

## Galatians Chapter 1

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

#### A. Paul- Gr. Paulos- *little*

1. Paul took on this gentile name after his conversion. He originally was named Saul after the first prideful king of Israel. Paul was like Saul of the OT before his conversion. Saul means “*desired*”. He was a head taller than every other man. He was very self-focused and pre-occupied with self. Paul was like this before he was saved. He said that he out advanced those of his own countrymen according to the zeal of the law. Once Paul understood grace, he took the name Paul- which means *little*. He became little in his own eyes so Christ could be great in all others eyes.

#### B. an apostle- Gr. **apostolos**- *a delegate, messenger, one sent forth with orders and authority; specifically, an ambassador of the Gospel; officially a commissioner of Christ*

1. We need to be sent by God
2. We need to understand and operate under and in authority before we can be sent.
3. We need a message- Many are going out without a message!
4. There are 4 categories of N.T. apostles
  - a. **The Apostle of our Confession**- [Heb 3:1](#)- There is only one in this category- Jesus Christ!
  - b. **The 12 Apostles of the Lamb**- [twelve disciples]- [Rev 21:14](#)
  - c. **Foundational apostles**- These wrote scripture and laid down N.T. Doctrine- [Eph 2:20](#)
  - d. **Equipping apostles**- [Eph 4:11](#)- These equip the saints to do the work of the ministry- These are in the church today and will be until Christ comes back.
5. Paul never called himself the "**Apostle Paul**".
  - a. He refers to himself as Paul, called to be an apostle. [1Co 1:1](#)
  - b. There are too many titles being tacked on people nowadays. This is a badge of pride. It is fine to show honor, but we should not demand someone call us by some title. [Just call me Rick or brother Rick!]

c. If you really have a ministry gift in you, people will recognize it right away without having to see it on your business card!

**C. not from men nor through man**

**1. not from men- Gr. apo anthropos**

a. Paul was not made an apostle [sent one] by a commissioning body. Paul in his former life had been a sent one from the Sanhedrin to persecute Christians. However, he now was sent by Jesus Himself and not a body of men.

b. After Paul got saved, he did not confer with other believers or the apostles. He was taken into the desert of Arabia and was taught by Jesus Christ Himself the grace message. I believe Paul was taken to Mt. Sinai in Arabia where Jesus revealed the true purpose of the Law, the message of grace, and the finished work of Christ. Mt. Sinai is in Arabia- [Gal. 4:25](#)

c. Our own personal call is not really from men or from a man. It comes from Jesus Christ and God the Father. Men only recognize the call and gift we already have from God.

**2. nor through man**

a. He was not a selected delegate from James the leader of the Jerusalem church.

b. Paul later said that his gospel message was not taught to him by a man, but by Jesus Christ. [Gal. 1:11-12](#) You must have a message to speak before you can be sent out.

b. Paul said that He was not an apostle through man, but by Jesus Christ. This reveals that Jesus was not just a mere man. He was a man for sure, but He also was God in the flesh. Jesus Christ made Paul an apostle. Jesus was not just a man, but also God.

**D. but through Jesus Christ and God the Father who raised Him from the dead**

**1. through Jesus Christ**

a. The five-fold equipping offices- apostle, prophet, evangelist, pastor, and teacher are not set in the body of Christ by men or a man. They are given by Jesus Christ Himself. [Eph. 4:11](#)

b. Those that opposed Paul said that he was not an apostle because he was not one of the apostles during Jesus' ministry and had not been with Jesus from the beginning of His ministry

until his resurrection. [Acts. 1:22](#)

c. Paul was commissioned to be an apostle by the resurrected Jesus Christ Himself at a later time than the eleven apostles of Jesus. [Acts 22:21](#), [Acts 26:17](#) Paul said he was one born out of due time. [1 Cor. 15:8](#) In the upper room Peter moved to select an apostle to replace Judas. Jesus had told them to go to the upper room and wait, not go, and select a new apostle. I personally believe that Paul was Jesus' choice for replacing Judas and not Matthias. Jesus said that He had come to minister to the lost sheep of Israel, but also said that He had other sheep not of that fold. [John 10:16](#) This was the Gentiles. Paul was selected by Jesus to minister to this other flock, while Peter was called to minister to the flock of Israel. [Gal. 2:9](#)

## 2. God the Father

a. Jesus Christ gave Paul as an apostle to church. [Eph. 4:11](#)

b. God the Father sets the members in the body as He wishes. [1 Cor. 12:18](#) God the Father set Paul in the body as an apostle. Jesus gave Paul as a gift to the church. God the Father set him into place in the body.

c. Jesus presents each of us and gives each of us as gifts to the other members of the body. God the Father sets us each into the place where we belong in the body.

## 3. raised- Gr. *egeiro*- *to rise, awake*

## 4. from the dead- Gr. *ek nekros*- *out from among the dead*

a. Jesus died and was raised out from among the dead. He is unique among all men. All men wait a future resurrection. Jesus was raised from among the dead 2000 years ago. Jesus was the first fruits of those who slept. [1 Cor. 15:20](#)

b. The resurrection of Jesus Christ was the message of the early church. It is the crux of the gospel. Without the resurrection we are still in our sins and have no hope. [1 Cor. 15:17](#)

c. The resurrection of Jesus is the proof that our sins were paid for and removed. [Rom 4:25](#) [Lit. Greek- raised *because* of our justification]

## 2. and all the brethren who are with me, to the churches of Galatia:

**A. and all the brethren who are with me,**

1. **brethren-** Gr. *adelphos*- *those who share the same womb*

2. **who are with me**

- a. Paul never traveled or worked alone. He knew and practiced the power of a team. He was not like the prophet Elijah who wanted to be alone most of the time and act alone.

**B. to the churches of Galatia**

1. **churches-** Gr. *ekklesia*- *called out ones*

- a. There has always been a multiplicity of churches. No one church or denomination has a corner market on truth. Some churches feel they are the only true church and the only church that does things right. This is pride and arrogance.

2. **Galatia**

- a. Scholars have argued if this refers to northern Galatia or southern Galatia. I believe it is southern Galatia where Antioch, Iconium, Lystra, and Derbe were. These were the cities Paul previously ministered at in Galatia during his first and second missionary journeys.

**3. Grace to you and peace from God the Father and our Lord Jesus Christ,**

A. **Grace-** Gr. *charis*- *unmerited favor, the ability and resources of God freely given by God through Christ.*

B. **peace-** Gr. *eirene*- *to join, harmony, tranquility, prosperity*

- a. Peace is always a by-product of grace. Trying to live toward God based on your own performance will cause unrest and anxiety.
- b. This phrase is used in 16 NT epistles. Receiving grace is the antidote to the problem in Galatia which was legalism.
- c. Usually Paul expresses thanksgiving to God for the recipients of his letters. Here that is missing. Paul is getting right to the point and evidently, he is angry.

C. **God the Father-** The source of grace

D. **Lord Jesus Christ-** The channel and means by which grace comes to us. You cannot receive grace unless it comes through faith in Christ.

**4. Who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,**

A. **who gave Himself for our sins,**

1. **gave**- Gr. **didomi**- [Rom 4:25](#); [Eph 5:2](#); [1Ti 2:6](#); [Tit 2:14](#); [Heb 9:14](#)

2. **sins**- Gr. **harmartia**- *miss the mark*

- a. The world is in the grip of sin and this present evil age. [1Jo 5:19](#)  
Jesus died for our sins to deliver us out of the grip of sin and the flesh.

**B. that He might deliver us from this present evil age,**

1. **might deliver**- Gr. **exaireo**- *to lift out of*

- a. Notice the word "might". This means that Jesus died for all men, but not all men accept what Jesus did. You must accept by faith what Jesus did for you personally before you can be lifted up out of this evil age.
- b. This is not referring to the end resurrection, because most Christians in church history did not live to see it in their lifetime.
- c. This is a promise to all Christians in their life while they live on the earth. God wants every Christian to be lifted up out of the control and influence of this evil age. We are lifted up and out of this evil age by the Word of God and the Spirit of God. [Rom. 12:2](#) When we walk in the Spirit by faith, we are lifted up out of the control of the flesh and sin. [Gal. 5:16](#) This is a supernatural walk produced and empowered by the Spirit and Word.

2. **present**- Gr. **nun**- *the now time*

3. **evil** - Gr. **poneros** - *hurtful, that is, evil; full of labors, annoyances, hardships; bad, of a bad nature or condition*

4. **age**- Gr. **aion**- *time period*

- a. The present evil age is equivalent to this present world. Our faith in Christ overcomes the world. John describes what comprises the world- *the lust of the eyes, the lust of the flesh, and the pride of life*. [1 John 2:16](#) Jesus gave Himself for our sins so that we would be lifted up out of the control of this present world.
- b. The Jews considered the present evil age as the age where the Gentiles ruled over the Jews. The future age would be the reign of the Messiah. The Jews did not believe the Messiah had come yet. Paul was saying that the future age of the reign of the Messiah is here now, and it is His present reign in the hearts of His people that lifts them up and out of the present evil age! The Jews wanted freedom from the natural reign of Rome. Paul is saying that Christ came to free us from the spiritual reign of sin, the

flesh, and the world.

**C. according to the will of our God and Father,**

**1. will-** Gr. **thelema-** *will, choice, inclination, desire, pleasure*

- a. It is not only God's will for you to be lifted up from this present evil world, but it also gives Him pleasure!

**5. to whom *be* glory forever and ever. Amen.**

**A. glory-** Gr. **doxa-** *opinion, judgment, view; splendor, brightness; a most glorious condition, most exalted state*

**B. forever and ever-** Gr. **eis aion aion-** *unto the age of the ages*

**C. Amen-** Gr. **amen-** *so it is, so be it, may it be fulfilled*

- 1. The Word of God is concluded with the word “amen”. [Rev. 22:21](#) Jesus is called “the Amen”. [Rev. 3:14](#) Our faith should be concluded with an amen- **so it is**. God has given us His promises, but we must add our amen to them to see them come to pass in our life. [2 Cor. 1:20](#)

**6. I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel,**

**A. I marvel that you are turning away so soon**

**1. marvel-** Gr. **thaumazo-** *to wonder, wonder at, marvel*

**2. turning away-** Gr. **metatithemi-** *to transpose (two things, one of which is put in place of the other) to transfer; to go or pass over; to fall away or desert from one person or thing to another; to change sides.*

- a. The Galatians had abandoned the gospel of Christ and changed sides in favor of an opposing message. They were turn-coats on the grace of Christ in favor of a rival opponent which was legalism.
- b. Sometimes things do not come to us as fast as we like under a life of grace and faith. In times like this it may look like you are losing in life. There is a temptation to change sides because it looks like you are losing. Many leave grace and faith and start trying to make things happen for themselves. They try to help God out by their own efforts and ability. They leave grace and faith and move over to the opposing side which is legalism and works of the flesh. This is what the Galatians had done.

**3. soon-** Gr. **tacheos-** *quickly, shortly*

- a. The flesh is very impatient. It wants to make things happen now! It is the process of trusting God that patience has its perfect work in

us that we may be mature, complete, and lack for nothing.

[James 1:4](#)

- b. When things are not happening as fast as you would like, the enemy is there to tell you that you are not experiencing what you want to see because you are not doing enough or meriting from God what you need. He tells you that you need to put things into your own hands and cause the things you need to come to you by your own efforts and meritorious deeds. An example of this is Abraham and Sarah. They had a grace promise from God that they would have a child. However, when it did not happen as fast as they thought, they decided to help God out by their own plan and efforts and produced an Ishmael.
- c. In the story of the parable of the Sower, we see that those who are rocky soil will rejoice immediately in the message of grace, but when trials come they quickly fall away because they were not rooted in the message. Those who walk according to the flesh will immediately rejoice in the message of grace. However, when things go wrong in the natural they are offended because the message of grace they heard is that nothing will go wrong in your life if you believe in grace. This is just not true. These carnal believers will be offended and quickly and exchange sides and try to make things happen themselves or blame God because they feel God let them down. You must be rooted in grace to endure the trials of life and bear fruit from God's Word. **Grace is balanced by faith.** Faith will always be tested by the enemy and the world. Character is formed in our soul when you live by grace through faith. The grace and faith life is not all cherries and rose petals. There are challenges that come from the world and trials sent by the enemy. We overcome by faith in God's grace; all the while the character of Jesus is formed in our soul.

## **B. from Him who called you in the grace of Christ**

### **1. called- Gr. kaleo**

- a. We are called into grace. We are invited into it. It is our choice to answer and respond to the invitation. All are called, but only those who accept by faith and respond in faith get to enjoy what God has provided by grace.

## **C. to a different gospel**

1. **different**- Gr. **heteros**- *another of a different kind or quality*

2. **gospel**- Gr. **euagglion**- *good news or message*

a. Paul here calls legalism a different gospel. The next verse Paul goes on to say it is really not another gospel at all. However, legalism on the surface sounds like good news. It puts you as the source of your blessings and promises that you can control God's attitude towards you.

b. When God first offered the Law to Israel, they rejoiced and jumped at a change to have such control put in their hands. However, they soon found that they were unable to keep even the first command given- "You shall have no other God before Me". As soon as the Ten Commandments were given on Mt. Sinai and Moses returned up the mountain, the people made a molten image and worshipped it as a god.

c. It appears that legalism promises freedom, blessing, and control, but it actually leads to bondage.

7. **which is not another; but there are some who trouble you and want to pervert the gospel of Christ.**

A. **which is not another**

1. **another**- Gr. **allos**- *the same in quality and character*

B. **but there are some who trouble you**

1. **some**- These some were called Judaizers. These were Jews who claimed to believe in Jesus as their Messiah. However, they also taught that you needed to obey the Law to be righteous before God and to be blessed. The church at Jerusalem had many of these people in the church. Paul called them false brethren. [Gal. 2:4](#) These might have been born again but they were disseminators of false doctrine. I personally do not think they were born again because you must trust in Christ alone to save you, not partly in Christ and partly in you! However, it is possible to get born again by grace and then turn to legalistic works to get God to bless you like the Galatians were doing here and multitudes have after them in church history. Paul is clear that as we have received Christ the Lord [grace through faith], we are to continue to walk in Him. [grace through faith] [Col. 2:6](#)

2. **trouble**- Gr. **tarasso**- *to agitate, trouble (a thing, by the movement of its parts to and fro); to cause one inward commotion, take away his*



*calmness of mind, disturb his equanimity to disquiet, make restless, to stir up to render anxious or distressed to perplex the mind of one by suggesting scruples or doubts.*

- a. Legalism and personal performance for our standing with God will always produce anxiety, distress, and inward shaking of our heart. Our own heart will condemn us for not being perfect. We will always be on a treadmill of condemnation and effort to be perfect for God. You can never rest under legalism. You will become worn out. That is why Jesus told religious Jews during His ministry, "***Come unto me you who are weary and heavy laden, and I will give you rest.***" [Matt. 11:28](#)
- b. When our faith is in the perfect finished work of Christ then our heart can be at peace. We have peace with God through faith in Christ! [Rom 5:1](#)
- c. You need to check your life and heart. Do you have a high level of anxiety and trouble in your heart? That is a sign you have bought into a false gospel of legalism and you are not walking by faith. When your faith is in Christ and His finished work, it will produce peace in your life. When you know the basis of you being blessed in your life, is the finished work of Christ and not your imperfect work for God, then you will have peace and stability in your heart and life. God's blessings in your natural life are found in and through the fruit of the Spirit. [Gal. 5:22-23](#) There is blessing found in each of the nine fruit manifestations of the Spirit. The fruit of the Spirit involve our actions; however, the fruit of the Spirit does not come by works but through faith and the obedience of faith.
- d. Performance and legalistic minded people are troubled people and they will cause others to be troubled as well. There is a myriad of troubled ministers creating troubled disciples in the body of Christ.

### **C. and want to pervert the gospel of Christ**

#### **1. pervert-** Gr. **metastrepho-** *to turn around, turn around*

- a. Those that preach legalism and works to have or maintain our standing with God turn the gospel in the opposite direction. The gospel of Christ points people towards God. The false gospel of legalism will turn them around and point them directly away from God, all the while promising them that they are headed towards

God! Saul of Tarsus was sure he was headed straight towards God as a legalistic Pharisee, but in reality, he was heading in the opposite direction real fast! He had to be knocked off his legalistic horse and be placed on the grace horse by Christ Himself.

- b. Note this: It is impossible to believe a perverted gospel and not live a perverted life! Our belief system will dictate the way we live. If we have sound doctrine, we will have a sound mind and sound life!

**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.**

**A. But even if we,**

1. In this verse we see the two sources of false doctrine. It comes from people's own warped minds and from wrong spiritual influences.
2. It was possible that even Paul himself could end up getting off and start teaching false doctrine. People are not our benchmark for truth. The Word of God is. Your favorite Bible teacher or pastor, no matter how long they have been in the ministry, or how solid they have been, can and will get off if they turn from the Word of God.

**B. or an angel from heaven,**

**1. angel-** Gr. **aggelos-** *a messenger, envoy, one who is sent, an angel*

- a. Paul mentions angels here not because true angels of God would ever try to tempt us with false doctrine. Paul mentions this because satan and devils try to come as angels of light to deceive people. [2 Cor. 11:14](#) For instance Joseph Smith said an angel named Moroni came and taught him a new gospel that added to the one Jesus and Paul preached. If this is true, this was not an angel from God, but a devil from satan masquerading as an angel of light. It is interesting to note that Moroni means foolishness! Listening to spiritual influences that go against, takes away, or adds to the Word of God makes you into a fool!

**2. heaven-** Gr. **ouranos-** *the vaulted expanse of the sky with all things visible in it; the universe; the region above the heavens, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings*

- a. There are three heavens- the sky, space, and the abode of God, angels, and the saints. Paul said he was caught up into the third

heaven. [2 Cor. 12:2](#)

C. **preach any other gospel to you than what we preached to you,**

1. **preach**- Gr. **euaggilizo**- *to herald a good message or news*
2. **gospel**- Gr. **euagglion**- *good news or message*
  - a. Many in this day promise a message of good news but they deviate from the true gospel message which is the need for both grace AND faith.

D. **let him be accursed**

1. **accursed**- Gr. **anathema**- *a thing devoted to God without hope of being redeemed, and if an animal, to be slain; therefore, a person or thing doomed to destruction; a man accursed, devoted to the direst of woes*
  - a. Those who do not accept the true gospel of Jesus Christ- which is faith in Christ's death, burial, and resurrection for salvation, will be **anathema**. This means they have no hope of being redeemed. Universalists today will tell you that all people are redeemed, and all will go to heaven. This is heresy and false. There will be many redeemed by grace through faith, and the rest who do not accept Christ and His finished work will not be redeemed and will be accursed forever. There is an example of being cursed without the hope of being ransomed from slavery in the Old Testament. It is the example of the Gibeonites. **Jos 9:23** *Now therefore, you are cursed, and none of you shall be freed from being slaves— woodcutters and water carriers for the house of my God.*" We also have a NT example of what anathema looks like from Jesus Himself- **Mat 25:41** *"Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:*
  - b. Some grace teachers today, who are nothing but Universalists, use cherry picked verses to back up their doctrine that all will be saved. However, they will conveniently bypass verses like this one, which clearly teach otherwise. **We should not be known as grace preachers. We should be known as grace AND faith preachers!**
  - c. If any person does not love the Lord Jesus Christ, he will be **anathema**- *devoted to destruction with no hope of being redeemed.*
  - d. Jesus has paid the redemption price for all men; however, every

person must make the decision to receive redemption and reconciliation. [John 1:12](#), [Rom. 5:11](#), [Rom. 5:17](#), [2 Cor. 5:20](#)  
e. Those that deviate from the true message of the gospel are heretics. We are to reject heretics. [Tit 3:10](#)

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.**

A. **As we have said before,**

1. While Paul was with the Galatians during his first and second missionary journeys, he told them this.

B. **so now I say again,**

1. Paul is telling them again in this letter and repeating it again in two verses!

2. We must be grounded in the message of grace AND faith. We get grounded in the Word by hearing it and hearing it again! Faith comes by hearing, and hearing by the Word of God. [Rom. 10:17](#)

3. Ministers should not be shy or apologize to repeat the same things over and over. [Phil. 3:1](#), [2 Pet. 1:13](#), [2 Pet. 3:1](#) That is how children learn!

C. **if anyone preaches any other gospel to you than what you received**

1. **anyone**

a. We should not accept what anyone says without looking to the Word ourselves to see if it is so. This is most noble in God's eyes. [Acts 17:11](#)

b. Beware if you ask a teacher for scriptures backing up what he has taught, and he gets mad at you or tells you to just trust him. If this happens, do not walk away- run!

2. **you received-** Gr. **paralambano-** *to receive something transmitted*

a. Notice Paul says here that the Galatians had **RECEIVED** the gospel. The gospel must be received by faith before you can be saved.

D. **let him be accursed**

1. **accursed-** Gr. **anathema-** *a thing devoted to God without hope of being redeemed, and if an animal, to be slain; therefore, a person or thing doomed to destruction; a man accursed, devoted to the direst of woes.*

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.**

## A. For do I now persuade men, or God?

1. **now**- Gr. **arti**- *just now, this moment; now at this time, at this very time, this moment*
2. **persuade**- Gr. **peitho**- *to persuade, i.e. to induce one by words to believe; to make friends of, to win one's favor, gain one's good will, or to seek to win one, strive to please one; to tranquilize; move or induce one to persuasion to do something*
  - a. Paul just said that if anyone preaches a gospel that is not in line with the true gospel given to him by Jesus Himself, then they are **anathema**- *devoted to eternal ruin, without hope of redemption*. Now that statement is not politically correct! You do not win a lot of friends with that statement. Clearly, if Paul were trying to please and make friends with everyone, he would not dare make statements such as this. Universalists endeavor to make friends with everyone with their "good news" that everyone is already saved no matter if they accept Christ or follow Him or not. They seek to remove the stumbling stone that comes with the gospel and with it the persecution it receives. [1 Peter 2:8](#), [Gal 5:11](#) The stumbling stone of the gospel is that you must accept Christ as your righteousness instead of relying on your own righteousness. Any preaching that says that people do not have to make a decision about Christ and have their life altered removes the stumbling stone from the gospel. People stumble at having to make a decision to repent and believe upon Christ. This offends a lot of people, especially religious people. The Universalist message that everyone is already saved offends no one, except God and His true followers.
  - b. Preaching that there is a heaven to gain and a hell to shun has never been popular with the masses, but it is the God honest gospel truth!
  - c. There is a ditch on either side of the gospel. There are those who reject the gospel because they do not see a need for God's grace. The ditch on the other side is those who see no need for faith and teach everyone is saved no matter what. We need to stay in the middle of the road with the grace **AND** faith gospel preached by Jesus, Paul, and every other good minister of Jesus Christ throughout church history.

d. We must seek to please God instead of men because we have been entrusted with the gospel. [1 Thess. 2:4](#)

## **B. Or do I seek to please men?**

1. **seek-** Gr. **zeteo-** *to seek, i.e. require, demand to crave, demand something from someone*
  - a. We are to seek God. Religion will turn people from seeking God to seeking approval from men.
2. **please-** Gr. **aresko-** *to strive to please; to accommodate one's self to the opinions, desires, and interests of others*
  - a. There is a difference between being a man pleaser and pleasing those over you in the natural. Paul tells us that we are to please our authorities over us, but not to be men-pleasers. [Titus 2:9](#), [Eph. 6:6](#); [Col. 3:22](#)

## **C. For if I still pleased men,**

### **1. still pleased**

- a. Paul lived to please men in his old life as Saul of Tarsus. Once he was converted to Christ, he had to trade in His man-pleaser card to Jesus. When we come to serve Jesus, one of the first things He requires from us is to turn over to him our man-pleaser card. We cannot be a servant of Jesus and be a man-pleaser too! Either Jesus is our master or man is. You cannot serve two masters. [Matt. 6:24](#)
- b. Legalism is more concerned on how you look to people than to God. Adam and Eve sowed on fig leaves to be more presentable to each other. However, God saw their nakedness in its full extent.
- c. Often, we care more about what people think and say about us than God. This is carnal and fleshly. Man was made in God's image. If we are governed by the flesh, we will be swayed by what man says about us or how they look at us. We allow man to be our God more than God Himself. If we are governed by the Spirit, we are more moved by what God says about us and to us than what man says.

## **D. I would not be a bondservant of Christ**

1. **bondservant-** Gr. **doulos-** *a slave, bondman; metaphorically, one who gives himself up to another's will devoted to another; to the disregard of one's own interests*

**11. But I make known to you, brethren, that the gospel which was preached by me is not according to man.**

**A. But I make known to you, brethren,**

1. **make known-** Gr. *gnorizo*

**B. that the gospel which was preached by me is not according to man**

1. **preached by me**

a. Jesus is the God-man. The Word of God was both written by the Holy Spirit but through man. Here we see that the gospel must be preached through men, but it is not according to man.

b. Redemption of mankind is of God, but God uses people in redeeming man. God became flesh to redeem man. We have a vital part in seeing people redeemed! If we do not do our part, then the work of God will not get done. However, God will search for a man or woman to do His will. Let Him find us ready and willing!

2. **not according to man**

a. The plan of redemption was always in the heart and mind of God. It is not of human invention or design. If we were making a plan of redemption it would not include us being the one to suffer and die to do it!

**12. For I neither received it from man, nor was I taught *it*, but *it came* through the revelation of Jesus Christ.**

**A. For I neither received it from man,**

1. **received-** Gr. *paralambano-* *to receive what is transmitted*

a. We can only impart what we have received. That is why preparation time for a minister is usually so long. We not only need to receive the gospel message but also live it out in the test tube of practical experience.

b. Paul is repeating again about the Divine origin of his message. [1 Cor. 15:3](#) That is because the Judiazers was claiming that Paul learned his message from some man or made it up himself.

**B. nor was I taught it,**

1. Paul was not taught the gospel by a man, but by Christ Himself through the anointing. Really, we do not need man to teach us, because man can only instruct the mind. [1 John 2:27](#) It is actually the anointing that

teaches our spirit. We receive revelation knowledge in and through our spirit. However, God has given human teachers to the body of Christ and needs a person who has authority on earth to be a mouthpiece so the anointing can be taught through them. We do need teachers, but those teachers are only effective if they yield themselves to the anointing to teach through them. If a minister does not teach from revelation knowledge, they only impart information to heads. If a minister teaches from revelation knowledge relying on the Holy Spirit, then the anointing will teach and instruct the hearts of the saints and will bring transformation to their souls.

### C. **but it came through the revelation of Jesus Christ**

1. **revelation**- Gr. **apokalupsis**- *a disclosure of truth, instruction, manifestation, appearance, laying bear*

a. revelation knowledge is higher than mere knowledge. The Greek word for knowledge is **gnosis**. The Greek word for revelation knowledge is **epignosis**- which is from epi- *upon or over. It means higher knowledge*. Mere knowledge educates the mind, revelation knowledge comes in the through your spirit. Revelation knowledge is what brings transformation to your soul.

b. Here are some uses of the word **epignosis**- *revelation knowledge*

- [Romans 3:20](#)- The law brings revelation knowledge of sin.
- [Col. 3:10](#)- We are renewed through revelation knowledge
- [2 Tim. 2:25](#)- Repentance is necessary first before we can receive revelation knowledge of the truth.
- [Titus 1:1](#)- Revelation knowledge will lead to and promote godliness in your life.
- [Phil. 1:6](#)- Your faith becomes effectual by revelation knowledge of the good in you in Christ Jesus.
- [2 Pet. 1:2](#)- Grace and peace are multiplied by revelation knowledge of Jesus
- [2 Pet. 1:3](#)- We experience all things that pertain to life and godliness through revelation knowledge of Jesus.
- [2 Pet. 2:20](#)- We escape the pollutions of the world



through revelation knowledge.

## 2. of Jesus Christ

- a. The Bible is about Jesus Christ and His love and heart to redeem mankind. You can find Jesus Christ in every book of the Bible. One of the roles of the Holy Spirit is to reveal Jesus to you in the Word of God.
- b. If you look for Jesus wherever you are in the Word, the Holy Spirit will reveal Him to you.
- c. Revelation knowledge can come through ministers to you, however, most of the revelation knowledge that God wants to impart to you will come through your own study and meditation on the Word of God. Most of the time the saints are merely receiving processed revelation from other people, instead of direct revelation from God through His Word. To mature as you should you need to study and meditate on the Word of God for yourself. If you will do this, you will be called to minister the revelation knowledge you have received to immature Christians. The goal however is that they grow and be able to feed themselves. Mature Christians have learned to feed themselves with the Word. That does not mean that you will not be fed by others also. For example, we should prepare most of our meals at home ourselves, but there are times where we go out and others make meals for us. We sometimes go to other people's homes and they will feed us. We should learn to daily feed ourselves in our own time in the Word, but we also need to go out to eat on Sundays, or some other day, and have a corporate meal prepared by your pastor or a minister.
- d. **Son 1:7** *Tell me, O you whom I love, where you feed your flock, where you make it rest at noon. For why should I be as one who veils herself by the flocks of your companions?*
  - The Shulamite woman was in love with the Shepherd. She wanted to find out where He personally was feeding His flock. She was no longer content to only be with the flocks of His companions. Who were the companions of the Shepherd? They were under shepherds who helped feed his flocks. She was not satisfied until she came to where He was feeding Himself. This speaks of spiritual maturity. We must come to a place that we are not content with just being fed by Christ's companions, but we find where Christ is feeding Himself. It

comes by opening up the Word of God and letting Christ feed you Himself. If you will make it a habit of letting Christ feed you Himself with revelation knowledge, you will be called upon to become one of His companions and help feed His flocks.

- Do not misunderstand! We continue to need to be fed by a pastor and other ministers, but our mainstay should be to be fed by God Himself in our own time in the Word of God. You will get into serious error if you think that you don't need to go to church any more or listen to any person teach the Word of God because you get all you need from your own study. Stay balanced here! We all need to be in a flock- a local church.

**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.**

**A. For you have heard of my former conduct in Judaism,**

1. **conduct-** Gr. **anastrophe-** *manner of life, conduct, behavior, deportment*

2. **Judaism-** KJV- **Jew's religion-** *the Jewish faith and worship, religion of the Jews, Judaism*

a. Paul used to be Saul. Now he was born again, and he was not the same man. He now understood that he did not really worship and serve God in his past life. He was in religion. He calls it the Jew's religion. Paul had made a break from religion and had a relationship with God through Christ Jesus.

b. God never intended the Law to become a religion. It was given to reveal sin and the need for a relationship with the Messiah.

c. We can make anything into a religion. You do not need a relationship with God to have religion. Religion merely deals with the outward actions and appearances. Relationship always deals with the heart first before actions. You can only have **pure religion** when it comes out of a proper heart relationship with Christ. Vain religion comes from a deceived heart. Pure religion comes from a heart based upon the truth and is expressed with godly actions. [James 1:26-27](#)

**B. how I persecuted the church of God beyond measure and tried to destroy it**

1. **persecuted-** Gr. **dioko-** *to run swiftly in order to catch a person or thing, to run after, to pursue (in a hostile manner) in any way whatever to harass,*

*trouble, molest one*

## 2. church of God

a. The church [the called-out ones] belong to God the Father and God the Son. Jesus Christ is God. **God purchased the church with His own blood.** [Acts 20:28](#)

3. **beyond measure-** Gr. **kata hyperbole-** *according to a throwing beyond; beyond measure, exceedingly, preeminently*

4. **destroy-** Gr. **portheo-** *to sack, ravage, overthrow*

a. Saul was zealous to destroy the church. [Act 8:1](#), [Act 8:3](#), [Act 9:1-2](#), [Act 22:3-5](#) Now Paul was zealous to edify the church instead of destroying it. [2 Cor. 13:10](#)

b. As ministers we are called to build the church, not tear it down. It will be torn down by legalism and false doctrine. We must use sound doctrine- scripture rightly divided in context- to build up the church.

**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.**

**A. And I advanced in Judaism beyond many of my contemporaries in my own nation**

1. **advanced-** Gr. **prokopto-** *to beat forward, to go forward, advance, proceed*

a. Legalism will always produce competition and comparison with others. When your standing with God depends on your own work, then you will compete with others for outstanding honors or hang your head in shame because you do not measure up. Legalism leads to pride and envy. You will be prideful over those you out-work and be envious of those who out-work you.

b. Paul prided himself on leading the pack in the race of self-promotion. He actually was leading the pack in running away from God's heart and will. Paul got the revelation that he was actually the chief of sinners. [1 Tim. 1:15](#)

2. **Judaism-** KJV- **Jew's religion**

a. The Jews had turned the Law into a religion. There are many "Christian religions" today! When we raise outward observances and traditions over faith in Jesus Himself then we slip into religion.

3. **contemporaries-** Gr. **sunilikiotes-** *one of the same age, an equal in age*

4. **nation-** Gr. **genos-** *kindred; offspring, stock, tribe, nation*

a. In his estimation the only worthy running mates in his competition were fellow Jews who were of the pure race belonging to Judah or Benjamin- the two faithful tribes in Southern Judah.

**B. being more exceedingly zealous for the traditions of my fathers**

1. **exceedingly zealous**- Gr. **perissoteros zelotes**- *more abundantly eager and desirous of, zealous for a thing*

2. **traditions**- Gr. **paradosis**- *what is given on the side; a giving over which is done by word of mouth or in writing, i.e. tradition by instruction, narrative, precept, etc.*

a. Traditions of men are traditions and teachings of men that are added alongside the Word of God.

b. Rabbi's would often comment on the Law and their explanations and directions were given the same or higher position of the Word of God.

c. Fence laws are laws that were added to the original laws in order to not get close to breaking them. The Jews in Jesus' day had created thousands of fence laws so you could not even get close to breaking the original commands. Jesus said the commandments and traditions of man, made the Word of God of no effect. [Mark 7:13](#)

d. We are warned by Paul to watch out for the traditions of men that are not according to the Word of God. [Col 2:8](#)

e. We can look at denominations and shake our heads at some of their traditions that are not found in the Word. When we are done shaking our head, we should look to ourselves and see if we hold to traditions that are not found in the Word of God.

3. **fathers**- Gr. **patrikos**- *paternal, ancestral, handed down by or received from one's fathers*

**15. But when it pleased God, who separated me from my mother's womb and called *me* through His grace,**

**A. But when it pleased God,**

1. **pleased**- Gr. **eudokeo**- *to seem good, to be well pleased with*

a. This is connected with the next verse. What was God well pleased with? It was revealing His Son in Paul. It is well pleasing to God when His Son is revealed in us. It does not fully please God that His Son is merely in us, but when He also is revealed in us. The fruit of the Spirit is Christ being revealed in us.

**B. who separated me from my mother's womb and called me through His grace**

1. **separated me-** Gr. **aphorizo-** *to mark off from others by boundaries, to limit, to separate; to appoint, set apart for some purpose*
2. **womb-** Gr. **koilia-** *the womb, the place where the fetus is conceived and nourished until birth*
3. **called-** Gr. **kaleo**
4. **through His grace**
  - a. Our individual call from God is by His grace. We do not deserve to be used of God. None of us are qualified by ourselves to be a child of God and to work for God. He qualifies us by His grace and empowers us for His service. [Col. 1:12](#), [1 Tim. 1:12](#) There are indeed qualifications to leadership, chief being faithfulness, but that is a fruit of the Spirit, which is produced by God's grace through faith. Paul said he was who he was by the grace of God and labored more abundantly by the grace that worked in him. [1 Cor. 15:10](#)

**16. to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,**

**A. to reveal His Son in me,**

1. **reveal-** Gr. **apokalupto-** *a disclosure of truth, instruction, manifestation, appearance, laying bear*
  - a. In verse 12 Paul said that the gospel was revealed [**apokalupto**] to Him by Jesus. The revealed gospel TO Paul ended up causing Jesus to be revealed IN Paul. The Word must first be revealed TO us and then revealed IN us! Only then are we ready to preach! If we are not living the Word, then we are not ready to preach the Word. You should never export what has not been first imported and used in your life.
2. **Son-** Gr. **huios-** *mature son*
3. **in me-** Not by me, but IN me. The Christian life is not revealed by us first but revealed IN us by Jesus living it in us! The Christian life is not so much living for Christ but living FROM Christ.

**B. that I might preach Him among the Gentiles,**

1. **preach-** Gr. **euaggliizo-** *to preach the good news or message*
  - a. Again, Jesus must first be revealed in us, before He is revealed by us in preaching. People will believe what they see in you before they believe what is said by you.

2. **Gentiles-** Gr. **ethnos-** *the nations; non-Jews*

**C. I did not immediately confer with flesh and blood**

1. **immediately-** Gr. **eutheos-** *straightway, immediately, forthwith*

2. **confer-** Gr. **prosanatithemi-** *to commit or betake one's self to another for the purpose of consulting him; to consult, to take one into counsel; to communicate, impart*

- a. In context to what Paul is talking about here is that when he first was saved, he did not immediately seek to go communicate or preach to others. He spent time with the Lord in Arabia and then in Damascus. Paul spent time learning the New Covenant and putting it into practice in his life before he preached it to others.
- b. Often when we get a new revelation from the Lord, we seek to immediately impart it to others. We need to first let it marinate in us and bear fruit in our life. Then we can preach it to others.
- c. In a related principle, our tendency is to first confer with flesh and blood on things before we confer with God. We should not immediately seek the counsel of flesh and blood when we face a problem. We should first confer with God. He might lead you to later confer with flesh and blood, but do not do it immediately.
- d. When I study, I do not immediately confer with commentaries. I ask the Lord to reveal His Word to me and give me revelation knowledge. Then I might check out commentaries written by other ministers.

3. **flesh and blood-** *a term for natural man*

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.**

**A. nor did I go up to Jerusalem to those who were apostles before me;**

1. **nor did I go up-** Gr. **anerchomai-** *to go up to a higher place*

- a. After Paul got saved, he did not immediately go to a higher place. He was not immediately promoted among the leaders of the church. He did not seek promotion. We see that the Lord led him to Arabia, which was the back side of the wilderness! There he was disciplined by the Lord.
- b. The only place you start at the top is when you are digging a hole! This is true in the Christian life. When you are first saved you might be filled with zeal, but you are not ready for leadership or to

be greatly used of the Lord. You must first be disciplined. This takes place best in the backside of the wilderness. For me, my backside of the wilderness was working as a janitor for the church. It was a ground floor opportunity! I had to learn first John, second John, third John ministry. I cleaned the first John, then I cleaned the second John, and then I got to clean the third John! Then I went to three Bible schools and learned to minister to a small singles class for 16 years. Paul did not really enter his full calling for 17 years after he got saved! It takes time to develop the character of the Lord to be a safe leader that can be depended upon.

**2. Jerusalem-** *means habitation of peace*

- a. Jerusalem was where the twelve apostles were. All the big names in Christendom were there. Paul was not immediately elevated and promoted among the church leadership. He went through years of discipleship first.

**3. before me**

- a. There are men and women who have gone on before us that we need to mentor us.

**B. but I went to Arabia,**

**1. Arabia-** *means barren desert*

- a. Arabia was the desert. This is the area of Mt. Sinai. We know that Mt. Sinai was in Arabia. [Gal. 4:25](#)
- b. I believe the Lord led Saul out to the Mt. Sinai to teach him the real significance of the Law and about the covenant of grace.
- c. It is in the barren desert of our wilderness that we learn to stop trusting in our own efforts and to draw from His grace. God's grace can turn any wilderness into a fruitful lush paradise! [Is. 51:3](#)
- d. Great men were prepared for God's use in the wilderness- i.e. Moses, John the Baptist, David, and JESUS!
- e. No matter what desert or wilderness you are in right now, God will use it for your future. Draw upon His grace right where you are. You will bloom right where you are planted.

**C. and returned again to Damascus**

**1. returned again-** Gr. *hupostrepho-* *to turn back*

- a. Times in the wilderness are not permanent. You will return in order to minister to people. There will be times of isolation to grow in your relationship with the Lord, but God does not want

you to stay in the wilderness alone. Jesus would take times in the wilderness to be alone, but He always returned to minister to the people. [Mark 1:35](#) [Luke 5:16](#)

**2. Damascus-** *means activity [Easton Dictionary]*

- a. Damascus means *activity*. Saul of Tarsus was very active in his old life. He made things happen! He was on his way to Damascus and on the road to Damascus he met the Lord and changed his path. Saul of Tarsus was on his way to activity when he got converted. However, the Lord sent him away from Damascus to the desert. He did not immediately jump into service for the Lord when he got saved. He was led to the wilderness to be discipled first. After a time of being discipleship he came back to Damascus- *the place of activity or service*.
- b. Even when Paul did return to Damascus and then to Jerusalem, he still was not ready to be used. He went to preaching in Jerusalem and got into debates and arguments with the religious leaders and caused more strife than benefit. The church leaders finally shipped Paul back to his hometown in Tarsus! [Acts 9:30-31](#) Then there was peace in the land! It was not until some years later that Barnabas went and found Paul and took him to minister in Antioch as he was ready for the ministry. [Acts 11:25](#)
- b. Pastors do not put young newborn Christians into leadership. They are not ready for it! They need to be discipled first. Do not put talented people that are new to the faith on the platform. It will only damage them and the people. [1 Tim. 3:6](#)
- c. We all need to make sure we are not putting Christian activity over our continued discipleship, relationship with God in the Word and prayer. Our public ministry in the long run will only be as effective and fruitful as our private relationship is with the Lord.

**18. Then after three years I went up to Jerusalem to see Peter and remained with him fifteen days.**

**A. Then after three years I went up to Jerusalem to see Peter,**

**1. went up-** Gr. *anerchomai-* *to go to a higher place*

- a. Faithfulness and stability in the lowest places of service will lead to promotion to a higher place and to the notice of those in leadership.



2. **see-** Gr. *historeo-* *to enquire into, examine, investigate; to find out, learn, by enquiry; to gain knowledge of by visiting.*

a. We get our English word **history** from this word.

b. Paul went to see Peter to get a history of the earthly ministry of Jesus and all the things Peter knew from Jesus.

c. Notice that Paul did not go to Jerusalem to teach and preach to the apostles his revelations and show them how much he knew and how special he was. He came with questions and a heart to learn. You cannot learn and be talking at the same time!

d. Here is a piece of advice to young people. When you are in the presence of people older than you with more experience, then it is wise to close the opening under your nose, unless it is to ask questions.

**B. and remained with him fifteen days**

1. **remained-** Gr. *epimeno-* *to abide*

2. **fifteen days**

a. Fifteen in the Bible stands for rest. Paul took time off to rest and learn more about the Lord.

b. Every minister needs to take time to rest and sit under those who are more seasoned in the Lord and be ministered to and to learn. It is good for pastors to take time off and go to conferences and be built up.

**19. But I saw none of the other apostles except James, the Lord's brother.**

A. **saw-** Gr. *eido*

B. **James-** *means supplanter*

1. James was the leader of the Jerusalem church. Until now Paul had only been seen by the head of the universal church- Jesus, now he is recognized and known by the head of the local church in Jerusalem. If you are not noticed by men, you are noticed by the head of the church-Jesus.

C. **the Lord's brother**

1. Jesus and James shared the same mother- Mary. However, they had different fathers. James was fathered by Joseph and Jesus was fathered by God the Father.

**20. (Now *concerning* the things which I write to you, indeed, before God, I do**

not lie.)

A. **write**- Gr. **grapho**

B. **before God**

1. This is a manner of swearing to the truth. It is much like we say, "This is the God's honest truth". This phrase could be used in court to verify your veracity. Today people are sworn in and swear that they are speaking the truth so help them God.

C. **lie**- Gr. **pseudomai**

1. The Judiazers claimed Paul was lying about being an apostle and about the origin of his message.

21. **Afterward I went into the regions of Syria and Cilicia.**

A. **I went**- Gr. **erchomai**- *to come or go*

B. **regions**- Gr. **klima**- *an inclination, slope, declivity; a tract of land, a region*

C. **Syria**- *means exalted*

1. The city of Antioch was in Syria. Barnabas came to Tarsus and got Paul and took him to Antioch in Syria. There Paul was exalted and commissioned for his missionary and apostolic call. [Acts 13:1-3](#)

D. **Cilicia**- *means overturned*

1. Paul was sent by the church at Jerusalem to Tarsus. [Acts 9:30](#) His ministry was causing more trouble than good. It was not yet time for Paul to minister and his call was not to Jerusalem any way. It was to the Gentiles. He was sent to Cilicia first and then he went to Syria and was exalted in ministry. His self-sufficiency had to be overturned first before he could be exalted.

22. **And I was unknown by face to the churches of Judea which *were* in Christ.**

A. **unknown**- Gr. **agnoeo**

B. **by face**- Gr. **prosopon**

C. **Judea**- *means he shall be praised*

1. Paul no longer was praised in Jerusalem. His call was no longer to the Jews, but to the Gentiles.

23. **But they were hearing only, "He who formerly persecuted us now preaches the faith which he once *tried to destroy*."**

A. **But they were hearing only,**

1. **hearing only**- Our reputation will reach farther than our personal

ministry can go. As a new minister it is good to go through every open door, but there comes a time you cannot go through every door and still be effective to where God has called you. Paul was called to the Gentiles, but the Jews heard about his testimony.

**B. He who formerly persecuted us now preaches the faith which he once tried to destroy**

1. The person who was against the church was now working for the church.
2. The things that now are working against you, God can and will make work for you if you trust Him.

**24. And they glorified God in me.**

**A. God in me**

1. Our praise really goes to the God in us. Any good that comes from us, really comes from the God in us. When we receive praise, we should say thank you to them, and then inwardly say thank you God!
2. Paul's testimony reached where he could not go and was not called to go personally. Paul felt a burden for the Jews and felt he needed to testify to them. However, God was able to get his testimony to them without him going himself. If you will remain faithful where you are called, God will cause your ministry to spread out further than you think and do more than you could if you went there yourself.