

## STUDY IN THE EPISTLE OF PAUL TO THE GALATIANS

**Theme:** *NO OTHER GOSPEL*

**LESSON 1** *ANY OTHER GOSPEL* Galatians 1:1-14

Outline

### I Introduction and Salutation vv1-5

- Verse 1:
  - “An apostle”
    - Infallibly and inerrantly spoke – 1 Thess 2:13
    - Wrote – 2 Pet 1:20-21
    - Practised – 1 Cor 11:1
  - “By Jesus Christ”
    - Paul challenged those who were against his apostleship to examine his credentials – 1 Cor 9:1; 1 Cor 15:8-10
- Verse 2:
  - “Unto the churches of Galatia”
    - Refer to maps at the end of document
    - Galatia is a region and Paul established are many Churches in different cities in Southern and Northern Galatia
    - Paul’s 1<sup>st</sup> Missionary journey: to the South Galatian cities of Iconium, Lystra and Derbe (Acts 13, 14)
    - Paul’s 2<sup>nd</sup> Missionary journey: Acts 16:1, 2, 6, 7
    - Paul’s 3<sup>rd</sup> Missionary journey: Acts 18:23
- Verse 3:
  - “Grace be to you”
    - Similar salutation in 13 of 14 Pauline Epistles (except Hebrews)
    - Grace (Greek: *Charis*) refers to the undeserved favour of God
    - Usual secular greeting of that time is *chairein* which means “be joyful”, as compared to the modern Greek greeting of *chairete* which means “hello”
    - Grace from God – Ps 84:11, 1 Pet 5:10
  - “Peace from God the Father, and from our Lord Jesus Christ”
    - Similar salutation in 13 of 14 Pauline Epistles (except Hebrews)
    - Greek word *eirene* adopted from traditional Hebrew greeting of *shalom* (ie “peace”)
      - Blessing of peace – Phil 4:7
      - Peace from God – Jn 14:17, Ac 10:36
- Verse 4:
  - “Who gave himself for our sins”
    - Adjectival clause for the blessings in verse 3
    - Clause not stated in 1 Cor 1:3, 2 Cor 1:2, Phil 1:2 and Col 1:2

- To emphasize the perverted gospel which was preached in Galatia (cf Gal 1:6-9)

## II Another or any other gospel vv6-9

- Verse 6:
  - *“So soon removed”*
    - Paul visited the churches of Galatia in AD 44 (1<sup>st</sup> journey), AD 49 (2<sup>nd</sup> journey) and AD 53 (3<sup>rd</sup> journey) and the Epistle was written around AD 56
  - *“Unto another gospel”*
    - By false teachers called Judaizers (aka Judaizing Christians)
    - They agree with Paul in the Messiahship of Christ
    - They, however, add to salvation the keeping of the law of God (analogous to the essential doctrines of Judaism and hence the term Judaizers)
    - Judaizers: Acts 15:1, Gal 3-6
- Verse 8-9
  - *“preach any other gospel...let him be accursed”*
    - Verse 8 → angel with false gospel → accursed
    - Verse 9 → man with false gospel → accursed
    - 2 Pet 2:1-13:
      - False teachers with damnable heresies → swift destruction
      - God spared not the angels that sinned (v4) → false teachers shall receive their reward (v13)

## III Revelation of Jesus Christ vv10-14

- Verse 10
  - *“persuade men, or God?”*
    - Paul accused of double standards?
      - He circumcised Timothy (Ac 16:3) when Jews were around but taught the unnecessary of circumcision (Ac 21:21, Eph 2:11-15, Col 3:11)
    - Judaizers taught that one has to keep the law of God (e.g. circumcision) in addition to faith for salvation
      - That’s why Paul addressed many issues to circumcision in Galatians (2:3-5, 2:9, 2:12, 3:3-4, 5:3-4, 5:6, 6:12)
- Verse 12
  - *“by the revelation of Jesus Christ”*
    - Occasions whereby God spoke to Paul
      - Acts 9:1-9
      - Acts 20:32-35
      - 2 Cor 12:7-10
    - Occasions whereby God was seen of Paul

- Acts 18:1-11
- Acts 22:17-21
- Acts 23:10-11
- Verse 13:
  - *“I persecuted the church of God”*
    - Acts 7:58
    - Acts 9:1-2
- Verse 14:
  - *“above many my equals in mine own nation”*
    - Paul’s resume: Phil 3:5

## Questions

- 1 Paul was not one of the original 12 disciples of Jesus whom He called *apostles*. Lk 6:13. How does Paul defend his apostleship? v1. Refer to account of Paul’s conversion in Acts 9 for additional information.**

### **A. THE DIVINE ORIGIN OF HIS GOSPEL (11-17)**

1. His gospel was not according to man, or from man, but directly from Jesus Christ (**11-12**)
2. A review of his conduct in Judaism prior to conversion (**13-14**)
3. Upon his conversion, an act of Divine revelation itself, he did not confer with man, especially the apostles in Jerusalem (**15-17a**)
4. But went to Arabia, and then returned to Damascus (**17b**)

### **B. HIS RELATIONSHIP WITH OTHER APOSTLES (18-24)**

1. After three years he went to Jerusalem to see Peter, and only then for fifteen days (**18**)
    - a. He saw none of the other apostles, except James, the Lord's brother (**19**)
    - b. With a solemn declaration he affirms these things to be true (**20**)
  2. Then he went to the regions of Syria and Cilicia (**21**)
    - a. Remaining unknown by face to the churches of Judea (**22**)
    - b. They heard only of his preaching brought about by his conversion, and they glorified God in him (**23-24**)
- Paul, then, was the last man to enjoy the position of apostleship. He was "one born out of due time" in that he was a later (indeed, the last) addition to the apostolic company (I Corinthians 15:8-11).
  - Because of this, evidently, some questioned his apostolic authority, which was no small matter to the apostle. Several times he was forced to defend his own apostleship (cf., I Corinthians 9:1ff, Galatians 2, etc.). In nine of

his thirteen epistles, he is careful to identify himself as an "apostle of Jesus Christ" (e.g., I Corinthians 1:1). He does so most forcefully in Galatians, specifying that his apostleship is a commission of Jesus Christ Himself, not Paul or any other man (Galatians 1:1).

- It was a very important matter to him that it be recognized that his commission was indeed from Christ personally. He further emphasized that he learned his theology from the Lord first-hand, not from anyone else (Galatians 1:11-24).
- Acts chapter 9 is an historical account, written by Luke; the second account occurs in chapter 22 and is Paul's personal testimony, spoken to his Jewish opponents in Jerusalem. The third occurs here in chapter 26. There are both similarities and differences in the accounts. These differences will help us identify the unique emphasis of this account in chapter 26.
- **Paul's best defense was his own life story.** There is a sense, of course, in which Paul is giving his defense. I find it most interesting that the most powerful and convincing explanation Paul can offer his audience is the story of his own life. By describing what he once was and did, and the changes which took place at his conversion, Paul can prove not only his own innocence, but the power of the gospel to save and to change men. It also reveals the power of unbelief, to oppose and resist the gospel and those who proclaim it. Would that each of us who name the name of Christ could claim our own life story to be so powerful a defense for the transforming power of the gospel.

## 2 **What are the cities Paul visited in his first missionary journey with Barnabas? What are the Churches in Galatia? v2. What are the problems they met in their evangelism? Check with the accounts in Acts 13, 14**

- In Acts 13 Paul goes on his first missionary journey whose narrative continues until the end of Acts 14. Paul was accompanied on this journey by Barnabas and John Mark but the latter deserted them in Pamphylia (15:38).
- The journey began from Seleucia, the seaport of Antioch (Acts 13:1-4). (Note that there were 2 cities named Antioch - [Antioch Of Syria](#), their starting point, and one in [Turkey](#) that they visited). Paul (then still called Saul), [Barnabas](#), and [Mark](#) sailed across to Cyprus, some 80 miles (130 kilometers) to the south-west. At this point in time, Barnabas was still the senior member over Paul, who was a relative newcomer after his conversion on [The Road To Damascus](#). That would soon change.
- Paul traveled through Cyprus on his first missionary journey ([Acts 13:4-5](#)), as did Barnabas and Mark later ([Acts 15:39](#)).
- **Derbe** Paul and Barnabas preached the gospel in this city ([Acts 14:6-7, 20-21](#)).
- **Paphos** Paul cursed a sorcerer here ([Acts 13:6-11](#)).

- **Lystra** When Paul healed a cripple, he and Barnabas were hailed as gods. Paul was stoned and presumed dead but revived and continued preaching ([Acts 14:6-21](#)). Home of Timothy ([Acts 16:1-3](#)).
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- After landing at Salamis, and proclaiming The Word of God in the synagogues (Acts 13:5), they traveled along the entire southern coast of the island of Cyprus until they reached Paphos (Acts 13:6). There, Sergius Paulus, the Roman proconsul, was converted after Paul rebuked the evil [Sorcerer](#) Elymas (Acts 13:6-12). It was at that point that Paul effectively became the leader. He was from then on called Paul, rather than his former name, Saul.
- From Paphos they then sailed north up to the Asian mainland in what is today Turkey. They traveled the short distance up the river Cestrus to Perga in Pamphylia (Acts 13:13), where [Mark](#) left them and returned to [Jerusalem](#). It is uncertain why he left, however his young age is usually considered to be a factor. He may simply have become homesick during what became a 2 year mission.
- Paul and Barnabas then continued inland for about 100 miles (160 kilometers), up to Pisidian Antioch. Many were converted by Paul when he made his first recorded address there (Acts 13:16-51). Not long afterward however, they encountered persecution from certain people who refused to hear the gospel. After being expelled from the region, "they shook the dust from their feet in protest against them and went to Iconium." (Acts 13:51)
- After traveling southeast to Iconium, they again made many converts among Jews and Gentiles (Acts 14:1), but they were again persecuted. This time they would have been killed (Acts 14:5) if they hadn't discovered the plot and fled quickly from the city (Acts 14:6).
- From there they continued southward to Lystra where they again made converts (Acts 14:8). Unfortunately, the people of the city, who were accustomed to idolatry, went too far in their esteem for Paul and Barnabas, who they proclaimed as "gods." (Acts 14:11-18). Paul and Barnabas quickly tried to explain that they were merely men sent to teach, but it didn't go over very well with a number of the people. Some of the persecutors from Antioch and Iconium had followed them and incited the crowd. Paul was stoned, dragged out of the city, and left for dead. "But after the disciples had gathered around him, he got up and went back into the city. The next day he and Barnabas left for Derbe." (Acts 14:20).
- After preaching the good news in **Derbe**, they then returned back along their entire route, **through Lystra, Iconium** and Antioch, "appointing elders for them in each church" (Acts 14:23). They then continued southward through the regions of Pisidia and Pamphylia until they arrived at the seaport of Attalia

(Acts 14:24-25). From there, they boarded a ship and sailed back home to Antioch, where they had begun 2 years before. "On arriving there, they gathered the church together and reported all that God had done through them and how He had opened the door of faith to the Gentiles." (Acts 14:27).

**3 What is the heart of the gospel of Jesus Christ which the missionaries preached? vv3-5. Confirm your answers with 1 Cor 15:1-4.**

- Our study of the Book of Galatians will reiterate the true gospel and will reveal that which is false. Let us briefly preview what we shall discover as we continue in this great book by considering the definition of the gospel found in verses 3-5.
- The true gospel is outlined in verses 3-5 of chapter 1. Just as Paul's apostleship is summarized in verse 1 and defended in chapters 1 and 2, so the gospel is given a preliminary definition in 1:3-5, only to be expanded upon throughout the rest of the book. The results of the gospel, "grace" and "peace," are mentioned in verse 3. The gospel is grace. The gospel bestows grace and peace to those who receive it by faith. When men turn from the gospel, they turn from grace (cf. 5:4) and from peace (cf. 5:20,26).

**4 Another gospel refers to a gospel of a different kind. vv6-9. The gospel preached by the Judaizers was dealt with at the first Jerusalem Council in Acts 15. Do you know of any other gospels today that depart from the gospel first preached by Paul?**

- The "other gospel," or the "un-gospel" to which Paul referred in verses 6-9, finds the finished work of Christ inadequate to sanctify men in a sinful world. As a result, they seek to add Law-keeping to faith, and thus nullify grace altogether.
- The false gospel which is countered in this epistle is man-made and man-pleasing (1:10-11). It seeks to put men under bondage by compelling them to be circumcised and to keep the Old Testament Law (2:3-5; 4:1-31; 5:1-12). It implies that those who fail to live under the Law are second class citizens, thus denying the gospel (2:11-21).
- The false gospel forgets that divine power is manifested through God's Spirit, given through faith. The false gospel makes men return to a reliance on the flesh (3:1-5; 5:16-26; 6:8). The false gospel fails to remember that the Old Testament Law condemned men, and that salvation was always a matter of God's promise, not men's performance (3:6-29; 6:12-16).

**5 There is no record of Paul having met Jesus in person when the Saviour was on earth. Paul was taught by special revelation from Jesus Christ. How are we taught spiritual matters today? 2 Tim3:15-17.**



### Paul's Third Journey and His Journey to Rome

