

GALATIANS: FAITH VERSUS WORKS

Class 01

“Paul, an Apostle...”

1

Galatians 1

- Introduction to Galatians
- Paul’s Greeting and Identification
- Faithless Galatians / Another Gospel

2

- Origins of Paul’s Gospel – Pleasing God, not Man
- Paul’s Authority vs False Gospel Authority
- Paul’s proof of Receiving the Gospel, not from Peter or James – in Jerusalem
- Conclusion

3

Introduction

There are several opinions as to the time that Paul wrote the epistle, letter to the churches in Galatia.

There are also several opinions as to the location of these churches.

4

Not that it matters a great deal, but history is important to some, particularly those who study the historical events in order to prove the different times of the Bible.

5

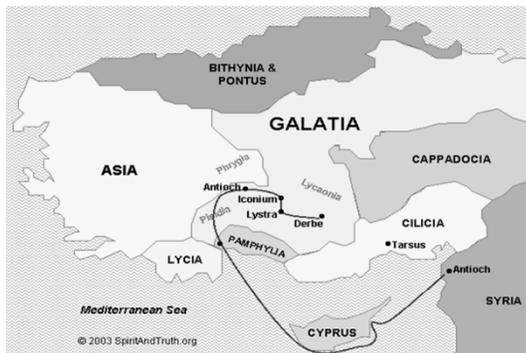
It is believed by most Bible scholars and theologians that this letter to the Galatians is Paul's first letter and epistle to any of the churches.

There are differences of opinions as to whether he wrote Galatians after his first missionary journey (Acts 13-14) or his third (Acts 18-31)

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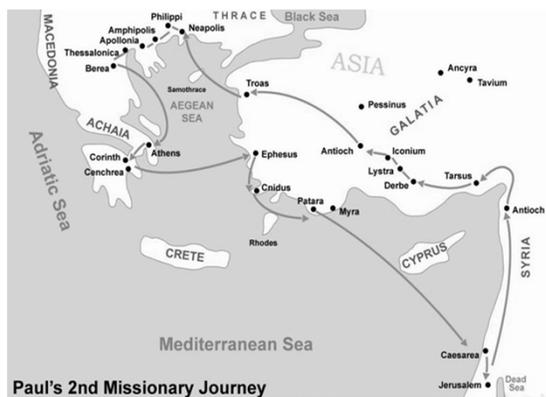
Geographically, Galatia is a desert area with hills and valleys in what is now Turkey. In Biblical times Turkey was Asia Minor

7



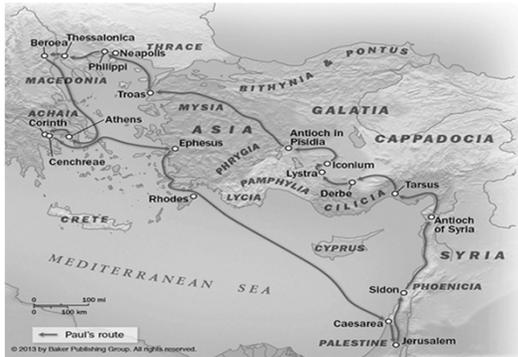
Paul's First Missionary Journey

8



Paul's 2nd Missionary Journey

9



Paul's Third Missionary Journey

10

There is also debate regarding a northern region and southern region and whether this letter was addressed to the Northern province, Southern province or the entire region.

The cities in the southern province were Pisidian, Antioch, Iconium, Lystra and Derbe

11

The letter could have been written any time between 48 A.D. to 57 A.D., depending on after which missionary journey it was written (first or third).

What we do know is that Paul wrote this letter and I believe it was addressed to all of the churches in Galatia.

12

A letter was sent to a primary church and then distributed to all the churches in the region. It's very likely that this letter made its rounds to all of the churches that were in his first missionary journey and then sent North to the remaining churches.

13

However, we really don't know so this is merely speculation, but still remains logical. What we also know is that the church in Galatia was having major problems. This letter is unlike all of Paul's other letters.

14

As R.C. Sproul wrote, Paul "wrote this letter in the spirit of righteous indignation."¹ In all of Paul's other letters and epistles he sends his greetings and then either gives thanks to the believers in the churches or he gives words of encouragement.

15

In Galatians Paul gives his greetings, but there are no words of praise, thanksgiving or commendation.

This letter is written with a much different attitude than those that follow.

16

He does not mention anything about their position in Christ, nor does he ask for prayers.

None of the names of his companions are mentioned either.

17

As we will see, he is extremely disappointed in these believers, but so desires to get them back on the right gospel and relationship with Jesus.

The main themes throughout this letter are Paul's apostleship and his gospel (which in fact is not his, but Jesus Christ's)

18

Why did Paul write this letter?

There was a false, or different, gospel being preached by the Judaizers which was a gospel of works.

19

Believing in Jesus wasn't enough for complete salvation, they also insisted on keeping the law and circumcision.

Acts 15:1 "Unless you are circumcised according to the custom of Moses, you cannot be saved."

20

They were attacking Paul's authority and his gospel which he preached on his first missionary journey.

We will see that Paul not only had to prove his authority and apostleship, but also his gospel

21

Galatians 1:1-24

Paul's Greeting and Identification

22

¹“Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead)”

23

We learned in our last module on the Gifts of the Spirit that “*apostle*” means “one who is sent, a special messenger.” It also designates authority that came from another, one who is higher than himself.

24

Jesus gave this title to his disciples in Luke 6:13
The believing Jews understood that the apostles had a special appointment from Jesus Christ.

25

But many didn't think Paul had received this special appointment and therefore were denying his authority to preach the "gospel" he was preaching.

26

His opening statement in this letter he identifies himself (Paul) and provides the authority by which he writes the letter, "an Apostle."
He leaves no doubt as to whom he received his apostleship from.

27

He did not receive it from any man, to include the twelve apostles, Barnabas or Ananias; nor from the church at Antioch or Jerusalem.

His apostleship was completely divine, there was not another human being involved.

28

Just as the twelve were chosen by Jesus, so Paul was chosen.

We see this in Acts 9, but the people in Paul's time did not have the completed Word of God.

29

The New Testament hadn't been written yet so they only had the Tanakh; Teaching (Torah), the books of Prophets (Nevi'im) and Writings (Ketuvim).

The church knew Saul as one who terrorized the Christians.

30

He had a bad reputation, but Jesus rescued him and gave him a new purpose.

Ananias had a vision from God and was told that Saul is coming to see him and he is to go meet Saul.

31

Ananias has a fit because of the reputation Saul has against Christians.

Acts 9:15-16 But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. ¹⁶ For I will show him how many things he must suffer for My name's sake."

32

So we have the advantage of knowing that Paul was chosen by Jesus and was also appointed to be an apostle of Jesus Christ.

It is believed that at this time (Acts 19:9a), after his conversion and meeting with Ananias, Saul went to Arabia and was there for three years and then returned to Damascus.

33

Many associated the authority of the Apostles with that of the Old Testament prophets as they spoke God's Word and spoke it by His authority.

But, again, as both the OT prophets and the Apostles, his appointment didn't come by any man.

34

So let's look at Paul's alibi, or proof & validity of his statement: Acts 9:19b (Upon his return to Damascus from Arabia) Luke tells us that Saul (Paul) "spent some days with the disciples at Damascus."

35

He could not have learned all he had been taught (by Jesus) in a few days

Saul "immediately" began preaching Christ as the Son of God in the synagogues (9:20).

36

v. 22 “But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this Jesus is the Christ.”

After several days the Jews tried to kill him so the disciples there in Damascus made a way of escape for him and then he went to Jerusalem.

37

The disciples there were afraid of him so Barnabas took him to the apostles.

Barnabas spoke to the apostles on Saul’s behalf, confirming all that had taken place with his conversion and preaching in Damascus.

38

Saul was with the apostles in Jerusalem for only a few days preaching Christ.

But there the Hellenists tried to kill him so the “brethren” took him to Caesarea and then sent him to Tarsus, which by the way, was his home town.

39

Even though he was born in Tarsus, he grew up in Jerusalem and eventually studied the Tanakh (scriptures) under Gamaliel (Acts 22:3).

We see in Acts 11:25 that Barnabas departed from Antioch for Tarsus to find Saul.

40

As we see in all of this information, there would not have been near enough time for Ananias, Barnabas or the apostles to teach Saul all of the knowledge he had received, nor could any of them make him an apostle.

41

As we learned in our study of the gifts of the Spirit, apostleship cannot be transferred or granted to anyone except by Jesus Christ.

This is the point he is making in his opening statement of greeting.

42

We will see Paul referring to this truth throughout the chapter.

He includes “all the brethren who are with me” in his greeting to “the churches in Galatia.”

43

In verse 3 we see Paul’s familiar greeting: “Grace to you and peace from God the Father and our Lord Jesus Christ.”

Jesus Christ is the giver of peace through the grace of God the Father.

44

There is no real peace without God’s grace.

We must receive God’s grace through Jesus Christ before we can have real peace, the peace which passes all understanding (Phil 4:7)

45

Jesus told the disciples (and all believers) that He was giving His peace to them (John 14:27).

Paul then reaffirms the gospel message he preached previously to the Galatians when he founded the church.

46

Christ died for our sins in order to deliver us from this evil age (the evil age began in the garden when Adam and Eve sinned and continues until Jesus returns)

47

And this was all done “according to the will of God the Father.”

“In the cross the will of the Father and the will of the Son were in perfect harmony (John R.W. Stott).²

48

Faithless Galatians / Another Gospel

49

⁶ I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, ⁷ which is not another; but there are some who trouble you and want to pervert the gospel of Christ.

50

The word, marvel, is the Greek word, thaumazō (thou-mad'-zo) and means: to wonder, wonder at, marvel.

Several commentators and Bible translators translate this word to be “astonished” though that is a completely different Greek word.

51

If we translate the word, wonder, from the Greek we then get the word, amazement. I believe the commentators are just trying to express Paul's utter disbelief of what the Galatian Christians were doing.

52

J. Vernon McGee doesn't discuss it, while some go on and on about it. Today, we would say, "What are you thinking, are you crazy?"

53

Paul was in wonder at how quickly these Christians fell away from the gospel he preached and began believing a polluted and perverted gospel. He states they turned away to a different gospel and then seems to correct himself and makes a statement of fact: "which is not another."

54

There is only one gospel of Jesus Christ so there cannot be another.

The KJV *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:*

55

That word, removed is the Greek word *metatithēmi* (met-at-ith'-ay-mee)

The ESV uses the word *deserting*.

It means “to transfer one's self or suffer one's self to be transferred; to fall away or desert from one person or thing to another” (Strong's G3346)

56

It signifies one's transferring his/her allegiance.

Paul is accusing the Galatian Christians of spiritual desertion

The true gospel is the “good news of God's grace” (Acts 20:24 J.B. Phillips New Testament)

57

The gospel of Jesus Christ, which was also Paul's gospel, is only that of God's grace bestowed upon all people who believe that Jesus Christ is the Son of God.

There is no mention of works.

58

No one has to do any works in order to receive God's salvation through grace (Eph 2:8).

It wasn't just the gospel they were deserting.

More importantly, Paul is also accusing them of deserting "the one who called them to grace."

59

"To turn from the gospel of grace is to turn from the God of grace." "It is impossible to forsake it (the gospel) without forsaking him (God)." John R.W. Stott ²

^{7b} "There are some who are perverting the gospel of Christ"

60

The Greek word for perverting is *metastrephō* (met-as-tref'-o)
It means "to turn around, or, turn around"
We could also use the word *twist* because that's what the Judaizers were doing.

61

They were twisting the gospel around and adding works to it so that it became something other than salvation by grace alone.
"To attempt to change the gospel has the effect of making it the very opposite of what it is."
J. Vernon McGee ³

62

**Paul's Gospel – Pleasing God,
not Man**

63

⁸ But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed

64

⁹ As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

¹⁰ For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

65

Paul now pronounces a curse from God upon anyone who preaches any other gospel.

It doesn't matter who it is; whether it be another apostle, disciple or angels – any human or angelic being.

66

We rarely hear, if ever, of an angel appearing to someone and speaking to them, let alone preaching the gospel of Jesus Christ, or a perverted gospel.

At least we don't think we have heard or seen.

67

Satan is a master of disguises. He appeared to Eve as a serpent.

He is described as a beautiful angel in Ezekiel 28:12

Ezekiel says that he was "Full of wisdom and perfect in beauty."

68

Paul tells us in 2 Corinthians 11:14-15, "For Satan himself transforms himself into an angel of light. ¹⁵ Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works."

69

There are many false preachers and teachers, all of which are being controlled by the devil.

We recently studied the cults, primarily two – Mormonism and Jehovah’s Witnesses.

70

Those who are sent out to “witness” can be very convincing in their messages, but they are false gospels, and they speak of a false Jesus.

We see them walking door to door and maybe we have talked with them.

71

Unless you are prepared to battle the devil, don’t ever talk to them about their religion and about your Christianity.

They will not listen and you will not convince them that they are being deceived.

72

Those who spread this false gospel are cursed by God, but there is still room for hope and true salvation to those who escape and believe in the only Jesus Christ, the Son of the living God and His gospel.

73

The Greek word Paul uses here (cursed) is *anathema* and is only used 6 times in the New Testament, here in verses 8 & 9; Acts 23:14; Romans 9:3, 1 Corinthians 12:3 and 16:22.

74

Here in verses 8 & 9, Paul is not only pronouncing this curse, which is a curse from God, upon all who distort the true gospel.
It wasn't just for these Judaizers.

75

It is universal and was applied to all of those, human and spirit, in Paul's time and in the future.

This would be the word the Catholic church uses to be "excommunicated."

76

It is used as the pronouncing of sentence; God be your judge and jury.

A person or thing being doomed to destruction.

77

In case you're thinking of the time that Jesus cursed the fig tree, that is a different Greek word.

In Mark 11:12-14 Jesus is hungry and He stops at a fig tree to see if there is any fruit on it.

78

Mark is sure to tell his readers that it wasn't the season for fruit.

Jesus knows this, of course, but He sees there is no fruit on the tree and curses it.

He says, "Let no one eat fruit from you ever again."

79

And His disciples heard *it*.

In verse 20 they are on their way back from Jerusalem and they pass by the same tree "dried up from its roots."

80

v. 21 - And Peter, remembering, said to Him, "Rabbi, look! The fig tree which You cursed has withered away."

81

Now, Jesus was using this as a learning lesson for the disciples, which has nothing to do with our study in Galatians, but has everything to do with faith and what we ask Jesus for.

82

Vine's Expository Dictionary defines this Greek word, "*kataraoimai*" (kat-ar-ah'-om-ah-ee), "to pray against, to wish evil against a person or thing."

The word Paul uses is a much stronger word.

83

Paul makes a final statement in this section that he is not a man-pleaser.

No true believer is to be a man-pleaser when it comes to the gospel of Jesus Christ and salvation by grace.

84

If we seek man's approval for what we believe then we are not really of God.

Paul says that he is a bondservant of God.

He states this fact many times in all of his epistles.

85

The KJV uses the word, *servant*.

It means one who gives himself up to another's will those whose service is used by Christ in extending and advancing his cause among men.

86

Paul was 100% committed to the work that Christ called him to, which was preaching His gospel.

In Mark 16 Jesus said to "Go into all the world and preach the gospel to every creature."

87

He didn't say to "Go into the world and convert every creature."

Conversion was not Paul's job, nor is it ours.

It is the work of the Holy Spirit that does the conversion of the soul.

88

Paul was very concerned about what these Judaizers were saying about him and the false gospel they were teaching.

But he states emphatically that he is not preaching the gospel that he received from Jesus in order to please men.

He does it for the glory of God.

89

Paul's Authority vs False Gospel Authority

90

11 But I make known to you, 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 it came through the revelation of Jesus Christ.

91

There is a word in the English language, *epistemology*, which is the philosophical study of the nature, origin, and limits of human knowledge.

It is from the Greek word, *epistēmē* (knowledge) and “ology” from the Greek word *logos*, which has several meanings

92

We are more familiar with *logos* from John 1:1 – In the beginning was the Word (*logos*).

But in this word, *epistemology*, it is “its use as respect to the MIND alone,” reason, cause, ground.

93

It is “the science of how we know what we know.”¹

People have a tendency to believe, and be convinced by, what they are told by someone they trust and admire.

We all gain knowledge by reading or hearing people speak.

94

When we are born the only knowledge we have is that we are either hungry or tired.

Our first knowledge is from our parents, whether it is good or bad and we are not even able to make that determination

95

As we get older we go to school and we learn from the books the public schools systems determine we should be reading and studying, unless we are able to go to a private Christian school.

96

We are also taught by public school teachers who are told what to and what not to teach.

I believe this to be “forced learning.” Students today can’t even decide for themselves what is true and what isn’t, and unless they attend a Bible teaching church, they won’t know what truth is.

97

My point is that we all learn and gain knowledge through different sources, most of whom and what we trust.

98

The problem with believing and being convinced of something by someone we admire (whether a teacher or parent whom we also trust), is that what we learn becomes the final choice of our proof.

99

If we are told something by a trusted friend, teacher or parent that seems completely logical, though it is a complete lie, we tend to believe it without searching for the truth.

R.C. Sproul says, "The problem that this tendency produces is a failure to examine those things that we hold with great tenacity."¹

100

The Galatian church apparently hadn't come to completely trust Paul's teaching and "his gospel."

They turned to those Judaizers they were more familiar with and trusted more than Paul.

101

So now their knowledge has been twisted.

The Judaizers were telling these Christians that Paul was a fake, that he was not an apostle, like the 12 and that there was more to the gospel he was teaching than what he had told them.

102

They were putting doubt in the minds of these believers as to the authenticity and origin of Paul's gospel.

Instead of seeking Paul and asking for his opinion and truth, they simply believed these Judaizers and their own gospel.

103

Paul refutes these charges and defies the lies that are being stated about him.

He clearly and blatantly tells the church that what he preached was not of human origin.

104

He defiantly says, with authority, that he did not receive it from teachers, from the apostles or any human being.

“but it came through the revelation of Jesus Christ.”

105

The Greek word here for revelation is apokalypsis (ap-ok-al'-oop-sis) [apa-kal'-oop-sis] and means: disclosure; appearing, manifestation; a disclosure of truth, instruction.

106

This means that it was revealed by Jesus Christ and none other. He first (v.1) declares his apostolic commission was of divine origin, and now he declares his gospel was also of divine origin.

107

“Paul’s claim, in this, His gospel, which was being called in question by the Judaizers and deserted by the Galatians, was neither an invention of his own, nor a tradition handed down from the church, but a revelation God had made known to him.”
John R.W. Stott ²

108

13 For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. 14 And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

109

15 But when it pleased God, who separated me from my mother's womb and called me through His grace, 16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,

110

17 nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus.

111

Paul now reminds these Christians of what he had already told them concerning his past.

But not, just where and who he was, but who he has become. He was deep into Judaism.

112

He persecuted the church of God – upon his conversion he recognized that what and whom he was persecuting was of God.

The very God in whom he was zealous for at that time.

113

But now he sees he was zealous for the traditions of his fathers and even more so than anyone else.

In Acts 25:5 Paul states that he “lived as a Pharisee according to the strictest sect of our religion.”

114

This was what he lived for.
Now he lives for Christ – “For to me, to live is Christ, and to die is gain” (Phil 1:21).
Before his conversion he was a fanatic and a bigot, completely devoted to the persecution of Christ, Christians and the church.

115

Now he is completely devoted to the gospel of Christ and preaching His gospel.
Stott makes an interesting observation:
“In verses 13 and 14 Paul is speaking about himself:

116

‘I persecuted the church and tried to destroy it...I was advancing in Judaism...and was extremely zealous for the traditions of my fathers.’”
“But in verses 15 and 16 he begins to speak of God.

117

It was God, he writes, 'who set me apart from my mother's womb; God who called me by his grace; and God who was pleased to reveal his Son to me.'"

We see here that Paul was acknowledging that God had a plan for his life before he was even born.

118

God told Jeremiah that He had set him apart to be a prophet before he was even in his mother's womb:

"Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations." (Jer 1:5)

119

It is up to every individual to believe the gospel of Christ and believe in Him and then to discovery His plan and will for their lives.

Part of the revelation to Paul from Jesus was that he had been set apart even as early as still in his mother's womb.

120

Why did God wait until Paul had been persecuting Christ and the church?

No one really knows, but had He called Paul at an early age, prior to his zealous actions he may not have believed, nor would he have had the impact he had on both Jews & Gentiles

121

Paul was either a young boy or possibly under the tutelage of Gamaliel when Jesus began His ministry.

He probably heard about Him, but paid very little attention since he was being indoctrinated into the Jewish scripture and slated to be a “Pharisee of Pharisees.”

122

This, of course, is pure speculation.

Since God knows everything and everyone He knew what it would take to convert Paul and mold him into His plan.

123

He returns to the point he made earlier, reiterating that his knowledge and gospel did not come from any human being, nor from any of the apostles in Jerusalem.

He states he went to Arabia and then returned to Damascus.

124

He is giving details of his travels and a timeframe for them to show proof that there was not enough time to learn from anyone else what he had been taught directly from Jesus.

125

Paul's proof of Receiving the Gospel, not from Peter or James – in Jerusalem

126

18 Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. 19 But I saw none of the other apostles except James, the Lord's brother.

20 (Now concerning the things which I write to you, indeed, before God, I do not lie.)

127

21 Afterward I went into the regions of Syria and Cilicia. 22 And I was unknown by face to the churches of Judea which were in Christ. 23 But they were hearing only, "He who formerly persecuted us now preaches the faith which he once tried to destroy." 24 And they glorified God in me.

128

According to Acts 9:20 Paul spent a few days in Damascus after his conversion preaching Christ in the synagogue.

After such a dramatic conversion I would probably be preaching Christ everywhere.

129

Saul (Paul) had an amazing testimony and just had to share it.

He was raw and excited to now be a follower of Jesus Christ, whom just a day ago was persecuting.

130

Now he is telling the church in Galatia what happened next.

He went to Arabia for 3 years and then returned to Damascus and up to Jerusalem.

131

He went to Jerusalem specifically to see Peter and stayed with him for only 15 days.

The only other apostle he saw was James, the brother of Jesus.

132

In verse 20 Paul emphatically states that not is he not lying, but that he does not lie.

Back up to the 3 years in Arabia

The exact location is not told to us.

133

Some believe he was in Petra, which was a large city located on a major trade route between the Persian Gulf and to the Mediterranean Sea.

Though Paul doesn't say specifically, it is believed that this was the place and the time that Jesus taught Paul.

134

His three years of training is comparative to the three years Jesus trained his disciples.

Jesus' ministry was for three to three and one-half years.

Interestingly, Jesus spoke about the vine and the branches to the disciples.

135

He said in John 15:1-2 “I am the true vine, and My Father is the vinedresser. ² Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit.”

136

Every grape plant is a product of a “mother” plant.
Grapes are propagated using fresh cuttings from a mother plant, or also from the pruned cuttings.

137

For purity of a specific variety, cuttings are taken from a mother plant or plants, which are specifically grown for reproduction purposes.
A cutting should have at least 2 “buds” on it where new growth will begin.

138

Cuttings are placed in the ground and they will root.

Pruning takes place in the fall or winter and any cuttings to be used for propagation will be planted at that time.

When Spring comes, the cuttings are dug up and planted in the vineyard

139

It will take 3 years before a new grape plant will produce fruit.

The first 2 years the plant grows and is pruned in the Fall or Winter.

The third year it will begin producing fruit.

140

The fourth year it will produce good fruit that will be useful for harvesting and processing.

Jesus was with the disciples for 3 years, training them to be fishers of men.

Paul, now, was in the desert learning from Jesus for 3 years.

141

We don't know all the particulars about this training, but it is very possible he was also preaching while in Arabia.

Just as the disciples and Paul received training for 3 years, I believe new believers need to be trained in the Word of God and the gospel.

142

Many new believers are "on fire" after making that profession of faith.

They don't really know anything, but they want to tell others what happened to them.

143

There is nothing wrong with that and they are encouraged to tell others.

They now have their own testimony.

But, unless they receive the gift of the Word of Knowledge, they are not able to speak to others in a knowledgeable way.

144

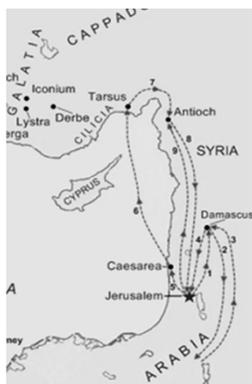
There needs to be discipleship and training.

They need to be taught the Word of God, much like what is being done here at the School of Ministry.

145

From Arabia he went to Jerusalem, probably by way of Damascus since there was a trade route to there and then to Jerusalem.

146



147

After being in Jerusalem for 15 days, he says he went to the regions of Syria and Cilicia, where people didn't recognize him by his face.

If you have ever been on a great vacation and traveled to different places and cities, you want to share that information with others.

148

Maybe you saw something you have never seen before and you tell people, but they find it hard to believe because it just seemed too spectacular, even though you have never lied to any of them.

149

Fortunately for us, we have cameras so we are able to take pictures and use them as proof to where we have been and what we have seen.

150

Paul doesn't have a camera so he is recounting all that took place and offering this as proof that he did not receive the gospel he was preaching from any person or people, that it was directly from a revelation from Jesus Christ, the very one he had previously persecuted.

151

He also has witnesses for time leading up to and returning from Arabia.

Paul is telling the Galatians, "Look, I started the church in Galatia.

Others don't know me by my face, but you do.

152

You saw me, face-to-face.

Rather than honoring me, you have belittled me.

Rather than allowing the truth of the gospel given to me by the authority of Jesus Christ, you have believed a lie and turned against me and against God.

153

You have disrespected the gospel and me.”
Paul was angry with the church in Galatia and in this first part of the letter he presents his cause for rebuke and correction.

154

“If Paul was right in asserting that his gospel was not of human origin but from God (Romans 1:1), then to reject Paul is to reject God.” John R.W. Stott ²

155

Conclusion:
There is only one gospel, that which is from Jesus Christ.
It is the “good news” of redemption through grace.
Paul’s gospel is not a different gospel, but the same gospel that Jesus preached

156

People get hung up on Paul calling it “his gospel” and look for differences between what he says in his letters and what Jesus said.

It is the same gospel, salvation by grace.

157

Jesus died for all the sins of all mankind.

He represented the lamb that was slain at Passover in Egypt
God told the people to take a lamb and keep in the house as a pet for three days.

158

Then they were to slaughter it, put blood on the door posts in order to be saved from the slavery of Egypt.

Jesus came as the Lamb of God.

His ministry was about three years (symbolic of three days)

159

He dwelt among men for those three years.

He was a friend to those who believed and followed Him.

He then was slaughtered to save all mankind from the slavery of sin (Egypt).

160

He was buried, but He rose on the third day so that those who believe in Him will also be risen from their death to be united with Him.

That is the gospel message
That is the same gospel message Paul preached.

161

Paul is issuing his readers now a warning.

Watch out for the false gospels and false teachers.

Study the Word of God so you will recognize these false teachings.

162

You have heard the true Word,
the true gospel, so don't be
fooled by an imposter.

163

- ¹ *“For Freedom Christ Has Set Us Free, Galatians”*
Galatians: An Expository Commentary, R.C. Sproul,
2022 by R.C. Sproul Trust, p. 2, 15
- ² *“The Message of Galatians”* by John R.W. Stott, 1988
Varsity Press, p. 8, 11, 18, 24
- ³ *“Galatians”* by J. Vernon McGee, *Thru The Bible*
Commentary Series: The Epistles, 1991 Thru The
Bible, p. 19

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QUESTIONS



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