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Little known facts about Galatians.

The people called Galatians migrated from the French region of Gaul

In 270 BC; 20,000 Gaul's moved from the area of Gaul, France to today's Turkey but at the time today's Turkey was called Asia Minor

In 27 BC Roman dominance came to Asia Minor and the area called Galatia fell under their rule. The People of that region in Asia Minor were called Galatians.

Jesus was crucified in about 32 AD

Saul not yet Paul was persecuting the Christian Church in 33/34 AD. At the time it was not called "Christian" it was called "The Way".

Saul was converted/saved in 34 AD. Jesus did not rename Saul as Jesus continued to call him Saul.

We find the name change in Acts 13

Acts 13:9 9 Then Saul, (who also is called Paul,) ^ufilled with the Holy Ghost, ^dset his eyes on him,

Saul's name is changed to Paul attributing his second name as now his new name.

Paul and Barnabas had planted churches in Asia Minor likely around 47/48 AD.

Other Jewish partial converts distorted the Gospel in Galatia declaring that these Christians had to first be Jews by Circumcision then they could become Christians. Which really meant they would be a sect of Judaism. Paul disputed this claim with the Epistle of Galatians.

The Book of Galatians is about God's Grace replacing the Law.

Of all the Epistle Paul wrote, this is the only one where in he did not commend the churches he was writing to.

Galatians 1

Paul's Greeting to the Galatians

[\(Ephesians 1:1-2\)](#)

1Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) 2And all the brethren which are with me, unto the churches of Galatia:

There was a long dispute from many of this time about the authority that Paul had. Paul retraces his bona fides in the first

verse. Paul was no shrinking violet; he knew what had happened with his encounter with Jesus on the road to Damascus and would not shrink from his commission by Christ Himself. Paul goes on to declare the power of the God to raise Jesus from the dead. Paul declares this to set straight that he was not commissioned by the Apostles nor any organized group such as “The Way”. **“not of men, neither by man”**. He was chosen by Christ to carry the Word to all nations unlike the other disciples who had like Christ come for the Jews. Paul would be the messenger to the gentiles and would be empowered by the Holy Spirit, just like the other Apostles.

3Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, 4Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: 5To whom *be* glory for ever and ever. Amen.

What is the difference between Grace and Mercy? In vs 3 Paul extends Grace to those in Galatia; Grace is receiving something that we do not deserve; IE We do not deserve Heaven but through God’s Grace He has extended that free gift of salvation; eternity in Heaven even though we do not deserve it.

As to God's Mercy; we deserve Hell, but by His Mercy He has withheld our deserved punishment due to the sacrifice that His Son made on the Cross; that all men might be saved.

As we continue remember there were Jewish Christians; emphasis on Jewish that had come into Galatia after Paul had established these churches and disputed what they had been taught by Paul. The issue came down to this; These Galatians in the words of the Jewish/Christians could not be truly saved unless they followed the law; beginning with circumcision.

No Other Gospel

6[I](#) marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Paul wastes no time in chastisement of those whom he had led to Christ. "I marvel" is used by several writers in a negative sense. Perhaps today we would "I can't believe you would do such a thing". So, the chastisement was clear to the reader. Paul then describes why their actions have caused him their original teacher distress; "ye are so soon removed from him that called you into the grace of Christ.

There are an abundance of Bible verses that bear out the notion that we are each called. A dispute arises which we have repeatedly dealt with and that is "predestination". Some believe

that God only calls those whom He predestined to become believers removing any part of free will on our part. The verse most often used as a proof text is;

Romans 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

We have come to recognize through our study that the term “predestinate” is synonymous with God’s foreknowledge. In other words, God without interrupting a key element into mankind’s “free will” knew beforehand who would accept His Son and who would reject Him. So, Romans 8:30 is rightly interpreted as; “Moreover who He did foreknow, them He also called”.

It can also be understood that God established the “boundaries” of what becoming saved would require. It would require faith and a recognition that we are all sinners. Those were part of the boundaries that God predestined for someone to attain salvation. So, in either case, it is still God’s desire than through man’s free will that he would accept the free gift of Jesus Christ God’s only Son. God predetermined those boundaries or rules to find forgiveness. And as we had already seen God knows the beginning of your life from its end and He knows whether or not you will accept this free gift.

Whichever way you chose to understand the idea of “predestination” you will find that God will not remove man’s free will and that is the only part we have in salvation. Saying yes!

Paul ends vs 6 with;

“unto another gospel”

We are repeatedly warned within the Bible to be always aware and study so that we are not misled by any other “gospel”. The term Gospel is Greek for “Good News”.

How was it that these Jewish/Christians were teaching another “good news”?

7Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

When we read God’s Word, we are hearing the truth, but then someone comes along changes something even something seemingly small in the gospel “Good News”.

Q. Can you think of any examples of groups of people who have changed the Gospel?

We have discussed a number of different religions that claim “Christianity” but have change or exchanged the truth for a lie.

Mormonism for example teaches that Jesus and Satan were brothers. A point came in time when the earth was absorbed in Sin and so God asked His angels how that could be resolved. Satan suggested that God make man behave or destroy them. Jesus suggested that He would be a sacrifice for the sins of mankind. God then put it to a vote in heaven and the Angels sided with Jesus. This made Satan angry, so he took those angels that sided with him and left heaven.

That is a total unadulterated lie. But millions of people have been taught that through the Book of Mormon, Pearls of Great Price among others.

The Catholics believe and teach that the Pope is God's Vicar. I have read denials of this teaching by many pro-catholic folks but the fact remains that faithful followers do indeed worship the Pope as they do Mary Jesus mother. They pray to them and seek forgiveness of sins through them. The Pope has authority to change precepts of their own making such as "meat on Friday". It used to be that to eat other than fish on Friday was a mortal sin one which one would lose their eternal soul. But a Pope changed that law; it was man made to begin with but Catholics around the world adhered to that law.

Even our own beloved Amish believe (old order Amish) believe that to be saved one must wear certain clothing, attend meetings, live in a certain way. We know from getting to know many former Amish that when the light of Christ shined on that “other gospel” that their eyes were opened to God’s Truth.

Ephesians 2:8 8For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9Not of works, lest any man should boast.

The truth is there for all to see, read and study. Don’t go to another source to find Truth, God is Truth; the only Truth.

John 17:17 Sanctify them through thy truth: thy word is truth.

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.

Paul includes himself in this preemptive accusation. If any teacher teaches another truth from the Truth found in God’s Word; or any angel teach another gospel then that person or angel should be accursed.



[Rev. Dr. Mark Achtemeier](#), Contributor

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“It is a claim I’ve run into often in church debates. Earnest opponents of marriage equality stand up and declare, “Jesus condemns same-sex marriage in Matthew 19, and so as a committed Christian I couldn’t possibly support it.”

I am all for Christians following the Bible, but in this particular case, peoples’ good intentions are leading them astray. The claim that Jesus condemns same-sex marriage is a false one.

Matthew 19 in fact records an occasion when Jesus references the Bible story about God’s creation of Adam and Eve. Quoting Genesis, Jesus says,

Have you not read that the one who made them at the beginning ‘made them male and female,’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate. (Mat. 19:4-6, New Revised Standard Translation)

Opponents of marriage equality claim that Jesus here confers his own stamp of approval on marriage between a man and a woman, and in so doing rules out the possibility of faithful, loving same-sex partnerships among his followers.

There are multiple problems with this claim.

In the first place, the claim is based on a logical fallacy. Jesus without question speaks approvingly of heterosexual marriage. But does that mean he automatically condemns same-sex relationships? If I go to a restaurant with a group of friends and speak approvingly of the Bavarian triple-chocolate layer cake, does that mean I automatically condemn anyone who orders the cherry cheesecake for dessert instead? Of course it doesn’t!

It makes no sense to say that because Jesus approves of heterosexual marriage, he necessarily condemns alternative patterns of life. If that logic were true, we would also have to say that Jesus condemns people who choose to remain single, which is yet another alternative to heterosexual marriage. But in that case Jesus would be condemning himself, because Jesus chose to remain unmarried!

The problems with the anti-equality interpretation of this passage don’t end there. If we read the passage in context, we discover that Jesus isn’t discussing sexual orientation here at all; he is talking about divorce. The whole point of his Genesis quote is that God wants married people to stay together: “What God has joined together, let no one separate.”

It is highly ironic that people use this passage to condemn same-sex marriage, because in doing so they completely ignore the strict teaching against divorce which the passage does contain, and instead read into it a condemnation of same-sex marriage that it does not contain.”

This pastor continues in this distortion and outright lie of what God has said about homosexuality that this pastor has veiled under “same sex marriage”

“..... This damaging and misguided interpretation vividly illustrates of how our understanding of Scripture can go astray when we read biblical fragments out of context and without any reference to the Bible’s overall message of God’s love.

Unfortunately such errors of interpretation are more than a mere academic problem; they are doing positive harm in the lives of a great many people. It is time for committed Christians to set aside the errors and misinterpretations that lead LGBT people to feel like second-class citizens in the household of God. In my recent book I show how a faithful and responsible reading of the Bible’s message reveals God’s fervent desire to bless everyone’s marriages, both gay and straight alike.”

What God has actually said about same sex; I wonder why he did not quote the following from Romans;

Roman’s 1: [24](#)Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: [25](#)Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

[26](#)For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: [27](#)And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

[28](#)And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; [29](#)Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate,

deceit, malignity; whisperers, [30](#)Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, [31](#)Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: [32](#)Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Is this pastor or any of these religions we have talked about working to share the Good News, the Truth in order that people might be saved? Or are they presenting another gospel;

[Galatians 1:6](#) 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.

My intent is not disparage brothers and sisters in the Lord, but when someone lies about God's Word it must be called out for what it is; an abominable lie that will send people to hell if they believe it.

Paul concludes this idea with vs 9.

[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.

10For 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.

Many, many religions today seek to please man and not God. I am appalled at how many churches simply went along with Governor's orders to not meet to not carry out one of Jesus Commandments;

Hebrews 10: 19Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21And having an high priest over the house of God; 22Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24And let us consider one another to provoke unto love and to good works: 25Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

I don't see anything in that verse or any other verse in the Bible that gives us a command to be diligent and meet, encouraging each other in Christ, unless a virus shows up. Where is the faith of the churches? If all of these religions buckled by this mandate of mere men what will they do when faced with real opposition from Satan?

James 2: 14What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15If a brother or sister be naked, and destitute of daily food, 16And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17Even so faith, if it hath not works, is dead, being alone.

18Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20But wilt thou know, O vain man, that faith without works is dead?

The Church capital C needs to show its faith by a simple work; show up and study God's Word as God has commanded us to do.

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If Jesus had not given Paul the strength and words to stand against the Judaizers of that day, in which they were trying to convince these new Christians; we would all be Jewish in our beliefs and tied to the Law and not saved but in bondage.

Paul uses the term Grace over 100 times where all the rest of the New Testament writers use the word Grace 55 times.

Paul Defends his Ministry

11But I certify you, brethren, that the gospel which was preached of me is not after man. 12For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

The declaration by Paul that he has received the Word of God through the Holy Spirit and was not taught it by any man is clear.

13For ye 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:

Paul reiterates probably his most painful past efforts to destroy the “Way” the beginnings of the Church that Jesus started and calls His Bride.

14And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

Paul did not just speak against “the Way” he actively sought “warrants” so to speak from the Sanhedrin and pursued those who followed Christ to either bring them before the Sanhedrin or have them killed.

15But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, 16To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: 17Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

“During Saul's era, "Arabia" referred to the kingdom of the Nabatean Arabs that stretched from Damascus to the Red Sea, covering parts of today's Syria, Jordan, Israel and Saudi Arabia. It was much smaller than today's Saudi Arabia.”

<https://www.bibleversestudy.com/acts/acts9-saul-in-damascus.htm>

Paul did not seek man's approval for what he had been ordered by God and Christ to do, he simply followed orders from a higher power than man.

Paul Accepted by Apostles and Others

Before we get into the next verses that talk about Paul's visit to Jerusalem some 3 years after his conversion, let's look at what happened right after Paul's conversion and his immediate teaching in the synagogues and meeting the Apostles in Jerusalem.

We will find that in fairly short order due to Paul's tenacity in presenting the Gospel, some disciples of Jesus convinced Paul to retire to Tarsus. Paul did that and began teaching in Arabia.

Acts 9: Ananias Baptizes Saul

10And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. 13Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14And here he hath authority from the chief priests to bind

all that call on thy name. [15](#)But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: [16](#)For I will shew him how great things he must suffer for my name's sake. [17](#)And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. [18](#)And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. [19](#)And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

Saul Preaches Christ at Damascus

[20](#)And straightway he preached Christ in the synagogues, that he is the Son of God. [21](#)But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? [22](#)But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

Saul Escapes from Damascus

[\(1 Samuel 19:11-24\)](#)

[23](#)And after that many days were fulfilled, the Jews took counsel to kill him: [24](#)But their laying await was known of Saul. And they watched the gates day and night to kill him. [25](#)Then the disciples took him by night, and let him down by the wall in a basket.

Saul in Jerusalem

[26](#)And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. [27](#)But 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. [28](#)And he was with them coming in and going out at Jerusalem. [29](#)And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. [30](#)Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

[31](#)Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

This final verse reveals the power of fear that Paul had exorcised over those of the Way. When Paul was converted the terror upon the local gatherings pretty much ceased.

“Then had the churches rest throughout all Judaea and Galilee and Samaria were edified;”

After Paul’s initial introduction to the Apostles he spends some time in Jerusalem before being recommended to go back to his home in Tarsus. As we saw Paul spent about 3 years working out of Tarsus throughout Arabia.

[18](#)Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

There is no doubt that Peter and the other Apostles and disciples knew of Paul as Saul of Tarsus. Peter and Paul undoubtedly met

on Paul's first visit to Jerusalem when he met with the Apostles described in

Acts 9: [26](#)And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. [27](#)But 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.

[19](#)But other of the apostles saw I none, save James the Lord's brother.

On this subsequent visit to Jerusalem ostensible some 3 years after Barnabas' introduced Paul to the Apostles. On this second visit apparently, Paul did not see any of the other Apostles but did see Jesus's brother James. This James was not an apostle but became a leader in the Church in Jerusalem.

The other James one of the sons of thunder was the first apostle martyred. We learned in Act 12:2 that Herod had James among other Christians arrested and put James to death by the sword.

[20](#)Now the things which I write unto you, behold, before God, I lie not. [21](#)Afterwards I came into the regions of Syria and Cilicia;

Syria and Cilicia would have been part of what was earlier referred to as Asia, where Paul preached for several years before this visit to Jerusalem.

22And was unknown by face unto the churches of Judaea which were in Christ: 23But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

Paul's point here is that dramatic changes usually accompany a conversion to Christianity and that change usually glorifies God as the author of that conversion.

When a sinner becomes a believer those closest to them are usually, the first to see the change in their lives. Those who knew them as in their former state but don't see them on a routine basis are often shocked to see the change that takes place in a new believer.

Imagine the shock of those who knew Saul of Tarsus as the hunter of believers; putting them in restraints and dragging them back to the Sanhedrin for trial. Paul was reported to officiate at the stoning of believers that the local Jewish population had condemned and were determined to kill them. So, Paul's recounting how he was remembered and how since he had been converted was known now. In fact, these Jewish believers in Judea were probably pretty glad Paul wasn't out killing them anymore;

24And they glorified God in me.

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