

Series: Galatians

Title: Messenger, Message, Motive

Text: Gal 1: 1-5

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Galatians 1: 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.

This epistle to the Galatians is likely Paul's first letter. During his first missionary journey, Christ used Paul to establish the church at Galatia. This letter was probably written while Paul was on his second missionary journey around 50-53 AD. The reason for the letter is because Judaizers had begun turn Galatians back to the law from Christ.

Proposition: In the first 5 verses, Paul defends his office, to defend his gospel and the calling of his brethren—he does so by declaring that God our Father and Christ Jesus our Lord makes his messengers, our Lord gives one message and God gives us one motive—this is true of all who Christ saves: all are made messengers by Christ, all have one message and all have one motive.

Title & Divisions: 1) Messenger 2) Message 3) Motive

CHRIST MAKES HIS MESSENGER

Galatians 1: 1: Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

The devil uses the same tactics in every generation. When he seeks to divide, he attacks Christ's messenger. By this he attempts to discredit the gospel he preaches. By this he attempts to destroy the assurance of brethren, separating us from Christ to our flesh. That is what was happening in Galatia.

So Paul magnifies, not himself, but his office by magnifying the one who made him an apostle—"*Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)*." Paul declares God the Father raised Christ to show that our Redeemer accomplished redemption. And that our living Head is the one making his messengers. He called Paul personally, as ever apostle was called. Still, in our day though he may use means, it is Christ himself who makes us his witnesses. No man gets glory!

Paul was not exalting self nor desirous of position and titles—he never calls himself "*the* apostle Paul"—but "Paul, *an* apostle". The Lord said false messengers love,

Matthew 23: 7: greetings in the markets, and to be called of men, Rabbi, Rabbi. 8: But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. 9: And call no *man* your father upon the earth: for one is your Father, which is in heaven. 10: Neither be ye called masters: for one is your Master, *even* Christ. 11 But he that is greatest among you shall be your servant. 12: And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But Paul said of himself, "*I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God*" (1 Cor 15: 9). Paul owned himself "*less than the least of all saints and the chief of sinners*"

In our text, Paul is magnifying Christ. He is declaring that Christ made him an apostle so that believers know he is sent of Christ, so they know they are true brethren born of Christ through his preaching, so they continue hearing and believing on Christ alone. Paul's purpose here is the same as when he wrote to the Romans, to magnify his office, not his person:

Romans 11:13: For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14: If by any means I may provoke to emulation them which are my flesh, and might save some of them.

Paul desires they know that Christ made him an apostle so they know he preached the truth so they remain assured that they, themselves, are the fruits Christ produced through his preaching. He said to the Corinthians

1 Corinthians 9:2: If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

2 Corinthians 2: 3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 4 And such trust have we through Christ to God-ward: 5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

So Paul is pointing them to Christ—*Hebrews 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.* Christ makes his apostles and preachers, as well as all of his witnesses. Every believer is a witness of Christ made by Christ. So it is the most dangerous endeavor a man can engage in to go against Christ's preacher to get to Christ's church because it is to go against Christ himself. The church is Christ's body, the fulness of him. Christ hedges us about and protects us and reproveth kings for our sakes, "*Saying, Touch not mine anointed, and do my prophets no harm*" (*Ps 105: 14-14*).

CHRIST GIVES ONE MESSAGE

Galatians 1: 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:

Brethren, verses 4 and 5 covers every possible argument of legalists. This one statement makes it impossible to argue for human merit having any part in salvation. Paul is writing to brethren called and kept of God. He says, *Grace be to you and peace from God the Father and our Lord Jesus Christ.*

Grace is God's unmerited favor. If salvation be of grace then it is not of works. Grace is from God the Father and our Lord Jesus Christ. By grace God our Father *chose his people freely* in Christ, not based on anything in us, but according to the good pleasure of his will. By grace he *redeemed us* by his Son by himself with no help from us. By grace he *regenerated and called* us through the Holy Spirit to rest in Christ for all. By grace he keeps us and shall bring each home to glory. So beginning to end salvation is by the grace of God our Father and his Son Jesus Christ.

Likewise, *peace* is from God our Father and his Son Jesus Christ—Christ is our Peace with God! Sin and guilt torment our conscience. But grace remits sin by Christ's blood and gives peace of conscience within his child. The Spirit purges us with the blood of Christ convincing us that all our sins are gone in the eye of God and there is no more offering for sin—we are accepted in the Beloved! That is peace with God. Our peace is knowing God accepts us in the Beloved and it shall never change!

By grace, God keeps his child in peace by the preaching of one message—"*our Lord Jesus Christ, Who...*" Our gospel, our salvation, our righteousness, our acceptance is a person, God in human flesh, our Lord Jesus Christ. Paul said,

2 Timothy 1: 12:...I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Our one message is WHAT Christ did—"*Who gave himself for our sins,...*" Our sins separated us from God. The one thing we can claim as all our own—our sins, our guilt! We sinned in Adam. Our nature is sin! All we do is sin! Paul said, "I know that in me, that is in my flesh, dwelleth no good thing!"

If you have seen that you were the only one at the foot of the cross, nailing Christ's hands and feet to the cross, piercing him, mocking him, reviling him then you know it is true. The more we see that Christ gave himself for our sins, the less we will esteem ourselves and the more we will esteem him.

The righteousness of God's people is Christ Jesus alone—*Christ gave himself for our sins*. The sins of God's people were so bad that only God coming in human flesh and giving himself for our sins could justify us and make restitution to God! So the spotless Lamb of God, God's own Son, willingly, freely, gave his spotless self and was *made sin* for his chosen people—

"The Lord laid on him the iniquity of us all"

"He hath made him sin for us, who knew no sin, that we might be made the righteousness of God in him."

Christ gave himself to *bear* our sins with all its shame.

"Who his own self bear our sins in his own body on the tree."

He gave himself to be made a curse for us: to bear the unmitigated wrath and justice of God for our sins

The one message God gives us to declare is WHAT Christ accomplished—"*that he might deliver us from this present evil world*." Christ magnified and honored the law, declaring God righteous. Now God is just to set us free from the curse of the law because he justified us.

Romans 8: 32: He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33: Who shall lay any thing to the charge of God's elect? It is God that justifieth.

Christ delivered his own from the curse of the law so each one shall be given the promise of the Spirit: faith in Christ and delivered from the dominion of our present evil sin-nature.

Galatians 3: 13: Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: 14: THAT the blessing of Abraham might come on the Gentiles through Jesus Christ; THAT we might receive the promise of the Spirit through faith.

Believer, when the devil condemns, when he accuses, when he turns you to your sins and tries to tell you more is required, remember: Christ is not a judge to condemn us because *He gave Himself for our sins*. He will not trample his fallen child but raises him up. He will not lay a heavier burden but comforts his broken-hearted child. When you are afraid of the self-righteous, you can go to Christ. He receives us. He has mercy. He loves and comforts and never casts us out. *Because he already gave himself for your sins*. And Christ shall deliver each blood-bought child fully, finally, forever from this present evil world into glory with him because he gave himself for our sins:

Philippians 1: 6:...he which hath begun a good work in you will perform it until the day of Jesus Christ:

The one message Christ declares through his preacher is WHY he did it?—"*according to the will of God and our Father*." Everything in salvation from election to glorification is *according to the will of God and our Father* and all is accomplished by his Son through the Spirit

John 6: 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

So God makes his messenger, God gives one message and

CHRIST GIVES ONE MOTIVE

Galatians 1: 5: To whom *be* glory for ever and ever. Amen.

When we are motivated by the glory of God—wanting God to have all the glory—then we will do what Paul did when confronted with this problem. Paul proved Christ had delivered him from this present evil world. He proved that he was an apostle by Christ. He proved that Christ had given him one message and that he was ruled by this one motive. How so?

We see him here walk by *faith*: he declared the gospel of Christ rather than law. It is because he trusted Christ to be his sufficiency and that Paul, himself, had none. Paul believed that only Christ could convince and keep his people through the one message, the preaching of the cross.

Also, *we see faith working by the love of Christ and love for his brethren*: love constrained Paul to continue declaring the good news of Christ, even though some had turned against him.

Paul's motive was "to God be the glory!" Men who claim God's glory to be their motive often prove otherwise by not believing Christ so as to declare the one message of Christ and trusting Christ to work in his people. But God has made his people know their insufficiency and Christ' sufficiency through the messenger Christ made, with the one message Christ sends, moved by the one motive God creates within us:

1 Corinthians 1: 28: [God chose] base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: 29: That no flesh should glory in his presence. 30: But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31: That, according as it is written, He that glorieth, let him glory in the Lord.

Amen!