

Galatians 1:1–10

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Galatians 1:1–5

¹ Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) ² And all the brethren which are with me, unto the churches of Galatia: ³ Grace be to you and peace from God the Father, and from our Lord Jesus Christ, ⁴ Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: ⁵ To whom be glory for ever and ever. Amen.

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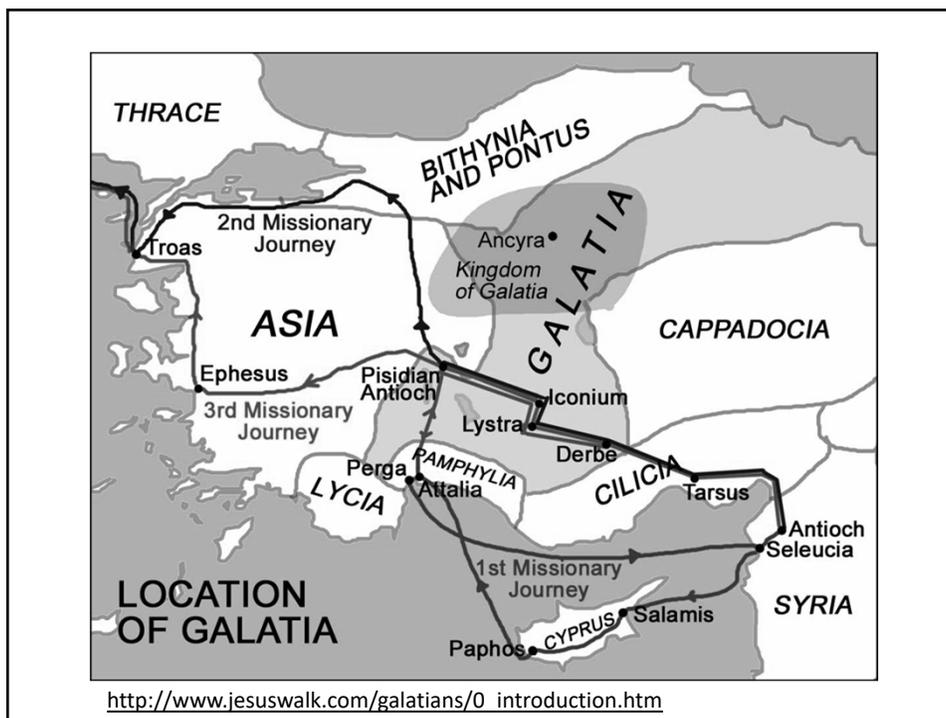
Galatians 1:1–10

1. Name the leading cities of Galatia where churches were established by the Apostle Paul (1:2):

- Antioch
- Iconium
- Lystra
- Derbe

(See: Acts 13:14–16:8; 18:23; cf. 2:10)

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2. How was Paul made an apostle? (1:1)

- “Not of men...” that is, not representing other men, as men (Hebrews 2:1–4). Paul represented the Son of God, as the Christ, the Lord, the King of Kings (Galatians 1:10–12).
- “Neither by man...” nor do I claim to derive authority from a man, Paul was not an Apostle once-removed (Acts 1:4–8, 21–22; 8:16–21; Galatians 1:15–19).
- “But by Jesus Christ...” I am as much an Apostle as any of the Twelve are (2 Corinthians 11:5; 12:11; Galatians 2:6).
- “And God the Father...” my Apostleship is according to the will and grace of God (1 Corinthians 15:8–11; Romans 15:18–19; Ephesians 3:8).

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3. Why did Christ give Himself “for our sins”? (1:4)

- “That He might deliver us...” to rescue (Acts 23:7), to release (Acts 7:34), to deliver (Acts 7:10).
- “From this present evil world...” either its final destruction (2 Peter 3:7–14), or its servitude and bondage (Galatians 1:9–10; 3:13–14; 4:9; 5:1–2; 6:14). The latter is more in keeping with the theme of the book.
- “According to the will of God, and our Father...” It is the will of God that men believe (1 Corinthians 1:21); repent (2 Peter 3:9) and live holy lives (1 Thessalonians 4:3). This is Paul’s sentiment here (Galatians 2:16–21).

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Galatians 1:6–10

⁶ I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: ⁷ Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. ⁸ But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. ⁹ As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

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

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4. What had some brethren in Galatia done with the Gospel? (1:6–7).

- “Ye are so soon removed from Him that called you...” in the sense of changing sides or allegiance. They had exchanged the true Gospel for a man-pleasing lie (Jude 7; cf. Galatians 1:10).
- “Unto another Gospel...” One of a different kind, not the same (cf. Matthew 6:24; as in 2 Corinthians 11:4b).
- “Which is not another...” One of the same kind (lit. “not different,” the opposite of 2 Corinthians 11:4a).

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4. What had some brethren in Galatia done with the Gospel? (1:6–7).
- “But there be some that trouble you...” to agitate, stir up, like water (John 5:4). Used to signify agitation of mind and heart (Matthew 2:3; John 11:33; Acts 17:8). How does one trouble in the church? Believe, practice and encourage others to accept error (Acts 15:24; Galatians 5:10).
 - “And would pervert the Gospel...” that is, to “transmute,” change in form, nature, or substance into its opposite (*cf.* Acts 2:20; James 4:9). A perverted Gospel is not of Christ, of God or from heaven. It cannot deliver, call into grace, or bring us into communion with God.

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5. Joseph Smith claimed than an angel appeared to him in 1823 with a new revelation, *The Book of Mormon Another Testament of Jesus Christ*. What should Smith have told the angel?
- “⁸But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. ⁹As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.” We must “try the spirits” whether of men or of angels (1 John 4:1; 2 Peter 2:1–2; 1 Timothy 4:1–3; 1 Thessalonians 5:21; Revelation 2:2; *cf.* Jeremiah 29:8; Matthew 24:4–5, 24)

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6. What are the consequences of changing the Gospel of Christ? (1:6-9)

- Removed from Christ (1:6; *cf.* Jude 4)
- Trouble brethren, agitation (1:7; 5:10; *cf.* Acts 15:24)
- ANATHEMA (1:8–9; *cf.* Romans 9:3; 1 Corinthians 16:22)
- Unbelievers are pleased (1:10; *cf.* 1 Thessalonians 2:4)
- You cannot be the servant of Christ (1:10; *cf.* 1 John 4:6)

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7. What happens when we try to please men? (1:10)

- “For do I now persuade men, or God?” In Paul’s former life he sought authority from men to please men (Acts 8:1 and 22:20; *cf.* 9:1–2). However, now he was concerned only with God’s will and pleasing Him (2:11; 5:11, 6:12; *cf.* Acts 16:3; 1 Timothy 1:13;
- “Or do I seek to please men?” If Paul wanted the approval of the Circumcision, he was going about getting it in the wrong way. Paul is questioning their motives and making the case for his own. Would a rational man behave as he did for what he knew to be false?
- “For if I yet pleased men, I should not be the servant of Christ.” Paul frames the controversy as having eternal consequences (5:1–8; *cf.* Philippians 3:1–3; Romans 2:25–29; Titus 1:10–11).

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8. Who called the Galatians “into the grace of Christ”? (1:6)
- “From Him that called you ...” God, not Paul, had called them into grace by faith in the Gospel (2 Thessalonians 2:13–14; Galatians 5:4–13).
 - The power is in the message not the messenger (Romans 1:16–17; 1 Corinthians 1 :18–24).
 - The spiritual warrior wields the spiritual sword (Ephesians 6:17; 2 Corinthians 10:3–5; Hebrews 4:10–12; *cf.* Jeremiah 10:3; Matthew 3:10).
 - One is not removed from a preacher; he is removed from God and Christ (1:9–10).

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Today’s Take Aways

1. Spiritual authority is derived through Christ—not an angel, not other men, not another message.
2. God alone is the fountainhead of grace and peace.
3. Jesus died to free us from evil: an evil world, evil men, evil works & the evil one.
4. Another gospel is not another, it’s just “bad news”.
5. The only One you must please is God.

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