

# L4: Galatians 1:8-24: The Revelation of Jesus Christ

## Sermon Review: Review/Summarize

- Paul's apostleship
- Deliver us from this present evil world
- Removed unto another gospel - trouble/pervert
  - Removed from Him that called you
- True understanding of the law shuts one up to the grace of Christ
  - False understanding of the law makes it a gospel denying the grace of Christ

## Sermon Preview:

- Accursed preaching
  - Accursed receiving
- Servant of Christ
  - Pleasing God or men?
- Preached
  - Not after man
  - Neither received it of man
  - Neither was I taught it
- By revelation of Jesus Christ
- Galatians 1:8-24
  - :8-10 - Accursed/Servant of Christ
  - :11-19 - Pauline Certification
  - :20-24 - Preaching the Faith

## Sermon:

**(Galatians 1:8) But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.**

- **"But though we, or an angel from heaven"**
  - **"But though we"** - Paul, and all the brethren with him
  - **"or an angel from heaven"** - linking the miraculous and angels under the law
    - Galatians 3:5 - miracles and angels
    - Galatians 3:19-20 (Acts 7:52-53); Colossians 2:18-23
      - Hebrews 2:5
- **"preach any other gospel unto you than that which we have preached unto you"**

- Preached unto them at the first
- **"let him be accursed"** - whether it be Paul, one of the brethren, or an angel

**(Galatians 1:9) As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.**

- **"As we said before, so say I now again"** - mouth of two or three witnesses
- **"If any man"**
  - Paul
  - Brethren
  - Angels
  - Any Man
- **"preach any other gospel unto you than that ye have received"**
  - The gospel was preached unto them (responsibility of the preacher)
  - The gospel was received of them (responsibility of the student)
- **"accursed"** - worthy of the curse of the law
  - Excommunicated, separated from the church, the judgment seat of Christ
    - Galatians 5:10

**(Galatians 1:10) For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.**

- **"For"** - further explanation and amplification
  - Explanation of the strong language of the "accursed"
- **"do I now persuade men"**
  - What does this mean?
  - Not simply to make an argument
  - **"or God"** - indicates the issue of "pacify", to assent to man's evidence or authority, have confidence in man, or God
  -
- **"or do I seek to please men?"** - agreeable to men
- **"for if I yet pleased men"** - Paul used to do this
  - Galatians 1:13 - "my conversation in time past in the Jews' religion" (contrast to "pure and undefiled religion")
    - Matthew 6:1-2, 5, 16
    - Matthew 19:26
    - Matthew 23:5, 7, 28

- Mark 11:30
- Mark 12:14
- Luke 16:15
- John 5:41
  
- (:14) - "traditions of my fathers. - Matthew 15:19, Mark 7:8
  - Php. 3:6

- **"I should not be the servant of Christ."**

- Servant by way of his apostleship
  - Matthew 10:24, Jn. 13:16, 15:20

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### Paul's Certification

**(Galatians 1:11) But I certify you, brethren, that the gospel which was preached of me is not after man.**

- **"But"** - in contrast to not pleasing man
- **"I certify you"** - to give certain information to and of
  - To the Galatians
  - Of the gospel he preaches
  
  - To make known, to have them understand
  
- **"that the gospel which was preached of me is not after man."**
  - Declarative statement
  
  - **"not after man"**
    - It was "after" the scripture and after God (1 Corinthians 15:1-4, Romans 1:1-5)
    - God did use the prophets, but it was "of God"

**(Galatians 1:12) For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.**

- **"for"** - explanation of "not after man"
  - Not based on man's standards (the law), the flesh
  
- **"I neither received it of man"**
  - It wasn't communicated or transmitted to him from any man
  
- **"neither was I taught it"**
  - He didn't go to seminary, he didn't go to the other apostles to study and learn it (didn't receive it in the traditions of the fathers, or the school of Gamaliel)

- **"but by the revelation of Jesus Christ."**
  - God gave Paul "the revelation of Jesus Christ"
    - Not "the revelation of Jesus Christ one might be thinking"
      - 1 Peter 1:13; Revelation 1:1
  - "the revelation of Jesus Christ" concerns the gospel of Christ and is not the preaching of Jesus Christ, according to the revelation of the mystery
    - You don't need to believe "the mystery of Christ" to be justified today, but you do need to believe "the revelation of Jesus Christ" as it concerns "the gospel of Christ" and "the grace of Christ".
  - The revelation of Jesus Christ is the progressive process of revealing Christ and Galatians has in view that revelation concerning "the grace of Christ", the spiritual things of the new testament.
    - Justification - righteousness
    - Sanctification - holiness
    - Witnessed in the OT, by the scriptures of the prophets, and concluded, manifest, and declared by Paul.
      - The revelation not only of the seed of the woman, the seed of Abraham, the seed of David, but the way, means, provision, and implications that concerns God's good news in Christ.
        - Starting at Genesis 3:15 and really before the foundation of the world
        - Not to be confused with the revelation of the mystery of Christ
          - Non right dividers say what was witnessed was a mystery
          - Right dividers say what was witnessed and the mystery have not connection.
  - picture

**(Galatians 1:13) For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:**

- **"for"** - explanation
- **"ye have heard of my conversation in time past"**
  - Did not provide the revelation of Jesus Christ, but was contrary to it
  - Time past individually and dispensationally
- **"in the Jews' religion"** - Pharisaicalism
  - Galatians isn't "grace" vs. "law" but "grace" vs. "the Jews' religion" established by the error and abuse of the law.

- **"how that beyond measure I persecuted the church of God"**
  - The epitome of the Jews' religion was that it persecuted those that really belong to God
    - Matt. 5:11, 23:34
  - **"beyond measure"** - above that which was done by others
    - **"a measure to reach even unto you"** (2 Cor. 11:13) - apostleship to the Gentiles
  - **"persecuted the church of God"**
    - Acts 7:58-58, 8:1-3, 9:1-2, 5-6
- **"and wasted it:"**
  - Ravage, desolated, destroyed, ruined

**(Galatians 1:14) And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.**

- **"profited in the Jews' religion"** - notoriety, esteemed, possibly rich
  - Pharisees extorted money from God, from the people
    - Thought the publicans were worse than they were
- **"above my equals in mine own nation" - why?**
  - **"being more exceedingly zealous of the traditions of my fathers."**
    - Php. 3:5-6

**(Galatians 1:15) But when it pleased God, who separated me from my mother's womb, and called me by his grace,**

- **"But when it pleased God"**
  - "but" - adverse (God was doing something contrary to the Jews' religion)
  - "when" - dispensation of grace
  - "it" - to do what God wants to do with Paul
  - "pleased God" - of His good pleasure (Eph. 1:5, 9)
- **"who separated me from my mother's womb"**
  - Romans 1:1 - from the 12, from mother's womb
    - "unto the gospel of God"
  - Galatians 4:21-31 - mother and in bondage with her children
- **"and called me by His grace"**
  - Another mother, above and is free
  - "the grace of Christ" vs. "the law of Moses"

**(Galatians 1:16) To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:**

- **"to reveal His Son in me"** - separated from the Jews' religion, the revelation of Jesus Christ in me
  - Paul's gospel
  - Taught and preached by Paul
- **"that I might preach Him among the heathen;"**
  - Romans 15:15-17, vs. Romans 9:4
- **"immediately I conferred not with flesh and blood:"**
  - **"not after man"** = "neither received it of man", "neither was I taught it"

**(Galatians 1:17) Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.**

- **"neither went I up to Jerusalem to them which were apostles before me;"**
  - Separated from the 12 (Rom. 1:1)
- **"but I went into Arabia"**
  - Galatians 4:25 - Mt. Sinai the giving of the law
  - Not mentioned in Acts 9:19-22
  - Acts 9:23 - "and after that many days were fulfilled"
    - Arabia maybe here, then "returned again unto Damascus"
    - Then, Acts 9:23, "the Jews took counsel to kill him:"
      - Those Jews' religion that he once profited in

**(Galatians 1:18) Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.**

- **"Then after three years"** - could be "after that many days were fulfilled", then the counsel to kill him
- **"I went up to Jerusalem to see Peter"** = Acts 9:26-30
  - Acts 9:28 - "with them coming in and going out at Jerusalem" or during a longer period of time was with Peter 15 days of that time
  - Acts 9:27 - Peter and James, the Lord's brother

**(Galatians 1:19) But other of the apostles saw I none, save James the Lord's brother.**

- Just Peter and James the Lord's brother

**(Galatians 1:20) Now the things which I write unto you, behold, before God, I lie not.**

- Why?
  - The previous things Paul wrote he isn't lying - "certify"

**(Galatians 1:21) Afterwards I came into the regions of Syria and Cilicia;**

- Acts 11:25 - in the regions of Syria and Cilicia

**(Galatians 1:22) And was unknown by face unto the churches of Judaea which were in Christ:**

- Acts 11:27-30 - "send relief unto the brethren which dwelt in Judaea: which also they did, and sent it to the elders by the hands of Barnabas and Saul."

**(Galatians 1:23-24) But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me.**

- "But they had heard only," - they didn't teach Paul, nor did Paul receive anything from them
  - Instead they heard only:
    - "that he which persecuted us in times past now preacheth the faith which once he destroyed."
    - Did he preach the faith which once he destroyed? Yes & no...not the gospel of the kingdom, but the witnessing of the Christ and the spiritual things.
- Over 3 years had gone by for Paul to receive the basis of "the revelation of Jesus Christ" that was consistent with "the faith which once he destroyed", but much more, it was Paul's gospel.

**Sermon Conclusion: Review/Summarize**