

**Paul's Epistle to the Galatians**  
**The Gospel According to Galatians**  
**The Apostle Paul and the Gospel of Grace- Part 3:**  
**"A Gospel Not from Man *but for Man*"**  
**Rev. Charles R. Biggs**

<sup>ESV</sup> **Galatians 1:10** For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ. [Paul was a "servant of Christ" and therefore was obedient to the preaching of the gospel in order to please God, not man. Paul knew that the gospel was foolishness, an "offense" and a "stumbling block" to those who did not believe, as he wrote to the Church in Corinthian:

<sup>ESV</sup> **1 Corinthians 1:18** *For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.* <sup>19</sup> For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." <sup>20</sup> Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? <sup>21</sup> For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. <sup>22</sup> *For Jews demand signs and Greeks seek wisdom, <sup>23</sup> but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, <sup>24</sup> but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.* <sup>25</sup> For the foolishness of God is wiser than men, and the weakness of God is stronger than men. <sup>26</sup> For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. <sup>27</sup> But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; <sup>28</sup> God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, <sup>29</sup> so that no human being might boast in the presence of God. <sup>30</sup> *He is the source of your life in Christ Jesus, whom God made our wisdom and our righteousness and sanctification and redemption.* <sup>31</sup> *Therefore, as it is written, "Let the one who boasts, boast in the Lord."*]

<sup>11</sup> For I would have you know, brothers, that the gospel that was preached by me is not man's gospel. <sup>12</sup> For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ. [The Gospel is a revelation from Jesus Christ (the "of Jesus Christ" is an objective revelation that Jesus Christ gave to Paul). The gospel's origin is not from man, but from the resurrected-ascended Prophet, Priest and King who sits at God's right hand! Paul did not receive it, nor was taught it by man to indicate his unique status to preach the only gospel of Christ to the Gentiles]

<sup>13</sup> For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it. <sup>14</sup> And I was advancing in Judaism beyond

many of my own age among my people, so extremely zealous was I for the traditions of my fathers. <sup>15</sup> But when he who had set me apart before I was born, and who called me by his grace, <sup>16</sup> was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone; <sup>17</sup> nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus. <sup>18</sup> Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days. <sup>19</sup> But I saw none of the other apostles except James the Lord's brother. <sup>20</sup> (In what I am writing to you, before God, I do not lie!) <sup>21</sup> Then I went into the regions of Syria and Cilicia. <sup>22</sup> And I was still unknown in person to the churches of Judea that are in Christ. <sup>23</sup> They only were hearing it said, "He who used to persecute us is now preaching the faith he once tried to destroy." <sup>24</sup> And they glorified God because of me. [The Apostle Paul summarizes how his revelation from Jesus Christ was not received by men, nor taught by man, but that in his unique experience of Jesus' call and commission to him, he did not consult the other apostles right away. This is to emphasize the divine origin of the gospel, as well as his divine call and commission from Jesus to the Gentiles. In 1:23-24, Paul recounts how the brothers glorified God because of Paul's unique call and testimony of being called by the risen-ascended Christ out of his former slavery to Judaism, and into the freedom of preaching the gospel of truth in Jesus.]

**2:1** Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. <sup>2</sup> I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain. <sup>3</sup> But even Titus, who was with me, was not forced to be circumcised, though he was a Greek. [Titus is not circumcised because Paul and Titus were preaching to the Gentiles; Paul does circumcise Timothy (Acts 16) because he was a half-Jew, and they were preaching to the Jews. Paul's priority was always on the gospel: (1) Never add to the gospel in any way (Titus example); (2) Never unnecessarily hinder the gospel in any way (Timothy example). See further explanation below]

<sup>4</sup> Yet because of false brothers secretly brought in- who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery- <sup>5</sup> to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you. [Notice how Paul describes these Judaizers here: "false brothers" "slipped in" "to spy" and "to bring us into slavery"- - Paul resists these false teachers for the sake of the gospel]

<sup>6</sup> And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)- those, I say, who seemed influential added nothing to me. <sup>7</sup> On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised <sup>8</sup> (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), <sup>9</sup>

and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. <sup>10</sup> Only, they asked us to remember the poor, the very thing I was eager to do.

<sup>11</sup> But when Cephas came to Antioch, I opposed him to his face, because **he stood condemned**. <sup>12</sup> For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party [Acts 10:15 ""What God has made clean, do not call common."]. <sup>13</sup> And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy. <sup>14</sup> But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?" <sup>15</sup> We ourselves are Jews by birth and not Gentile sinners; <sup>16</sup> yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. [Peter acted hypocritically out of fear and Paul rebuked him; Paul describes Peter: "he stood condemned", "he feared", "acted hypocritically", "he was forcing Gentiles to live like Jews, even though he a Jew by birth, did not live like a Jew, but freely (that is ceremonially) like a Gentile). see explanation below]

<sup>17</sup> But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not! <sup>18</sup> For if I rebuild what I tore down, I prove myself to be a transgressor. <sup>19</sup> For through the law I died to the law, so that I might live to God. <sup>20</sup> I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. <sup>21</sup> I do not nullify the grace of God, for if justification were through the law, then Christ died for no purpose.

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## **Sermon Outline**

***For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. <sup>17</sup> For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."- The Apostle Paul, Romans 1:16-17***

***ESV Romans 11:6 But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.***

### **INTRODUCTION-BACKGROUND**

The Judaizers wanted the new Gentile-Greek Christians to become Jews through circumcision required in the Law of Moses, BEFORE they could be considered full citizens of Zion and heirs of the covenant promises.

***Essentially this amounted to Christ 'plus' cooperation with Law*** which was contrary to the gospel Paul had received and proclaimed to the Churches of Galatia.

Paul's authority was being undermined by the Judaizers and they were apparently discrediting his reputation as an apostle and as Jew who should be persecuted because he was denying circumcision for new Greek converts (including the Gentiles from the Galatian churches and Titus).

Additionally, Paul had claimed authority from the Jerusalem Apostles, but in fact the Judaizers were the true authorities sent from Jerusalem- -not Paul (this was their deceptive argument). Paul had preached the full gospel originally, but under pressure to conform and to make the gospel "easy" he had compromised and so that Judaizers lied that they had come to set the gospel record straight.

## **I. THE DIVINE ORIGIN OF THE GOSPEL**

- a. From God to Man, Not "Man's Gospel"- Origin of God's gospel is with God himself- -not man.**

Paul's gospel was received revelation from Jesus Christ himself. It was not from man. It was a gospel "for man" and the only hope for

man is to be saved by grace, but as an apostle, he was uniquely called to make this gospel of Jesus known to all who believe.

<sup>ESV</sup> **Galatians 1:9** As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to **the one you received**, let him be accursed.

<sup>ESV</sup> **Galatians 1:12** **For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ.**

The Gospel is a revelation from Jesus Christ (the “of Jesus Christ” is an objective revelation that Jesus Christ gave to Paul). The gospel’s origin is not from man, but from the resurrected-ascended Prophet, Priest and King who sits at God’s right hand! Paul did not receive it, nor was taught it by man to indicate his unique status to preach the only gospel of Christ to the Gentiles thus fulfilling Isaiah 49:1ff:

- b. **Paul was a “Slave” or “Bond Servant” of Jesus Christ *not* a *man-pleaser*** (Gal. 1:10).
- c. **Paul was a Man “Set Apart” and gifted for the task** of preaching this Divine Gospel.
  - 1. God’s eternal election (God’s good pleasure or *eudokia*, set Paul apart before he was born, from his mother’s womb, and called him, in order to make himself know in him (Gal. 1:15-16).

<sup>ESV</sup> **Galatians 1:15-16: But when he who had set me apart before I was born, and who called me by his grace,** <sup>16</sup> was pleased to reveal his Son to me, in **order that I might preach him among the Gentiles,** I did not immediately consult with anyone;

- 1. A unique election and call of the Apostle Paul similar to the Prophet Jeremiah:

<sup>4</sup> Now the word of the LORD came to me, saying, <sup>5</sup> ***“Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.”*** <sup>6</sup> Then I said, “Ah, Lord GOD! Behold, I do not know how to speak, for I am only a youth.” <sup>7</sup> But the LORD said to me, “Do not say, ‘I am only a youth’; for to all to whom I send you, you shall go, and whatever I command you, you shall speak. <sup>8</sup> Do not be afraid of them, for I am with you to deliver you, declares the LORD.” <sup>9</sup> Then the LORD put out his hand

and touched my mouth. And the LORD said to me,  
**"Behold, I have put my words in your mouth."**

<sup>ESV</sup> **Isaiah 49:1, 5-6:** Listen to me, O coastlands, and give attention, you peoples from afar. ***The LORD called me from the womb, from the body of my mother he named my name....*** <sup>5</sup> ***And now the LORD says, he who formed me from the womb to be his servant, to bring Jacob back to him;*** and that Israel might be gathered to him- for I am honored in the eyes of the LORD, and my God has become my strength- <sup>6</sup> he says: "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; ***I will make you as a light for the nations, that my salvation may reach to the end of the earth.***"

2. Instructive of our own election, calling and grace:

***"From eternity rooted, in time to be revealed."***

2. Paul's election and call show that it is all of grace and NOT of works.

1. Paul was an unregenerate Jew who persecuted Christ's Church violently and tried to destroy it; he was advancing in his knowledge and practice of Judaism:

<sup>ESV</sup> **Galatians 1:13-14:** For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it. <sup>14</sup> And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers.

2. ***Paul was violently opposed to a gospel revealed by God and that was all of grace*** (and so are all of those who are perishing apart from the gospel of grace).

3. Don't miss this! Saul the Pharisee, raised in the Judaism(s) of his day would have violently stamped out any ***grace alone revealed from God***- the aversion of natural man to God's gospel revealed in Jesus Christ is hatred of the deepest kind!

4. **BUT, God's will and the powerful working of His Spirit changed him!** *God saved him simply because of God's good pleasure (eudokia-Greek), this violent persecutor was saved to preach!*

***God made him alive while he was dead in trespasses and sins...walking according to the will of the prince of the power of the air (violently persecuting the Church of Christ).***

<sup>ESV</sup> **Galatians 1:15-16a:** But when he who had set me apart before I was born, and who called me by his grace, <sup>16</sup> **was pleased to reveal his Son to me,** in order that I might preach him among the Gentiles...

<sup>ESV</sup> **Matthew 11:25-27:** At that time Jesus declared, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; <sup>26</sup> **yes, Father, for such was your gracious will (eudokia-Greek).** <sup>27</sup> **All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.**

5. Paul in no way deserved salvation- -this is his point (if salvation was to be had, it would have to be God's initiative, not his own)!
6. Paul's labors, his works for Christ now as obedience do not contribute one wit to his election and calling.
7. Rather, Paul's obedience flows out of his eternal election, calling and being set apart. **He works because he has been called; he is not called because he works!**
3. This is why the brothers glorified God when they heard Paul, the former persecutor of the Church had been saved and called to proclaim the good news (Gal. 1:23-24).
4. **Paul understood that there was a contrast the old Pharisaical Religion of Judaism and Christianity!** One was a false gospel; one was a true gospel of divine origin from Christ himself!

<sup>ESV</sup> **Galatians 1:11** For I would have you know, brothers, *that the gospel that was preached by me is not man's gospel.*

## II. WHAT WOULD “MAN’S GOSPEL” BE LIKE?

*The Reformers charged the Church during the Reformation that all expressions of Christianity are on the path to one of two destinations, Rome or Geneva.*

1. “Religion of man” or “the flesh”: Pelagianism (or Semi-Pelagianism)
  - **Define: Pelagianism/Semi-Pelagianism**
    - **Pelagianism (simply put): Man is born without a sinful nature, thus he is able to achieve salvation through obedience to God’s commandments.**
    - **Semi-Pelagianism (simply put): Man is born sick in sin (but not completely dead), so if he has a bit of grace given to him, he is able to achieve salvation through cooperative obedience to God’s commandments.**
    - **Augustinianism (simply put): Man is born dead in sin, thus he is unable to cooperate with God for salvation and is utterly dependent upon God and his initiative to save him - -and this is completely apart from obedience to God’s commandments.**
  - All other man-made religions apart from Christianity, in one way or another teach that we can somehow work hard and save ourselves. But Christianity alone says don’t try to get to God, you will only get so far as idolatry (see Romans 1:18-25):

<sup>ESV</sup> **Romans 1:18-25:** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. <sup>19</sup> For what can be known about God is plain to them, because God has shown it to them. <sup>20</sup> For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. <sup>21</sup> For although they knew God, they did not honor him as God or give thanks to him, but they became



futile in their thinking, and their foolish hearts were darkened. <sup>22</sup> Claiming to be wise, they became fools, <sup>23</sup> and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and reptiles. <sup>24</sup> Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, <sup>25</sup> because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

***The Gospel must be revealed to us by God's grace! Paul contrasts a gospel of man's making with a revealed gospel of grace in Galatians 1:13-15:***

<sup>ESV</sup> **Galatians 1:13-15:** For you have heard of **my former life in Judaism, how I persecuted the church of God violently and tried to destroy it.** <sup>14</sup> And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for **the traditions of my fathers.** <sup>15</sup> But when he who had set me apart before I was born, and who called me by his grace...

2. **Judaism(s) (Gal. 1:13-15)**- "Second Temple Judaism"  
(after the exile, circa 490 BC to 70 AD)/

1. **Judaism(s) was not "God's Gospel"**, but was a works-oriented religion of the first century (In light of the scholarship of the NPP that Judaism(s) was not full blown Pelagianism, yet contrary to what E. P. Sanders, James D. G. Dunn and N. T. Wright propose, it was essentially a "grace + works = righteousness religion, which is still synergistic and at best semi-Pelagianism).

a. **E. P. Sanders in his magnum opus "Paul and Palestinian Judaism describes Judaism's view of man's sin nature:**

"Men have, apparently the inborn drive towards rebellion and disobedience. But this is not the same as being born in a state of sinfulness from which liberation is necessary. Sin comes only when man actually disobeys; if he were not to disobey he would not be a sinner. The possibility exists that one might not sin. Despite the tendency to disobey, man is free to obey or disobey." (pgs. 114-115- this is Pelagianism at worst, or Semi-Pelagianism at best, if followed consistently and logically, I might add!).

- b. "If he that commits one transgression thereby forfeits his soul, how much more, if he performs one religious duty (*mitzvah*), shall his soul be restored to him." (pg. 133 –sounds a lot like evangelicalism today—yet it is Judaism!).

**Guy Prentiss Waters** in his stimulating and outstanding analysis of the New Perspective on Paul, writes summarizing Judaism, and later Rabbinic Judaism that was different than, and in contrast with Christianity:

"...**Ancient Rabbinic Judaism is a semi-Pelagian religion.** In this religion...the language of the grace of God is not absent...yet it is ultimately a synergistic religion. Works occupy a fundamental or essential place in this religion. We quote the paradoxical statement attributed to Rabbi Akiba: the world is judged by grace, and yet all is according to the amount of work."- *Justification and the New Perspective on Paul*, pg. 152.

2. Paul calls Judaism in contrast to the gospel: "**the traditions of my fathers.**" See also "tradition of the elders" in Matthew 15:

ESV **Matthew 15:1-14:** Then Pharisees and scribes came to Jesus from Jerusalem and said, <sup>2</sup> "**Why do your disciples break the tradition of the elders?** For they do not wash their hands when they eat." <sup>3</sup> He answered them, "And why do you break the commandment of God for the sake of your tradition? <sup>4</sup> For God commanded, 'Honor your father and your mother,' and, 'Whoever reviles father or mother must surely die.' <sup>5</sup> But you say, 'If anyone tells his father or his mother, What you would have gained from me is given to God, <sup>6</sup> he need not honor his father.' **So for the sake of your tradition you have made void the word of God.** <sup>7</sup> **You hypocrites! Well did Isaiah prophesy of you, when he said: <sup>8</sup> "'This people honors me with their lips, but their heart is far from me; <sup>9</sup> in vain do they worship me, teaching as doctrines the commandments of men.'**" <sup>10</sup> And he called the people to him and said to them, "Hear and understand: <sup>11</sup> it is not what goes into the mouth that defiles a person, but what comes out of the mouth; this defiles a person." <sup>12</sup> Then the disciples came and said to him, "Do you know that the Pharisees were offended when they heard this saying?" <sup>13</sup> He answered, "Every plant that my heavenly Father has not planted will be rooted up. <sup>14</sup> **Let them alone; they are blind guides. And if the blind lead the blind, both will fall into a pit.**"

### 3. Judaism(s) -Pharisaical Religion:

#### **“Performance over Promise”**

- a. For the Apostle Paul Judaism’s cooperating with God’s grace and Christianity, the divinely revealed gospel of righteousness in Christ alone, are mutually exclusive ways of being saved.
- b. From Romans and Paul’s use of “works of the Law” take notice:

<sup>ESV</sup> **Romans 11:5-6:** So too at the present time there is a remnant, chosen by grace. <sup>6</sup> **But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.**

<sup>ESV</sup> **Romans 3:20** For **by works of the law no human being will be justified in his sight**, since through the law comes knowledge of sin.

<sup>ESV</sup> **Romans 4:4** Now to the one who works, his wages are not counted as a gift but as his due. <sup>5</sup> **And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteousness...**

<sup>ESV</sup> **Romans 9:30-33:** What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; <sup>31</sup> but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. <sup>32</sup> Why? **Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone,** <sup>33</sup> as it is written, "Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."

<sup>ESV</sup> **Romans 10:1-3:** Brothers, my heart's desire and prayer to God for them is that they may be saved. <sup>2</sup> I bear them witness that they have a zeal for God, but not according to knowledge. <sup>3</sup> **For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness.**

4. **Elements of truth in Judaism mixed with “traditional lies”** (oral and written Law). This was the Pharisaic religion (in contrast to the True religion of Israel revealed and fulfilled in Jesus Christ):

### **Pharisaic Religion- The “Seven Woes” of Jesus- Matthew 23**

"The scribes and the Pharisees sit on Moses' seat, <sup>3</sup> so practice and observe whatever they tell you- but not what they do. For they preach, but do not practice.

***The Sanhedrin has authority (they sit in Moses' seat) and when they preach or proclaim Moses' writings listen to them!***

<sup>4</sup> They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger. <sup>5</sup> They do all their deeds to be seen by others....

***Yet they are hypocrites who lay unnecessary Law-burdens on the people for they misinterpret the purpose of Moses' Law to point them to Christ!***

<sup>13</sup> "But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in. <sup>14</sup> <sup>15</sup> Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves....

***They evangelize but then make slaves of the people and shut the kingdom of heaven revealed by promise in people's faces- - they make the twice as much a child of hell as yourself, Jesus says.***

<sup>23</sup> "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. <sup>24</sup> You blind guides, straining out a gnat and swallowing a camel! <sup>25</sup> "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. <sup>26</sup> You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean. <sup>27</sup> "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness. <sup>28</sup> So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.

***They deny justice, mercy, and faithfulness that is borne out of grace and promise and by doing so they strain out the gnat in God's gospel ointment for the healing of sinners, and allow a camel of Law to be swallowed.***

***They are outwardly religious, but inside they are unclean, rotting sinners who are full of hypocrisy and lawlessness.***

<sup>29</sup> "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, <sup>30</sup> saying, 'If we had lived in the days of our fathers, we would not have taken part with them in shedding

the blood of the prophets.' <sup>31</sup> Thus you witness against yourselves that you are sons of those who murdered the prophets. <sup>32</sup> Fill up, then, the measure of your fathers. <sup>33</sup> You serpents, you brood of vipers, how are you to escape being sentenced to hell?

***Jesus asks the Pharisees to consider whether they are sons of Abraham, or sons of those who murdered the prophets!***

5. Jesus and Paul both make stark contrast between the faith of Abraham, the true religion of God's promise and grace in Israel with Judaism, or "man's gospel" which is of works.

- Note: Remember the prophets were constantly sent to Israel to preach to them to turn from "Judaism" or the works of their own religion, to the religion of YHWH that is revealed by faith alone.

**Jesus says in Matthew 23:34ff (in his woes against Judaism or the Pharisaical Religion that is opposed to the gospel:**

<sup>34</sup> Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, <sup>35</sup> so that on you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. <sup>36</sup> Truly, I say to you, all these things will come upon this generation.

6. **Radical and mutually exclusive contrast between Judaism and Christianity** (Gal. 1:14-15).

Note: Paul uses the term "Judaism" not Israel because the Church made up of Jew and Gentile is the Israel of God (Gal. 3:26ff; 6:16).

In Galatians 1:13-14 there is a parallel construction in the Greek so as to emphasize the stark contrast between the True religion found in the Church, and the false religion in Judaism. It reads literally (R. K. Fung, pg. 57):

“...beyond measure/I persecuted/the church of God.”

“...more exceedingly/being zealous for/the traditions of my fathers.”

In Galatians 6:16, Paul calls both Jews and Gentiles the “Israel of God”.

### **The Church is called the “Israel of God”**

<sup>ESV</sup> **Galatians 6:14-16:** But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. <sup>15</sup> For neither circumcision counts for anything, nor uncircumcision, but a new creation. <sup>16</sup> And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.

### **The Church is called “the Circumcision”**

<sup>ESV</sup> **Romans 2:25-29:** For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. <sup>26</sup> So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? <sup>27</sup> Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. <sup>28</sup> For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. <sup>29</sup> But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

<sup>ESV</sup> **Philippians 3:3-4:** For we are the real circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh- <sup>4</sup> though I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, I have more:

### **Israel in the Old Testament is called “the Church”**

<sup>ESV</sup> **Acts 7:38** This is the one who was in the congregation (*ecclesia*) in the wilderness with the angel who spoke to him at Mount Sinai, and with our fathers. He received living oracles to give to us.

### III. WHAT IS “GOD’S GOSPEL” IN CONTRAST?

Summarized well by Paul in three passages:

<sup>ESV</sup> **Titus 3:4-5:** But when the goodness and loving kindness of God our Savior appeared, <sup>5</sup> **he saved us, not because of works done by us in righteousness, but according to his own mercy**, by the washing of regeneration and renewal of the Holy Spirit...

<sup>ESV</sup> **2 Timothy 1:8-9;** Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, <sup>9</sup> **who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace**, which he gave us in Christ Jesus before the ages began...

<sup>ESV</sup> **Ephesians 2:8-9:** For by grace you have been saved through faith. **And this is not your own doing; it is the gift of God, <sup>9</sup> not a result of works**, so that no one may boast.

1. A crucified Messiah for sinners, both Jew and Gentile who believe!
2. **Paul’s Doctrine of the “Apollumi” both Jew and Gentile** Yet “to those who are perishing” [the *apollumi* in Greek](generally including both Jews and Gentiles who reject Christ and His gospel):

<sup>ESV</sup> **1 Corinthians 1:18** For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

<sup>ESV</sup> **2 Corinthians 2:15** For we are the aroma of Christ to God among those who are being saved and among those who are perishing, <sup>16</sup> to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things?

<sup>ESV</sup> **2 Corinthians 4:3** And even if our gospel is veiled, it is veiled only to those who are perishing.

<sup>ESV</sup> **2 Thessalonians 2:10** and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved.

Specifically to Jews...then Gentiles:

- a. **To Judaism: “a stumbling block”** or an “incomprehensible absurdity” to those in Judaism (read: Isaiah 11:2; Dt. 21:23).

<sup>ESV</sup> **Isaiah 11:1-2:** There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. <sup>2</sup> ***And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD.***

***So if the Spirit of YHWH shall rest on him, then how could YHWH allow Messiah truly to be sentenced as a blasphemer and crucified on a heinous Roman cross?***

<sup>ESV</sup> **Deuteronomy 21:22-23:** "And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, <sup>23</sup> his body shall not remain all night on the tree, but you shall bury him the same day, **for a hanged man is cursed by God.** You shall not defile your land that the LORD your God is giving you for an inheritance.

***If Jesus was Messiah then how could he be a cursed man hanged on a cross?***

<sup>ESV</sup> **Galatians 3:10-14:** For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." <sup>11</sup> Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith." <sup>12</sup> But the law is not of faith, rather "The one who does them shall live by them." <sup>13</sup> ***Christ redeemed us from the curse of the law by becoming a curse for us- for it is written, "Cursed is everyone who is hanged on a tree"- <sup>14</sup> so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so***



***that we might receive the promised Spirit through faith.***

***In the only Gospel revealed by God, God made Christ who knew no sin to be sin for us so that we might be the righteousness of God- -this is a stumbling block to those who are perishing:***

As Paul writes in Romans 4:25:

Jesus was delivered up for our trespasses and raised for our justification.

<sup>ESV</sup> **Romans 3:23-26:** ...For all have sinned and fall short of the glory of God, <sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup> whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. <sup>26</sup> It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

- b. **To Gentiles: “folly”**- “It makes no sense!” “It is too bloody and against my modern sensibilities.” “I’m pretty good person with morals, I don’t like talk of sin and God’s wrath.”
- c. Paul was “stumbling over the cross of Jesus” when he was regenerated and saw the risen, resurrected Messiah!
- d. Paul was sent by Jesus with a gospel of divine origin to make the “good news” or gospel known that Messiah had come.
- e. ***Read Ephesians 2:1-10***
- f. We receive revelation of the Gospel from God, and therefore the gospel can be misunderstood by unregenerate man as:
  - i. Believers “receive” the truth of God’s revelation (*paralambano*):

<sup>ESV</sup> **1 Corinthians 15:1-3:** Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, <sup>2</sup> and by which you are being saved, if you hold fast to the word I preached to you- unless you believed

in vain. <sup>3</sup> **For I delivered to you as of first importance what I also received:** that Christ died for our sins in accordance with the Scriptures...

- ii. "Folly"
- iii. "Offensive"
- iv. "A Stumbling block"

<sup>ESV</sup> **1 Corinthians 1:18** **For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.** <sup>19</sup> For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." <sup>20</sup> Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? <sup>21</sup> For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. <sup>22</sup> **For Jews demand signs and Greeks seek wisdom,** <sup>23</sup> **but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles,** <sup>24</sup> **but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.** <sup>25</sup> For the foolishness of God is wiser than men, and the weakness of God is stronger than men. <sup>26</sup> For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. <sup>27</sup> But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; <sup>28</sup> God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, <sup>29</sup> so that no human being might boast in the presence of God. <sup>30</sup> **He is the source of your life in Christ Jesus, whom God made our wisdom and our righteousness and sanctification and redemption.** <sup>31</sup> **Therefore, as it is written, "Let the one who boasts, boast in the Lord."**

#### IV. **Application Today**

1. **We are all revelation-receivers from the Scriptures!** We dare not try to invent our own religion, or try to understand Christianity beginning with us!
2. There is still an offense to the cross for Gentiles and Jews. The cross is and should be highly offensive (some might even say an "insult to their intelligence"), but once God effectually calls one, and regenerates the sinner by his powerful Spirit, one can see, hear, believe, and understand!
  - There is no such thing as a "pleasing, non-offensive, seeker-friendly gospel". ***A seeker-friendly gospel is an oxymoron.*** Only by God's grace can one be saved!

- Show me a gospel that does not offend and that somehow pleases man, and I will show you a false gospel!
3. No cooperation with God and his grace to achieve our salvation in Christ! **No synergistic religion of man's making and devising, but a monergistic religion of divine origin revealed to man through God's grace alone.**
  4. Be warned of any systems of religion or "gospels" which are no gospels at all that place the emphasis on God *and man cooperating to achieve salvation!*
    1. **Judaism(s)** today is still a false religion (perhaps even more so than in the 1<sup>st</sup> century AD).
    2. **Roman Catholicism is a religion that stresses man's cooperation with God's grace** (why the Reformers thought of the system as "Jewish") (grace+sacraments in the Church=salvation).
    3. **Evangelicalism** stresses man's cooperation with God's grace to achieve salvation (grace+works of piety=salvation)
  5. Paul's Gospel was received from Christ alone, but was consistent with the other apostles' gospel (Gal. 2:1-10).
  6. Inspired by the Holy Spirit of God to man.
  7. Other Apostles in Jerusalem recognized the same gospel of Paul and Jesus and give to Paul the right hand of fellowship (Gal. 2:9-10).
  8. **Text emphasizes again:** There is only one gospel! As John Stott wrote: "Paul and Peter had a different commission, but they had a common message." – Message of Galatians, pg. 47.

Are you one of the "apollumi" or "those who are perishing"? Or do you understand that grace is to be found in Christ alone with nothing you do, add, or exert?! Or as John says in chapter one of his gospel:

<sup>ESV</sup> **John 1:11-13: He came to his own, and his own people did not receive him. <sup>12</sup> But to all who did receive him, who believed in his name, he gave the right to become children of God, <sup>13</sup> who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.**

### **Lord's Supper Application**

As we come as a family in Christ to the Lord's Table let us remember the wise words of Pastor Kim Riddlebarger:

"It is [Paul's] gospel through which we have been set apart and called by God's grace. And it is this gospel which alone can set us free from the guilt and power of sin and the deception of Satan and his henchmen. For when this gospel is before our eyes in Word and Sacrament, Jesus Christ himself sets us free from all of those things which had enslaved us.

Let no one dare attempt to undo what the blood of Christ has purchased for us (Nullify the cross). By the grace of God and through the power of the Holy Spirit, let us, like Paul, stand firm and resist every attempt of those who seek to enslave us when Christ has died to set us free!"- from an essay 'Set Apart and Called by Grace'- from "Riddleblog" online.

## I. PAUL: THE MESSENGER OF THE GOSPEL- “PAUL’S OWN EXPERIENCE OF GOD’S GOSPEL OF GRACE”

WHAT CAN WE LEARN FROM THE LIFE AND SERVICE OF THE APOSTLE PAUL, ESPECIALLY AS PASTORS AND ELDERS OF CHRIST’S CHURCH?

Titus and Timothy (half-Jew) were both from Greek background (even if they had been educated somewhat in the Old Covenant). The Judaizers said all Greeks ought to be circumcised according to Law ‘and’ believe in Jesus in order to be **\*\*fully\*\*** Christian (an early proto-“full gospel movement”!).

Paul was bold in the face of the opposition and possible persecution he would undergo, and Titus stood bravely with him by not being circumcised “though he was a Greek”. So Paul was being brave, courageous and understanding what he would later tell Timothy: “God has not given you the spirit of fear, but of love, power and a sound mind (2 Tim. 1:7).

<sup>ESV</sup> **Galatians 2:3** But even Titus, who was with me, was not forced to be circumcised, though he was a Greek.

Now, the reason he opposed Peter publicly is because although he knew Peter affirmed that the Gentiles should not be circumcised (according to Paul’s earlier meetings with Peter, and perhaps to the Council of Jerusalem, Acts 15), Peter was afraid or fearful of speaking up.

Peter was not necessarily adding something to the gospel, or approving of what the Judaizers were teaching the Galatian churches, **but neither was he polemically and vigorously opposing them! Why? Because apparently he was scared that his reputation might be tarnished like the Apostle Paul’s among the Jews or the circumcision party.**

Paul was brave, and Peter was cowardly (again!?).

<sup>ESV</sup> **Galatians 2:12** For before certain men came from James, he was eating with the Gentiles; **but when they came he drew back and separated himself, fearing the circumcision party.**<sup>13</sup> And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their **hypocrisy.**

“The circumcision” would refer to the Jews usually (see Romans 2), but more specifically here “the circumcision party” within the churches at Galatia, would refer to those Judaizers who had infiltrated the congregations teaching a “full gospel” that a person was saved by Jesus plus circumcision or law.

They were a forceful party and as Galatians 2:12 says, Peter was scared of them (frightened of losing reputation, losing honor in the Jewish eyes, perhaps some

were friendships he wanted to keep, perhaps he thought Paul had taken his theology a bit too far- -WOW sounds like some ministers of the gospel today!

But Peter was the “Apostle to the Circumcision” as Paul was the “Apostle to the Uncircumcised” and this position was important to set the right example to others, to the people of God, particularly the babes in Christ, the new believers at these churches.

Peter’s position placed him in a position of influence and we see that James as well as Barnabas who helped Paul establish the churches had begun to “play act” or be hypocrites by not eating with Gentiles, and withdrawing because of fear of the Judaizers. So Paul is **\*\*consistent\*\*** with his attitude toward the Judaizers, rebukes Peter to his face and splashes the scalding water of the law in Peter’s face in order to shake him from his hypocritical slumbers:

<sup>ESV</sup> **Galatians 2:14-19:** But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?" <sup>15</sup> We ourselves are Jews by birth and not Gentile sinners; <sup>16</sup> yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. <sup>17</sup> But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not! <sup>18</sup> For if I rebuild what I tore down, I prove myself to be a transgressor. <sup>19</sup> For through the law I died to the law, so that I might live to God.

He reminds Peter that he lives in all the freedom of a Gentile (not under Mosaic law) now that he is a Christian (Peter understands theoretically that there is “neither Jew nor Gentile, but all are one in Jesus”). Yet because of fear, he sees the powerful party of the circumcision, and realizes that they not only require for Gentiles to undergo circumcision, but that they also have Mosaic dietary laws they must follow (read: kosher) in order to partake in a meal.

Peter goes through the cafeteria line, comes out into the dining hall at Galatia and sees the stern looks of the Judaizers to the left of the kitchen enjoying their Mosaic dietary requirements, not “saving places” for any Gentiles unless they will eat the Old Covenant way (and of course, if you sit at their table, you better be circumcised!). He decides that he will eat with them because he fears the persecution of the Judaizers if he sits to the right with the Gentiles at their table (OK, ‘one in Christ **sometimes!**’).

Peter thinks: “Well, I’m not endorsing what the Judaizers believe, I just want peace, and not doctrinal conflict.” And then others follow him in his bad example (including the leaders and church planters of these congregations!!), and implicit this undermines the Apostle Paul’s authority because he is taking a stand against

this false teaching and calling it “another gospel”, and so he rebukes (almost attacks in Greek!) Peter publicly for this- -just because the gospel “IS” at stake.

He says in essence: “Peter, you’re born and bred a Jew, not a “Gentile sinner” (which is what the Judaizers were calling those who had not followed Mosaic law), yet you know that all people are declared righteous before God based on grace and nothing else- - including being a Jew, or following the law of Moses concerning diet and circumcision!

We are justified, or declared righteous based on Christ and his righteousness alone- -plus nothing, so let us all partake and eat together as Jews and Gentiles, united to Jesus Christ by faith as children of the living God, heirs of the inheritance to Father Abraham, and the True Israel of God (Gal.. 3:26-:4:7; 6:16).

Paul rebukes Peter because of these reasons, but I don’t think Paul is being inconsistent (although I can see how someone might think that at first glance).

Rather, Paul is rebuking Peter severely for acting like he believes in the gospel of Christ plus nothing, and acting a different way in the face of persecution, slander, or tough times!

Suggested theme to drive home the sermon: “How far are you willing to go to defend, believe, **and live** the gospel against threats, persecution, loss of reputation, or your very life?”

Paul did indeed get Timothy (whose mother was Jewish so he was half-Jewish) circumcised in Acts 16:3.

<sup>ESV</sup> **Acts 16:1-3:** Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. <sup>2</sup> He was well spoken of by the brothers at Lystra and Iconium. <sup>3</sup> Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek.

Unlike the Judaizer situation in the Province of Galatia this was a not done because of a way of salvation, or to add to what Christ had already done. It was primarily as a means of commending a half-Jew to his Jewish hearers (not to suggest to them that Gentiles must do this and become Jewish first), but for the sake of the gospel and being received.

Paul circumcised Timothy for more of a cultural reason in order to proclaim the gospel (that required nothing added to it, but the Jewish people still lived, moved and had their being in an Old Covenant context or milieu).

Paul here was not being inconsistent because it was not considered a way to be righteous before God, but to enter into the Old Covenant milieu of the Jews through the preaching of God's grace by a half-Jew. Paul insists in Gal. 5-6 that circumcision or uncircumcision counts for anything with regards to salvation.

Let me put it this way for contrast: the situation at Galatia was that the Judaizers said that the Gentiles and those who came from the heathen world must enter into the Old Covenant ritual, Mosaic world of the Jew FIRST in order to be saved. They had to become part of the Old Covenant to receive the good news of the New Covenant if you will (and the Judaizers had not noticed that there was a radical redemptive-historical shift with the coming of Jesus in the fullness of the times, Gal. 4:4).

In contrast to this situation in Galatia, Paul in Acts 16 is taking a half-Jew into the culture-world-milieu of the Old Covenant Jews. He desires a half-Jew named Timothy to be received not as an example of how Gentiles "get saved" but wants to ensure that the gospel is made known to them.

By circumcising Timothy, Paul was accommodating to the redemptive-historical milieu in which these people lived in order for them to know a radical shift had indeed occurred with the coming of Christ and circumcision was just merely a sign that pointed to a greater reality in the gospel and the coming of Christ- -the very circumcision of Christ- - made with out hands, on the cross.

In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ... (Colossians 2:11ff)



REMEMBER:

**[The Apostle Paul reflects on his first and second missionary journeys and how the preaching of the true gospel caused him great pain and persecution from evil people and deceivers, yet he reminded Timothy that the Lord will defend and protect us and we can be confident in the fact that Scripture is sufficient and authoritative for all we need as Christians.]**

<sup>ESV</sup> **2 Timothy 3:10-17:** You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, <sup>11</sup> my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra- which persecutions I endured; yet from them all the Lord rescued me. <sup>12</sup> Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, <sup>13</sup> while evil people and impostors will go on from bad to worse, deceiving and being deceived. <sup>14</sup> But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it <sup>15</sup> and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. <sup>16</sup> All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, <sup>17</sup> that the man of God may be competent, equipped for every good work.

- b. Paul was a “Slave” or “Bond Servant” of Jesus Christ.
- c. Paul was a Man “Set Apart” and gifted for the task.

- 1. God’s eternal election (God’s good pleasure or *eudokia*, set Paul apart before he was born, from his mother’s womb, and called him, in order to make himself know in him (Gal. 1:15-16).

<sup>ESV</sup> **Galatians 1:15-16:** But when he who had set me apart before I was born, and who called me by his grace, <sup>16</sup> was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone;

- 1. A unique election and call of the Apostle Paul similar to the Prophet Jeremiah:

<sup>4</sup> Now the word of the LORD came to me, saying, <sup>5</sup> "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." <sup>6</sup> Then I said, "Ah, Lord GOD! Behold, I do not know how to speak, for I am only a youth." <sup>7</sup> But the LORD said to me, "Do not say, 'I am only a youth'; for to all to whom I send you, you shall go, and whatever I command you, you shall speak. <sup>8</sup> Do not

be afraid of them, for I am with you to deliver you, declares the LORD." <sup>9</sup> Then the LORD put out his hand and touched my mouth. And the LORD said to me, "Behold, I have put my words in your mouth.

2. Instructive of our own election, calling and grace:  
***"From eternity rooted, in order in time to be revealed."***

2. Paul's election and call show that it is all of grace and NOT of works.

1. Paul was an unregenerate Jew who persecuted Christ's Church violently and tried to destroy it; he was advancing in his knowledge of Judaism:

<sup>ESV</sup> **Galatians 1:13-14:** For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it. <sup>14</sup> And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers.

2. BUT, God's will changed him! *God saved him simply because of God's good pleasure (eudokia-Greek), this violent persecutor was saved to preach!*

<sup>ESV</sup> **Galatians 1:15-16a:** But when he who had set me apart before I was born, and who called me by his grace, <sup>16</sup> was pleased to reveal his Son to me, in order that I might preach him among the Gentiles...

<sup>ESV</sup> **Matthew 11:25-27:** At that time Jesus declared, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; <sup>26</sup> **yes, Father, for such was your gracious will (eudokia-Greek).** <sup>27</sup> **All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.**

3. Paul in no way deserved salvation!  
4. Paul's labors, his works for Christ now as obedience do not contribute one wit to his election and calling.

5. Rather, Paul's obedience flows out of his eternal election, calling and being set apart. ***He works because he has been called; he is not called because he works!***
3. This is why the brothers glorified God when they heard Paul, the former persecutor of the Church had been saved and called to proclaim the good news (Gal. 1:23-24).
- d. Paul was a man with boldness, and honesty in the face of error (1 Corinthians 15:58; Ephesians 6:10-18).
1. Judaizers had "slipped in" (sneaky, devilish language). You make a public profession of your faith before God and man if you are real, you do not "sneaky-like, tippy-toe in order to slip in unnoticed in order to spy and to deceive!
  2. Fight the good fight: a constant battle to fight for the gospel at whatever place it is being challenged in our time (Gal. 1:8-10; 2:11-15)- -whether it is against Judaizers or the Apostle Peter himself!
    1. Importance of accountability between officers in the Church.
    2. Importance of judging the messenger by the Message, and not the other way around!
    3. Paul recognized the importance of the apostolic office, but the Judaizers were placing the importance of the apostles in them as mere men (Gal. 2:6-10- Judaizers were saying: "How could Paul have the true gospel when great pillars such as James, John and Peter have not authorized him, or sent him?" the Judaizers were saying deceptively.)
- e. Paul was NOT a "Man-Pleaser" but a "God-Pleaser"
- f. A Wise Man who knows when to accommodate, and when not to accommodate.
1. A matter of faith in the gospel: hard and dead set against any threat.
  2. A matter of weak conscience: loving and allowing concessions in order to make the gospel known.

Martin Luther wrote concerning this: "...As concerning faith we ought to be invincible, and more hard, if it might be, than the adamant stone; but as touching love (charity), we ought to be soft, and more flexible than the reed or leaf that is shaken with the wind, and ready to yield to everything." –Luther, pg. 112.

Titus is not circumcised because Paul and Titus were preaching to the Gentiles; Paul does circumcise Timothy (Acts 16) because he was a half-Jew, and they were preaching to the Jews. Paul's priority was always on the gospel: (1) Never add to the gospel in any way (Titus example); (2) Never unnecessarily hinder the gospel in any way (Timothy example).

- g. Paul did not compromise! "No compromise" with half-way gospels which are no gospels at all!
- h. Paul was not a Fearful Man as he proclaimed and made the gospel of Christ known.
  - 1. Peter feared the circumcision party (Gal. 2:11-13), but Paul stood up to Peter and rebuked him to stand firm consistently with the gospel he preached and believed.
  - 2. Importance of having each other to sharpen us, to point out to us when we fail to live out the gospel in our life and doctrine.
- i. Paul was not a Hypocritical Man
  - 1. Sees himself in light of the Law "in Christ"
  - 2. Never forgets from where he was called.
  - 3. Judgmental spirit
  - 4. "Holier than thou"