

Gal. 1: 17-24

SUBJECT: The Faith of  
Our Doctors

0 1/72

672

Gal. 1: 13-24

THE FAITH HE ONCE DESTROYED

(1) Ceremonial teachers, corrupting the faith, of the Gal. chs. wherever he went, the same battle of Acts 15: 29-30, 31-32, 33-34

(2) They maintained their assault by attacking Paul personally. He met one of the original apostles who had received his authority from the Lord; and the original apostles had given him no commission.

(3) Paul's response, defiant: He does not <sup>apologize for</sup> ~~retreat~~ qualify, rationalize that independence that separated him from the Twelve. Rather he shows a certain reverence and hesitation in assenting it. of my first sentence 1:1 (...)

1. His independence of the Twelve and of all men [1:1]. His commission was from heaven, not from men. Did not receive it through the mediation, intervention of any hierarchy, church rulers to whom Christ had supposedly delegated any part of his power. Received it directly from "Jesus Christ and God . . . ."

Matthias was nominated by men, elected by men. Paul was commissioned by God himself. [was the election of Matthias of ch 1:23, 24? Before Pentecost. But Paul the real apostle to take the place - not elected by men but called of God].

Paul stands in no succession. His enemies reproached him for this - but in it Paul glories, it is his power. God's free, spontaneous, sovereign, unsought, unmerited grace had made him an apostle. Man nothing to do with it.

(1) Saw only <sup>2</sup> ~~three~~ of the church leaders, Titus and Sosthenes, and that after ~~three~~ <sup>two</sup> years, and only a fortnight even then.

(2) ~~His independent work 2:6, 9~~

(3) ~~But not my hope? 2:11, 14~~

2. His independent gospel, revelation. 1:11, 12  
"The Fifth Gospel."

① The twelve accompanying Jesus 3 years.  
Paul to Arabia 3 years.  
Why Arabia?  
- not Sinai: Moses, Elijah

② His gospel "by revelation" 1:11 (E. L. 11:23)  
Jesus - his carped gospel from decrements, witnesses.  
~~The twelve (not. not (John) - ju) - "not able now to receive it" the~~  
many things yet to say.

But Paul - direct from God. What he preached  
not taught by men, not derived from tradition,  
not repeated story from Peter, John. His an independent  
revelation, from Jesus in heaven. What Paul writes -  
Paradise, the third heaven and things unspeakable the  
destruction of the earth) to be made in the building of his not  
made with hands, and before dead, resurrection, Jesus  
coming again - a special revelation to him.

3. His independent work. I Cor. 15: 9-10  
Jesus in Jerusalem the disciples called 12. There  
"the site of the Nazarenes." James, the brother of the Lord  
according to the flesh, "Let us make him pastor." Had the  
deciding voice in any church council. All his life: the  
ceremonial worship of the Temple. Buried under it if the  
faith had been only that. "They to the circumcised" E. L. 11:23.  
But under Paul, at Antioch, the Fifth Gospel... the  
Sixth day.

Paul expands the declaration.

1. "From his birth 1:15 "God separates me for that word"
- the higher, rarer, number, inevitable, purpose
- of God at work in <sup>his birth</sup> of Rom. 9:11 "the children being not yet born..."
- of Jer. 1:4, 5
- of Th. 1:15 "he was so filled with the Holy Spirit from his mother's womb."

So the response in the home of the father & family of Jesus - congratulations - birth of the little man child. How little they knew.

Divine providence controlling his training

- birth - inherited Roman citizenship
- stock of Benjamin, Hebrew, Aramaean
- early years - Tarsus University
- "no mean city"
- Rabbinical schools - Gamaliel
- goal in the tradition of the father - Pharisee, disingenuous
- of the law, the Jews; touchy of the law, Pharisee.

2. The interpretation of Gal. 4 God-called man.

Zeal in perspective  
Vehement, passionate hatred for the new sect; resolved to suppress it.

Stephan  
men, women, young, joined to him, home, death  
to change cities - Damascus.

Brought to his knees - the new sect / his life.  
to King Agrippa: "Not desist..."  
(Acts 26:14)

We can easily see how Jesus called men on the day of his death. Sea of Galilee, receipt of water. From under the fig tree. But, now, in heaven?

Jesus laid hold on Paul from heaven  
(a) John Wesley  
(a) B.H. Child "My Affinity" with Paul of 1916

3. The purpose: 1: 16

The interpretation, translation, came not for his own sake only but for the sake of the pagan nations to whom he was to preach the same message.

So Acts 9: 15, 16. Then his drink agony his travel company sorrow, pain his trial - follow tragedy, present is to put him in my city. The Spirit made known, bonds await me. The years, years, years, in prison.

But his faithfulness in testimony.

in the house  
by the riverside  
in the market place - many will  
bring, prizes - Turkey, Turkey, Agassiz, New  
Mexico, Canada.

I Cor. 15: 10

II Tim. 4: 7

Our personal testimony to Christ.

In the no pretence trial in college is necessary - no Hebrew, no Greek, no mastery of languages or letters. The man who was in the gutter a week ago, if he now knows X for himself, can stand under a tree or a quiet wall today and say to any one who will listen, "I have X committed to my work & have received, I will I can say." He needs no honor, lines to think were not put. No release to consult commentators in his meaning. The carpenter can put under his saw, plane; the blacksmith can show down his eyes, hammer, begin at once to explain the words. - his own way, the salvation X Jesus.

D 7/92  
P  
7/56

1703-1791

(a) John Wesley. "I sought God  
because God sought me. I found  
God because God found me.  
"We love this because he first loved  
us."

1726, Oxford, given to a religious life.  
During following 12 years, more intense.  
2 hours a day for prayer  
fasted on Wednesdays & Fridays  
method of life were  
went from house to house, poor, sick, in jail  
denied himself all the luxuries, money?  
the necessities of life  
gave what he had to the poor  
leader of a group of young men of same spirit  
[Methodists]  
a passion for conversion, by beatings  
to Georgia to preach to the Indians

But had for America in age of distress.  
then to save the heathens, into which to save  
his own heart!

May 24, 1738 a miracle happened.  
He writes in his journal under that date  
[Vol. I p. 103]

"I went very unwillingly to a  
society in Aldergate Street, where one  
was reading Luther's Preface to the  
Epistle to the Romans. About a quarter  
before nine, while he was describing  
the change which God works in the  
heart through faith in Christ, I felt  
my heart strangely warmed. I felt  
I did trust in Christ, Christ alone for  
salvation. And an assurance was  
given me that he had taken away  
my sins, even mine, and saved  
me from the law of sin and death."

He proclaimed his new discovery with  
vehement energy. Within a month, at  
Oxford, before the University in the pulpit of  
St Mary, on the text, 'By grace are ye  
saved through faith through faith?'