

1-28-26 Galatians 1, 13-24

📅 Thu, Jan 29, 2026 8:44AM 🕒 1:07:32

SUMMARY KEYWORDS

Galatians 1, liberty versus grace, apostleship, revelation of Jesus Christ, Judaizers, persecution of the church, traditions of my fathers, gospel, Gentiles, mystery program, body of Christ, rightly dividing, Paul's testimony, grace of God, Apostle Paul.

SPEAKERS

Pastor Dow Boyer

Dear heavenly Father. I thank you for this day. Lord I, thank you for your word. And Lord we, thank you for being able to understand it rightly divided today. Lord, so that we will know exactly what our marching orders are for today, as well as we can understand the things that are for us and the things that are not for us today. And Lord the Galatians has such important information for us today, especially as it relates to Liberty versus grace, or Liberty versus the law, Lord, and I just pray that we would make those distinctions clear, Lord, I pray that you be with us tonight, that there wouldn't be any distractions, and that everybody who's watching online would be able to understand clearly. We thank you for Doug's willingness to step in tonight and make sure that we have a live feed and just thank you for the people that have come out tonight. I wasn't sure, and it's really encouraging to me that so many were able to make it out. So we just pray you just be with this time right now. We promise to give you all the honor and glory in Jesus name Amen. Alright? So, yeah, I was, I was wrong. I was like 10 people, so I think, you know, might be double that. It's, it's a Christmas miracle. So anyway, hopefully the weather has not caused any major concern. I know it's cold, I know there's a lot going on, and I certainly thank you for showing up tonight. Means a lot. Alright, so we got through the first 12 verses last week, and the week prior to that, we set up some introductory things with Galatians. But it's interesting how Paul worked his way into where we're going to start today. But when he finishes up saying that the gospel, he says, I certify you brethren, that the gospel which was preached of me is not after man, all right. This is a very important verse. And then he goes on in the very next verse, verse 12, he says, For I neither received it the it being the gospel from the previous verse, he says, I neither did I receive it, neither was I taught it, but by the revelation of Jesus Christ. And what's going to happen now is we're going to go through several verses where he is going to basically give his testimony from the moment that he got saved. And basically the end of chapter one is going to really detail about a three year time period. And then we're going to jump into chapter two, he's going to talk about 14 years have passed. So he gives a little bit of history here, and we're going to even look at a couple maps to understand where he's talking about today. This is a lot of good information. He is defending his apostleship, and we know that from early on in chapter one. So he's still coming through this angle of, I know I wasn't one of the 12, but I am an apostle. I have had direct revelation with Jesus Christ, right? So he's going to defend that allies also to defend his past. So you can imagine the people that are following him and and the people that are saying, Alright, well, these Judaizers saying this apostle Paul, he is telling us just to forbid the law altogether. He's not. He wasn't even there with Jesus. Do you know the type of man he was before? And so all these things to discredit Paul's message, and that's usually this personal tax is usually where it ends up, right? When

you can't, when you can't biblically defeat the Rightly dividing argument. You start making it personal, right? It really wasn't that they were trying to throw scripture his way and trying to combat that. I mean literally, it became very personal for him. So I think it's good we know that even today, that there's always a cost when you stand up for truth, you know? And I said this last week, and it's a good way to start us off this week, I will have the utmost respect for Pastor Jim until the day that I go to be with him, right? And it's because I saw him firsthand go from a 2500 member independent fundamental Baptist Church, to being willing to stand in front of people and saying, I had some things wrong. The humility that that took and then the attacks that he received from taking a stand on this doctrine at a time in his life where he could have just been on the golf course or just sailed off into the sunset, that that's a young man's fight that he took on, and I will forever admire him for that, and I will forever continue to do the same thing that he was doing. And hopefully, Lord willing, I'm a little bit younger, so if the Lord tarries, maybe we'll be able to do this for a few decades, but maybe not, you don't know, but I think about the same thing with him that the apostle Paul, that the easy thing for the Apostle Paul would have been just to let the Judaizers have their way, just to go back to Judaism himself, and to just walk away from this truth, because it's going to alienate him. It was going to beat him up. Up. It was going to find him in prison. It was going to it was going to leave him but nothing, but pain and suffering for the rest of his life. But the truth mattered more than his circumstances. And we saw a lot in the book of Philippians, where you can have joy in your circumstances when you have joy in the Lord. So as he's coming through here. Now he's got these churches in Galatia that that he founded, right? And some of most of us was like on the third missionary journey. Doesn't give a whole lot of information, but we do have information about the southern part of Galatia, quite a bit of detail of that right, from the first and second missionary journey. So these people that he got started, somebody has come in and they're undoing the very thing that Paul has laid out, right? They're calling into credit. They're calling in Paul's credibility. They're calling in his doctrine, right, and as well as his behavior. And Paul would have every right to be defensive. You know, I have a tendency from time to time. I don't I think I'm human, but, I mean, it's something I'm always working on as i i can get defensive. I don't like to be questioned if I know I'm if I know I'm not wrong. I mean, it doesn't feel good, but you gotta, but you have to swallow your pride and take it sometimes, right? Well, Apostle Paul says, I'm going to write a letter, I'm going to address all the churches, and we're going to set the record straight. So the first thing is, finishing up from last week was this idea of a gospel. Remember, he said that he marveled that they were so soon removed from this gospel unto another, which isn't another, right? But he said, if an angel or anyone else were to preach a gospel other than when he preached, let him be accursed. These were really strong words that he's using. It wasn't about Paul, it was about the message, and he was willing to say that anybody who would defame that message, let him be accursed. That's because the damage of a wrong gospel will lead somebody straight to hell. When people's eternity is on the line, you have to stand for truth. This wasn't a secondary issue. This wasn't where the 12 in or the 12 out right. This wasn't pre trib, pre millennial, or post millennial or I'm anyway, this was whether somebody will go to heaven or hell. Amen, good words. And essentially, think he was by the end of his ministry. And so this is where he then picks up. Says, Hey, first of all, the thing that I'm preaching, nobody taught me this. This was direct revelation from Jesus. He's going to tell you, in these next few verses, a little bit more information about that he didn't just leave them hanging on, that it wasn't just, oh, that's an interesting little tidbit, and we'll just go on about our business. He's going to tell them specifically how it was not the 12, and how he was not taught. So that gets you up to speed a little bit. But in verse 13, he says, You have heard of my conversation in time past. Now, this is a phrase time past that Paul uses multiple times, especially in the book of Ephesians, but he says, You have heard of my conversation in time past, in the Jews religion. How that beyond measure, I persecuted the church of God and wasted it and profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers, there's a lot in that. So we're just going to take those first couple verses, break down a few of those statements, a few of the facts in there, make some observations, and then we'll move on to verses 15 and 16. The first thing, though, he

says, is, you have heard right? That's because the version that the Galatians saw of Paul was the apostle Paul, not Saul, the persecutor of the church. This wasn't a situation where these churches could compare what he was versus what he is. They had only seen the saved Apostle Paul preaching Christ, but they heard of what he was before, and that's what he's saying by conversation. He's not talking verbal communication, not words, but this actually gives the idea of your manner of life, your behavior, how you live, when he says conversation, right here. It's from the Greek word *anastroph* A and it gives the idea, like I said, of life, conduct, behavior. It's translated that way 13 occurrences as conversation. In fact, it's the only way that word is translated in the King James Version. Now. Uses this phrase conversation in time past. This whole phrase one other time, even though that was the verb form of the word conversation, but it was in Ephesians, two, three. And you can kind of see the point he's making there too. He says, among whom also, we all had our conversation in times past, the way we used to live before we were a child of God. And he says, in the lust of our flesh, fulfilling the desires of the flesh and of the mind and were, by nature, the children of wrath, even as others. So as he starts this out, he says, You have heard the way I used to conduct my behavior in time past. How would they have heard about it? It's because the Judaizers are coming right behind him, trying to discredit him, and as well as his message. I mean, remember Ananias in Damascus, he was like, Lord, are you sure you got the right guy? He had a reputation. All right. In the Galatians, either from the Judaizers or this reputation spreading, have heard of the apostle Paul and who He was previously, and part of this was he persecuted the church. Now we're going to talk about the word church here in a minute. I'm glad you showed up, Terry, so you asked me this question a couple weeks ago, so hang in there. We're going to get there, I promise you. But starting out, where does persecution when you start reading about Saul's life before he's the apostle Paul, really you? It starts with the stoning of Stephen, and it is a passage of scripture in Acts chapter seven that is used a lot, especially in Rightly dividing circles. But as he's being stoned in verse 58 of chapter seven, it says they cast him out of the city and stoned him, and the witnesses laid down their clothes at a young man's feet, whose name was Saul. We start out chapter eight, we hear a little bit more about this. Saul says. Saul was consenting unto his death, and at that time, there was a great persecution against the church, which, again, we're going to talk about in a second, which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea, Samaria, except the apostles. We know that from even the council that we'll look at in Acts 15, we know where the 12 specifically you look at James being the head, you know at this point, even though he was more of a he wasn't one of the true apostles at the beginning, but being Jesus's brother, he had basically elevated himself like an apostle, as the leader of the church. Now moving on from here, it says devout men carried Stephen to his burial and made great lamentation over him, as for Saul, he made havoc of the church, entering into every house and hailing men and women, committing them to prison. Or in chapter nine, verses one through three and Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus to the synagogues, that if he found any of his of this way, whether they were men or women, he might bring them bound unto Jerusalem. This is interesting. What started kind of in Jerusalem? I mean, Saul, he just said, Alright, I now want letters. This isn't good enough here. We've got him scattered. We need to go find him and bring them back bound to Jerusalem. He was on a manhunt. His mission moved from just Judea and Jerusalem, now he's wanting to go into Damascus. And we'll look at a few maps tonight to try to put some of these, these things, into perspective. So you're going to have, like, Arabia, you're going to hear Cilicia, and you're going to hear Damascus. So here be dealing with Syria, probably the Mount Sinai area in Arabia. So these things so we can visually, kind of see where Paul started and where he was going. As we move on, probably closer we get to verse 15. Did you, Mike? Did you raise your hand? I Well, remember, he was a Pharisee for one, and studied under Gamaliel, and the true Orthodox Judaism would have rejected anything Jesus, so they would have thought they were doing the right thing, and him being very zealous, he talks about in Philippians chapter three. He was being very zealous for the law at this point, and thought that the blaspheming of Jesus, Christ, being God, was something that need to be put, to put to bed. And so he was kind of put he's very he's had a very high position. As

you hear from even these scriptures here, but there is some autonomy if he's going to the high priest and asking for letters to go Damascus. So some of this is like he's so zealous that he's kind of leading some of the charge to go and do all this. And he kind of picked that up, as far as with Ananias and the conversation that we'll look at here just in a second as well. And started, we'll just go right there, right now, in verse 13. So we have Saul. He has basically, he's blind. This point, we had the road to Damascus. And now it's like, hey, go to Damascus. We'll tell you what's going to happen there. Then he, then the Lord, starts talking to a man named Ananias, different Ananias from earlier in Acts with Ananias and Sapphira, right? But this is Ananias answered. And he says, Lord, I have heard by many of this man how much evil he hath done to thy saints at Jerusalem. And here he hath, now, listen here, this will help answer your question a little bit. Here he hath authority from the chief priest to bind all that call on thy name. And that's where, when he went to the chief priest, he's like now, can I go to Damascus? Can we start pushing out beyond Jerusalem? At this point, he says. But the Lord said unto him, Go thy way, for he's a chosen vessel unto me to bear my name before the Gentiles and kings and children of Israel, for I will show him how great things he must suffer for my name's sake. And we even know in Acts, chapter 11, verse 19, I threw this kind of in there, because this kind of tells you a little bit about where the church still was, this quote, unquote church that we're going to discuss briefly. It says now they, which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Venice and Cyprus and Antioch preaching the Word to none, but only the Jews. So nothing really changed, even after Peter's vision. Let's just make that very clear right now. And we know definitely from the conference is going to happen in Acts 15. The other conference is going to happen with James. We understand that business as usual kept going on with Israel under that kingdom program in Acts 26:11, this is one of those instances where Paul's actually giving a testimony later in life about this conversion. And here's what he says about it. He says, I punish them often every synagogue, and compelled them to blaspheme. And being exceedingly mad against them, I persecuted them, even unto strange cities. Now, when you read stuff like this, and then you see that this is who God chose in this dispensation of grace. It should give each and every one of us pause as to the terrible things that we have done in this life, that that there is nobody that God cannot rescue, that God cannot put back together if they're willing, that God cannot restore. And don't care what your story or your background is, the apostle Paul had a pretty terrible one, and he went on to arguably be the greatest Christian of all time. That's the God we serve. He's not just a redemptive God. He's also a restorative God. I know what he's done in my life. I've seen in a bunch of other people's lives what he's been willing to do to people who will just submit, surrender, and will just get to a point of humbling themselves before him and letting him work. And what you'll see is that he has a past that he would not be proud of, but I don't think he's alone, and I think a lot of us kind of can relate to that. Now, the church, the word church, it's been brought up several times in this passage, and we need to make some distinctions here about church. He is not talking about the body of Christ. Make sure that you make that distinction. This is a mistake that a lot of people make, and this is how both prophecy and mystery gets mixed and causes a lot of the confusion in the church today, the body of Christ today. Let's put it that way. Let's use the right terminology. It's really though that word ecclesia, and really it just is means of called out gathering of people. In fact, this word was used in Acts 7:38, to describe Moses, right? And this is part of Stephen in his big sermon before he gets stoned. It says this is. He that was in the church, in the wilderness, with the angel which spake to him in the Mount Sinai and with our fathers who received the lively oracles to give unto us, or in Acts 19:32 not as common of of a passage, because it is translated assembly, but it is the same word, and this is some therefore cried one thing, some another, for the assembly or the ecclesia was confused, and the more part knew not wherefore they were come together. Who was Saul persecuting? It was, it was people in Christ, as we're going to see later, but they were in Christ according to prophecy, and not in Christ according to mystery. Christ is always the foundation. Clearly you read first Corinthians chapter three, Christ is the foundation. However, for Israel, once, they believed he was the Messiah. They were in Christ according to prophecy. Their eyes were on the kingdom, right there. They had a different program for us. Today, we are in Christ according to the mystery. It's what the body of

Christ, this entity that was kept secret before the world began, right? We can't use the word church and just say, Oh well, it means the same thing all throughout Scripture. It doesn't. We just showed you clearly from Moses back in as as Stephen was referencing it from Acts seven, as far as what was going on in Mount Sinai. So it's very important in this passage here, because some people will use this, especially a few of the verses later, to say, Oh, well, clearly Paul was just continuing the program. That's because of the use of the word church. There's some confusion about this, so we have to see this in its proper context. What he is describing to them was in the past tense, what he was doing to a called out group of believers before he even knew the body of a Christ existed. This is just part of his testimony right now. And he says, This is what I was doing to that group. You're like, well, what group did Paul belong to? Paul did not belong to the in Christ group. Remember, he was persecuting those who were in Christ. See, Paul would have been your he would have been your mainstream Jewish Orthodox. He'd have been mainstream Jewish church still waiting on the Messiah, rejecting that Jesus Christ was who he says he was, and what he was doing was going after these Jews that believed and they really kind of weren't as big of a number as you think we think, because we see 3000 here, 5000 there, I've seen estimates where there's over a million people at The Day of Pentecost, there was only a small portion that really became part of the Jewish in Christ, according to prophecy, as of that day, now, they were building something absolutely but still, the vast majority of the Jews, you can even see why they stoned Stephen in Acts chapter seven. The vast majority of them did not believe this would have been Paul's group. This would have been who Paul would have associated with. That's why he was consenting unto Stephen's death. He's on the sidelines. He's probably egging it on. I mean, they're literally biting on Stephen. They're stoning him to death, and the and Saul is consenting. Let that sink in. Alright. So this church that he was going after was the prophecy in Christ kingdom, Jewish church. Now he says he profited in the Jews religion. And I think there was, especially you read, I think, I think it's second, Tim first, Timothy, six, six through 10. We're talking about contentment, and it's the love of money is the root of all evil. I and I said this when we were going through Philippians. I think Paul came from money. You can see us even from where somebody was kind of saying, Oh, well, you kind of, you know, you got money, right? You bought your birthright in Acts. So, I mean, there's an association with at one point in time, he did have money. And I think that when you're looking at what he says here, the profiting, I think that was financial profit that he had, right? So he says that he profited in this religion, so it became something for him. Yes, he was devout and what he believed, but at the same token, he was benefiting from what he was doing. Now excuse me. Paul also references in Philippians chapter. Three that we looked at when we were doing Philippians. Remember verses like one through eight. He starts going through this huge roll call of all these things that he was circumcised of the eighth day of the tribe of Benjamin. He starts going through this list. And he said, but all those things are but dung, right? So that's another place where he was talking about how he profited in the Jews religion. But even in that passage, when he gets to verses 13 and 14, he says, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth to those things which are before I press towards the mark of for the prize of the high calling of God in Christ, Jesus. I think this is a good place, even though we're going through a lot of information. There may be somebody watching online. There may be somebody sitting out here amongst you all, but you maybe you've been beating yourself up over stuff you've seen, stuff that you've done, stuff that you've participated in, maybe you, you sit here and you, you allow, you allow the enemy to to bathe you in guilt as you sit in the house of God under scripture, you come hoping to make The guilt go away, but it won't go away. And day in, day out, from the time that you wake up to the time that you go to sleep, you beat yourself up over your past. And I would say that, I would say there's a lot of encouragement with the apostle Paul, especially those verses we just looked at in Philippians, chapter three. It's interesting that it would be the Holy Spirit would say through the apostle Paul, There is none righteous, no, not one. He would say through the Apostle Paul that where sin abounded, grace did much more abound. He would say to the Apostle Paul that there is therefore now no condemnation to them which are in Christ, Jesus in Romans, eight, one. And one of the reasons Paul even has to address this is because people are attacking him,

saying he's not worthy. He's not truly apostle. Can you believe the stuff that he used to do? There is not a single person on this earth who would ever, if they're humble enough, would ever say, Oh, I 100% I'm perfect, and I 100% deserve to be in a position of authority, because I have never committed an infraction ever in my life. In my life, there's not a person that would say that. There's not one standing in front of you tonight that would say that. And the only reason I couldn't be the first person to say this is because the Apostle Paul said it before me. But I am what I am by the grace of God, and I think that the only reason I can't say that I'm the chief sinner is because the Apostle Paul beat me to it. So I want to encourage anybody to I know, just take a couple minutes to be really practical here. But you are not the sum of all your past mistakes, as one of the song lyrics says, If you are a child of God, two things happen instantaneously. One, your sin was recognized being put to Jesus's account, but Jesus's righteousness was then put to your account. The reason you have a right standing with God today is not because you cleaned yourself up, right? It's not because you turned over a new leaf. It's not because you did a 180 it's because God looks at you in Christ as through Christ's righteousness. That's why you can have a right standing with God, right? And the apostle Paul in First Timothy 116 says this happened to me, and it wasn't just for me, but I'm a pattern of those who are going to believe after me. It's amazing that the apostle Paul is the one chosen to be given this dispensation of grace message, because so much grace was extended to him. And for me, today, I'm thankful that it is about God's grace and not about my perfection, or I'd be, let's see, I don't want to say something that might be derogatory to somebody who might do this, but I would say, or I'd be, flipping burgers, but it might be derogatory to somebody who flips burgers, but flips burgers, but, but I would be doing something much different and much more degrading, right? So anyway, I just want to take a minute to say that that don't get lost as fact, and it's sad that the apostle Paul had to even defend it, but if you get to a place where you have to defend your past, you put all of. It on Christ, and you submit it, you're right. I was that person, but this is who I am in Christ. I don't need to defend it. I know what I am, I know what I've done, but I also know who I am in Christ. I know my identity in Christ and Paul is always very quick, very quick to be able to say, this is what I've done, this is who I am. Sometimes today, I feel like people just want to glorify all the stuff that they've done in their past, and it becomes a big competition. Who could be the most descriptive about how far God pulled them out? Hey, it's the same amount of grace, if not, then merit plays some role in it. It took the same amount of grace to save the Apostle Paul that it did me and that it did you. So anyway, we just kind of went off on a little tangent there. Alright, next thing he talks about the traditions of my fathers. And I found this interesting. He did not say the scriptures, but he said the traditions of my fathers. And we know that Jesus spends a great deal of time in Matthew Mark, Luke and John, as he's chastising the Pharisees and and the Sadducees, about the traditions of man and how they started coming in and all sorts of things were added to God's word. And what the Apostle Paul is saying here is that I even got to the point where I was keeping all of the traditions. But later, you see, over and over again, he talks about the emphasis on the word of God in Scripture, not the tradition. In fact, he talks quite a bit about not letting the traditions of man basically govern you. But here he was talking about when I was previously, that was a big deal to me, and that's why I think some people struggle coming out of certain different denominations or certain other religions where there was, like, a lot of tradition. I'm not going to spend a lot of time picking on, you know, any of them, but I know specifically there's, there's one that has a ton of tradition and just bows them basically, will will pride themselves on the fact that there's a lot of history there, but a lot of it's tradition, fact only, and having their own books and things like that too. So we'll keep moving though. Paul mentions traditions here, but emphasizes scripture after he gets saved. We know in Romans 1017, faith cometh by hearing and hearing by the Word of God. Later, he'll tell Timothy a verse that's very popular amongst rightly dividers, Study to show thyself approved unto God, a workman need not to be ashamed. Rightly dividing the word of truth, you start seeing the emphasis on God's word as it was given to Paul and as he was dispensing it. And the constant, the constant appeal to doctrine and dividing or getting away from those who teach a different doctrine. So it wasn't just the word of God, but it was the Word of God with the right doctrine. So now verse 15, and this will be, when I get

through these next few verses, we'll pull up these maps a little bit so you can kind of get an idea. But he continues on from verse 14, which ended with him saying the traditions of my fathers. And it says, but when it pleased God, there's a time period there when it pleased God who separated me from my mother's womb and called me by His grace to reveal his Son in me that I might preach him among the heathen. Immediately I conferred not with flesh and blood, and that's going to lead into some really interesting verses. 17 through 24 has a couple places where people be like, Ha told you, and they're wrong. We'll get there. But these two verses here set this up pretty well. But he was saying that God had a plan that was kept secret before the world began, and Paul was a part of that plan right now, you could also follow this logic with Jeremiah and Jeremiah chapter one five, right Ezekiel, he talks about this thing later in his book, Isaiah talks about this later in his book, I think around chapter 38 where these people that were called from the from the womb, if you will, John the Baptist being another one, right? And so this is something that Paul being a transitional figure or a crossover figure. This language would make sense. He says, I was separated from my mother's womb and called me by His grace. Now I thought, Let's hang out in this grace area, because it certainly wasn't his behavior. But it's interesting this phrase, or a variation of it, like in First Corinthians, 15:10, and this is the great resurrection chapter of the Bible. We got the. In verses three and four, we've got great language in First Corinthians 15, pretty much all the way up through the first 20 verses, where he's focusing on if you if you don't believe in the resurrection, right? If there is no resurrection, your faith is vain and you are dead in your sins. But in the midst of all that, he says in verse 10, by the grace of God, I am, what I am, his grace which was bestowed upon me was not in vain, but I labored more abundantly than they all. Yet not I, but the grace of God which was with me. Or in First Corinthians, 3:10 where he says, according to the grace of God, so he had by the grace of God, according to the grace of God. And this, in this passage, he says, which is given unto me as a wise master builder, I have laid the foundation and another build it thereon. But let every man take heed how he buildeth thereupon. But again the grace of God. How about Titus three, seven? How he mentions grace. Here he says that being justified, how? What's the preposition? By His grace, we should be made heirs according to the hope of eternal life. And even in this phrase, there's the we, there's the plural, that's us, the body of Christ, that we are justified by his grace. It wasn't just Paul individually, another place in Titus, where he talks about grace. He says in verse 11 of chapter two, the grace of God bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world. So it's very clear when you're looking at verse 14 there, I'm sorry, verse 15 called me by His grace, the emphasis on Grace in Paul's writings, and he says, to reveal his Son. Now this one should be pretty common sense, but I think some people feel like Christ's was revealed to Paul on the road to Damascus, and they try to leave it right there, and yes, is that true? Absolutely right. This the heavenly, glorified Christ revealing himself to Paul. But that's not what the scripture says here. It says to reveal his Son in me, not to me, but in me. So I can first Timothy, two, three through seven. We know that couple of one of those verses on the wall over there, but says, This is good and acceptable in the sight of God, our Savior, who will have all men to be saved and come to the knowledge of the truth, there is one God, one mediator between God and men, the man Christ, Jesus, who gave himself a ransom for All to be testified in due time where unto I am ordained a preacher to do the testifying, because he's revealed in him, right? He says, in the truth in Christ and lie, not a teacher of the Gentiles in faith and Verity. Or we talked about this one a little bit earlier, but I've mentioned it. I'll mention it again here. First Timothy 1:16 says, how be it for this cause, I obtain mercy that in me, first, Jesus, Christ might show forth all long suffering for a pattern to them which should hereafter believe on him to life everlasting. Christ being revealed in Paul. People want to downplay this and just think that it was just his burning bush moment. It was so much more than that. It was Christ being revealed through the Apostle Paul Ephesians, 3:8 unto me, who am less than the least of all the saints, is this grace given that I should preach among the Gentiles, the unsearchable riches of Christ? Now also he said in this verse, he said that I might preach him among the heathen. The 12 could not say this, but the Apostle Paul makes it clear, even as he's telling the Galatians here, he's saying that it pleased God separated me from my

mother's womb. And then as he moves on here, he's talking about that he is going to preach the gospel to the heathen. We know in Acts 11:19 I think that I mentioned maybe this one a little bit earlier, that they which scattered abroad the persecution that arose about Stephen traveled as far as Phineas and Cyprus and Antioch preaching the Word to none but unto the Jews, only seven years after Pentecost. Still to the Jews, but yet the Apostle Paul says, I'm preaching to the hidden from Genesis 12 to Acts nine. God is dealing with Israel. It's important this next part is where the dispute comes in, if you will, because you start dealing with well, Luke says this. Paul says this is the Bible contradicting itself. Who's right, who's wrong? And I'm thinking, first of all, I it just feels like people grasp at straws a little bit, you read four gospels, you read the same account, four gospels, and you got a little bit varying degrees, right? It says the Holy Spirit is making emphasis or point through different authors. So the fact that they would be expecting Luke, and Luke and Paul, who are writing two specifically different reasons, the reason Paul's writing this book to the churches in Galatia is against this threat of legalism coming in. The reason that Luke is writing the book of Acts through the Holy Spirit. Is to explain history from a transitional standpoint. It doesn't mean that these were the only details in this transaction. In fact, two of them are mentioning it for varying reasons. But people will be people, and they try to argue anything, it seems like. But he says, I conferred not. Now, when somebody gets saved at Grace point, we always invite them to come up so we help them out in their journey, right? Give them their next steps. You would expect, Paul, what would have been the first thing you would have thought he would have done, once he got saved, go to Jerusalem, right? But he didn't. You would have thought he would have gone and and been trained by the apostles, but he didn't, in fact, something very opposite happened. He said, I conferred not. Which begs the question, if he's just preaching the same thing, why not go and be trained by the 12 greatest of that message? But he conferred not. He did not go and hang out with them. He did not go and get taught. And so it wasn't a matter of pride. This man sat under Gamaliel. He liked to learn. He was a student, but Christ had something much different for him than going to Jerusalem and learning about the kingdom message, which he would have already known about anyway. But just basically that Jesus is the Messiah. Jesus is the Son of God. It was a much different story that would be written with the Apostle Paul acts 9:27, says Barnabas took him and brought him to the apostles and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And some people would say, see, and they would try to make the point there. But let's look at the big picture. He says, I didn't confer with flesh and blood. Verse 17 is he's going to start giving a timeline, and this is where it's going to feel like Luke and him are talking about something different, and I will submit they are not. It's just they're both emphasizing different things. And what Paul says in verse 17, he says, Neither went I up to Jerusalem, to them, which were apostles before me. Now let's just stop there for a second. People will hang out there and say, Wait a second. We just read what was said in Acts chapter nine. But yet, Paul is saying he didn't go up to Jerusalem. That's not what it says. Keep reading it. Neither went I up to Jerusalem to them, which were apostles before me, but I went into Arabia and returned again into Damascus, he's going to talk about a process, and that he conferred not with flesh and blood the last part of the previous verse. That was the context that I wasn't getting information. I wasn't learning from I wasn't conferring with the 12. He spent the majority of that time in Damascus and Arabia. And that's what he's going to talk about here. He says, I went into Arabia and returned again into Damascus. Well, that's pretty simple, because he got saved on the road to Damascus. Meets with Ananias there, and three days later, he's like, baptized. He's learning there. So he starts in Damascus. He's preaching. Goes. Into Arabia, returns to Damascus. This is all over a three year period of time. It says, after the three years, verse 18, I went up to Jerusalem to see Peter and abode with him 15 days. But other of the apostles saw I none but saved James, the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards, I came into the regions of Syria and Cilicia and was unknown by face unto the churches of Judea, which were in Christ. There's that phrase, but they had heard only that he which persecuted us in times past, now preach. It the faith. Oh, wait, he's preaching the faith of who he was persecuting. See, it's all just one church which once he destroyed and they glorified God in me. You

can see the gymnastics that takes place here, and you can see the problem that some would allow this passage to present itself, because they'll say, if he persecuted the Jewish church previously, but now he preaches the faith which once he persecuted, then all he's doing now is just preaching the same message as the 12, right? You could see how somebody would say that, except for Paul says they heard only Paul wasn't saying this as a fact. He was saying this was what was being said of me, that I was persecuting the church that I now have faith in. And secondly, it's always about being in Christ. The foundation was there. It's just Paul was not going to have the foundation of being in Christ according to prophecy, but in Christ according to the mystery. It's not tough, but people will find anything they can to try to mix this thing together, and they're just going to ignore what he's talked about for two whole chapters, right? It's like those things don't exist. It's just this little phrase here. Put it all together. Look at the context. He didn't confer with the others. He's preaching a gospel that he received from Christ himself. In verses 11 and 12. He marvels that they're so soon removed from that gospel that he preached. He talks about a negative sense of all the things he did as a good Jew, previously, look at the context. Now let's talk about this. Did Luke contradict this account? Verses 26 through 28 says, When Saul was come to Jerusalem, he assayed to join himself into the disciples, but they were all afraid of Him and believe not that he was a disciple. They thought he was coming in like a wolf in sheep's clothing. I mean, they knew what happened with Stephen. They just figured now he's going to try to tear him apart from the inside. Barnabas took him and besought him to the apostles, declared unto him how he had seen the Lord in the way, and that he had spoken to him by how he had preached boldly at Damascus and the name of Jesus, and he was with them coming in and going out of Jerusalem. Nowhere. In that passage, does it say that he conferred with them, that he learned from them, that he spent time with them and that he developed doctrine as a result of being with them. In fact, it was Barnabas who was basically given an account saying, hey, he was preaching in Damascus. You think he's not a changed man. I've seen him. He's preaching. He's not trying to set you up. This essentially, Barnabas given some credibility to him. But this didn't last real long, but we do know this leading up to those verses, still talking about the things that Luke says, says after that many days were fulfilled, the Jews took counsel to kill him. So he's in Damascus. They're taking counsel to kill him. They lay in wait. They known of the they were laying a weight was known of Saul. So Saul was aware that they were trying to kill him. They watched the gates day and night to kill him. Then the disciples took him by night and let him down by the wall in a basket. And then that's when he ends up in Jerusalem, briefly from there, but second, Corinthians 11:32 through 33 tells us a little bit about this as well. In Damascus, the governor under Aretas the king crept, kept the city of the Damascus scenes, if I said that right with a garrison desirous to apprehend me, and through a window, in a basket was I let down by the wall and escaped his hands. It's really interesting, even as he's has very little of this dispensation of grace message, he immediately begins get persecuted. He's going into these synagogues. They can't stand that. He's saying that Jesus is the Christ, the Son of God, especially when he had a reputation for putting those people in jail. Now he's coming and saying that, right? And so it got so bad that there were some of those who were believers. They were the in Christ, according to the prophecy, who basically laid him in a basket outside a window and let him go to Jerusalem. But then he ended up having problems in Jerusalem too, and he ends up making his way to Arabia. Now, let's I did this little synopsis here. I found this part online. It's good, besides the first little Stan or the first little stint in Jerusalem, but basically Paul's converted on the way to Damascus. And I'm going to have you pull up the maps here so we can kind of look and see where Damascus is here, kind of in accordance this area here of Arabia. And you've got Syria up there towards the towards the top. So the other map might even show us a little bit more clear the cities, alright? So you see Jerusalem, and then you got Bastrah, and then Damascus. So northeast of Jerusalem is Damascus. Does that make sense? Can we kind of see where we're at? You got the Syrian desert over to the right of that, and then a lot of Arabia that's down below, which is going to lead you into Mount Sinai, which I think is an interesting side note in this. So most of the area that he's going he's left Jerusalem, and now it's the outskirts, around and down the other areas it's going to mention is Cilicia, which is basically Tarsus, his hometown, which is

going to be up there to the north as he makes his way around Antioch. So everything we're going to talk about is in that area in this passage. So Jerusalem, that's going to be Judea, the southern part of Israel. And then he's going to make his way there from Damascus. They hid him, brought him down there, and then he's going to go into Arabia, but then he's going to make his way back to Damascus. Does it make sense? And we can keep that up there while I read some of these things. We know after this that says he went to Damascus after three days, his eyes are opened in Damascus, which we can kind of see up there. So he's up north, and it says he preaches in Damascus. He flees under threat. That's where he was let down from the window. He goes to Arabia down south. He's probably spent quite a bit of time there, ends up making his way back to Damascus, and after three years, goes to Jerusalem. That's the crux of this timeline right here for these three years now, one of the parts, I think it might have been, could have been les feldick or Stan one of the two made reference to something that I would not have picked out. So I want to give due to them if they're correct on this. So where did Moses receive the 10 Commandments? So the theory Paul see where Mount Sinai is, right there in Arabia. And he was in Mount Sinai for all that period of time, there's a lot of conjecture that the holiness of that area that that's probably where Paul was receiving the dispensation of grace in the same way that Moses was receiving the 10 Commandments in that area. Now I don't know if you can prove that or not prove that. I thought it was interesting, and it does, could potentially fit geographically, knowing where Mount Sinai is. So anyway, there's a couple of thoughts by a couple of guys who been doing this for a lot longer than me, who had had an opinion on that. So thought I would share that with you at the end of this, though, it says that he then goes with Peter for 15 days. And I can only imagine, as we going to get into this more in chapter two. But what happened during these 15 days? I think first of all, they were going to start out by the things that they had in common, right? What it really meant to be in Christ, who Christ was. But then Paul's going to start revealing, because he's had three years now of revelations with Jesus, he's going to start revealing things about the Gentiles, the body of Christ, the gospel that was given unto him, the mission that Christ was going. To give him. And I don't know where this fits on the timeline between this and acts 15 or or acts 10, with what Peter saw. But I do know this makes a lot of sense when you read Second Peter 315, and 16. Listen what Paul or what Peter says. Here, he says account that the long suffering of our Lord is salvation, even as our beloved brother Paul, also according to the wisdom given unto him. Peter is acknowledging wisdom was given directly from him, and it wasn't from Peter, but he says acknowledging the wisdom that was given unto him hath written unto you now, listen to what he says here, As also in all his epistles, speaking in them of these things and which are some things hard to be understood, which they that are unlearned and unstable rest, as they do also the other scriptures unto their own destruction. Peter makes two claims in this passage. One, he acknowledges that Paul has been given revelation. Secondly, he acknowledges to Jewish believers that what Paul has to say is hard to understand. If Paul's just saying what Peter's saying. Why does Peter even say this? If Paul's just an extension of the 12 continuing the message, Why does Peter tell a Jewish audience what Paul has to say is pretty hard to understand, but he wasn't, and that's why they had to have those Conversations, because Peter knew enough to know, wow, I recognize Christ is doing something in Paul, there is a message and a mission that the apostle Paul has that is different, but yet Peter and the 12 knew that they had to keep their nose to the grindstone and keep with their mission. Same mission from Acts 2819 and 20. The same program acts 2930 it says he spoke boldly in the name of the Lord Jesus, disputed amongst the Grecians, and they were about to slay him, which when the brethren knew, they brought him down to Caesarea and went forth unto Tarsus. So I wanted to put that on there. Yes, actually it's supposed to be maybe chapter nine. But anyway, I want to show that because when he when it says that he went to Cilicia, there's this other passage here that talks about Tarsus, and that would be his hometown, so he basically had a loop that he went through kind of in this area, alright, I know where we're at time wise, so I need to make up some time here acts 2217 through 21 it came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me, make haste. Get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me. And I said, Lord, they know that I

imprisoned and beat in every synagogue them that believed on thee. And when the blood of the martyr Stephen was shed, I was also standing by and consenting unto his death and kept the raiment of them that slew him. And he said unto me, depart for I will send thee far hints unto the Gentiles. They didn't really want to have anything to do with the Apostle Paul. And this was after the Council of acts 15. This was after the second Council where James is saying, Oh, time out. I gave you these four things to do for you Gentiles, but now you're telling Jews to do those four things only right. They did not want they acknowledged him as a partner, but he was very problematic for the mission of the 12. He says, I only saw, none of them, except for James. And then I made a point there, and I made this last week that he was like one of the 12, but he was clearly, when you read this middle part of Acts, you don't really see the mention of the name Peter again. I mean, it's like after acts 15, then Peter's name is not mentioned. Again. James has mentioned, James was like the head of the Church, which I think is problematic for Catholics. I think they probably don't like to address that. But anyway, moving on from that, not picking on anybody. So let's keep going. Alright. Next, he says, I write to you. So this would have been the Gentiles in the Galatian churches, right? The Bible? Of Christ, and he says, I lie not. And this is important, because he says, I know that I've already been called into question, that I wasn't one of the 12 that was part of Jesus's earthly ministry. I was a persecutor of the church. I promise you what I'm saying is the truth. I lie not. He's stressing that it isn't his word, it isn't just a story. It isn't his side of things. It is the truth as being inspired by the Holy Spirit. Acts 21:39 this is just a because he's talking about Cilicia in here. This would take him back to his homeland. Acts 21:39 says, Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city. And I beseech thee suffer me to speak unto the people. And then here, finishing this up, remember that the faith being discussed was a Jewish faith under the kingdom program. Jesus was the Messiah. He is the Son of God. He is coming back to establish the Kingdom. Nothing about this said, anything about the heavenlies or the mystery or the body of Christ. So there is a distinction here of who he was persecuted, who was saying, what against against him. It was not the same program. And I just want to finish up with some great reminders, as far as Paul and his uniqueness to the Gentiles and with the mystery program, Ephesians three one this cause I Paul the prisoner of Jesus Christ, for you Gentiles, said earlier, preach to the heathen. I'm going to send you hints to the Gentiles when he was in a trance in the temple and the the Jews were going to kill him right over and over again. It's I'm sending you to the Gentiles, the heathen, even though the early days, he went straight to the synagogues. But as he got more revelation, right and it his heart was always with the Jewish people. You see this in Acts nine, two and three, when he's talking about it, if I could, I would be a curse, that they would be saved. He never stopped loving Israel, but he loved the mission which God gave him, the gospel of grace, message and really the gospel of the uncircumcision we'll talk about next week. So these last three Now to him that has power to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began. These are some of these key verses that really distinguish Paul's message from the 12 Romans, 21:6, and the day when God shall judge the secrets of men by Jesus Christ, according to my gospel. Remember that Jesus Christ of the seed of David, in second Timothy two, eight, David, seed of David, was raised from the dead according to my gospel. Now we got through it. I took that I took that sidebar to talk about the past. Got a little preachy there for a few minutes, so I apologize, but anyway, we've got through chapter one now in Galatians, and he's not going to be done with the timeline. We're going to we're going to do a fast forward a 14 years. It's going to take us to the council in Acts 15. That's why we spent so much time talking about that during the intro period. It says three weeks ago. I think it was now is. So we can set that context for Galatians chapter two. So we're probably only going to get through verse nine next week. There's just so much content there. It's probably all that we'll be able to make it through. So we'll get through that next week. It'll be good. We'll see what the weather does, but I'll be here regardless. So if we have to live stream it to keep you guys on schedule, but I'll close this in a word of prayer. Then you guys can talk, ask questions or whatever, and we'll let you guys that need to get out of here, get out of here. And for those who are watching online, thank you for watching, and hope you continue to be encouraged by this. And don't hesitate. If you have

questions, reach me at the church. I'll do my best to answer them. Alright, let's pray, Dear heavenly Father. Thank you for this day. Thank you for the Apostle Paul and the Stan that he took. Lord, I can't imagine, you know, the way humans work. I can't imagine us saying, Yep, the better path is to leave prosperity, leave what we've always known, and to suffer for the rest of our lives. The only way that would make sense is if we understood how temporary this life is, and that there was something much greater that was coming later. And the Apostle Paul had a heavenly mindset, because if he had an earthly mindset, then he would have been depressed. Passed, and he would probably have not ever come out of his room. But Lord, I am thankful that he was obedient and he knew that you gave him a mission to be an ambassador, to give him the ministry of reconciliation, the word of reconciliation, to see all men saved and come to the knowledge of the truth. And we are given that same charge today, and he could have said, I can't do this because my past is too bad, and we could say the same thing today, or you say, I can't do this because I persecuted the church too much. But instead, he did what she told him to do, and he was able, at the very end to be able to say, I have fought a good fight. I finished the course, and I've kept the faith in Second Timothy, four, seven, he did not waver, and he stayed pressing towards that mark. And I pray that that's how we would be found, until we're given our last breath. And Lord, I pray that you would just be with us. Help us to study things out, Help us not to just accept what we've always been told. I pray, Lord, that faith would come by hearing and hearing by the Word of God. We have opened the Word of God tonight, I pray, just like the Bereans, that the people would go home and study those things out and see if those things are true. And Lord, we are thankful that we live in a country where we can still do that freely. Lord, I pray that you be with our country right now. There's so much going on be with those in leadership and authority. Lord, that they would be saved and that they would pursue you, and that they would lead in accordance to that and Lord, I pray that You would give us eyes and hearts for people who are different than us, so that we use these opportunities, Lord, to be able to share the gospel with people who need to hear it. Lord, we thank you for the opportunity to be able to come in your house tonight with the believers. And we just pray, Lord that they would have a safe trip home, and they would have a great night tonight. We love you and praise you in Jesus. Name Amen.