

Galatians 1: Paul's Defence of the Gospel of Christ

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v6-10: Paul's Apostolic Authority Asserted in Relation to the False Teachers

v6-7: Departure From the Truth of the Gospel

Directly addressing the Galatians, Paul expresses his perplexity at such rapid defection from the truth of the gospel; ***"I marvel that ye are so soon removed (removing yourselves) from Him that called you into the grace of Christ unto another gospel"***.

They needed to recognize their own personal responsibility for their ongoing departure from truth, which had begun by losing touch with God Himself.

Supplementing Christ with law keeping for salvation was ***"another*** (Grk *heteros*, of a different kind) ***gospel: which is not another*** (Grk *allos*, of the same kind as the true gospel of God's grace)". *'Christ supplemented = Christ supplanted'* (Jack Hunter).

Any works-based system denies the all-sufficiency of the death of Christ (see ch2v21, 5v2-4) Called ***"into the grace of Christ"***; free grace is the only principle upon which Christ can save.

Paul references the existence of the false teachers; ***"there be some that trouble (are troubling) you, and would pervert the gospel of (the) Christ"*** (see also Acts 15v24, ch5v10).

They were distorting the pure gospel which has for its glorious subject Christ as Saviour; it was therefore an attack on the very Person of Christ Himself, denying Christ His unique dignity as the only Saviour, and robbing God of His highest glory, in the Person of His Son.

v8-9: Curse upon the Corrupters of the Gospel

The glory of the gospel is not dependent on the messenger, but on the truth of the message. If, hypothetically, even the mightiest ***"angel from heaven"*** came to preach any other gospel than the true gospel, Paul says 2x ***"let him be accursed"***, *anathema*, i.e. let him be set apart in a special way for God to deal with in judgment, he ***"shall bear his judgment"*** (ch5v10).

Paul invokes God's wrath upon any who by their preaching were corrupting the gospel.

Likewise, any today who represent systems of error, and propagate error that keeps men in darkness to the truth of God's salvation; they too will bear their judgment.

v10: Paul as the Faithful Servant of the Gospel of Christ

"For do I now persuade (conciliate, seek favour of) ***men, or God? or do I seek to please men?"*** His motivation to write these things was not for the approval of men.

A true & honourable ***"servant (bondservant) of Christ"*** must be faithful to Christ alone.

Faithfulness to the truth of God's Word will be assessed at the Judgment Seat of Christ.

v11-24: Paul's Apostolic Authority Approved by Divine Revelation to the Apostle

v11-12: Apostolic Revelation

Paul as an apostle received new doctrinal revelation for the Church age from the risen Lord:

- The mystery of THE Christ, Christ & the Church (Eph 3v3-5).
- The coming again of the Lord Jesus to the air for His Church (1st Thess 4v15).
- The Lord's supper (1st Cor 11v23).
- The truth of the gospel of God's grace "**by the revelation of Jesus Christ**" (Gal 1v12).

The apostle received the message of the gospel, neither from man, as to origin, nor through men as channels, but directly from the risen Christ.

v13-14: Principle by which Saul of Tarsus Lived as a Jew

Saul of Tarsus was motivated by pleasing men & self, i.e. his religious flesh.

Note how he refers to Judaism 2x as "**the Jews' religion**", i.e. no longer of God & Christ.

The great transformation in Paul's own life that the gospel of the grace of Christ had wrought authenticated the truth of the message he now proclaimed.

His persecuting and wasting of "**the church of God**" (v13) refers specifically to the local church of God at Jerusalem.

v15-16: Principle by which Paul Lived as a Believer in Christ

"But when it pleased God"; God's gracious & merciful sovereign dealings in his life.

"who separated me from my mother's womb"; pre-conversion sanctification (see Jer 1v5).

"and called me by His grace"; his spiritual new birth on the Damascus Road.

"To reveal His Son in me"; i.e. God's purpose in the salvation of all believers (see ch4v19).

"that I might preach Him among the heathen"; Paul's particular apostolic ministry.

v17-19: Principle by which Paul Lived as an Apostle of Christ

Fully conscious of his divine call & commission, what Paul needed more than input from other apostles, was those further revelations that Christ had promised (see Acts 26v16).

Three years in isolation in Arabia prepared Paul for his ministry, and the main principle by which he lived as an apostle of Christ was based on what had been revealed to him by Christ.

v20-24: Principle by which Paul Lived as a Preacher of Christ

The recognized persecutor was now the recognized preacher, living for God's glory (v24).

The glory of God is to be the outcome of the gospel of "**the grace of Christ**" in all our lives.