

Sunday, October 30, 2022—Galatians 1:22-24 Rightly Dividing the Different Gospels

### Galatians 1:22-24

- **And was unknown by face unto the churches of Judaea which were in Christ: 23) But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. 24) And they glorified God in me.**
- The fact that none of the believers in Judea know who Paul was is further proof that no Jewish believer contributed anything to Paul's gospel. The only thing they knew of Paul was that he used to be a persecutor of the Jewish Kingdom Church.
- These are verses that critics of Pauline dispensationalism will point to try and trip us up. Their argument states that when Paul says that those in churches of Judea were "in Christ" it means that they were in the Body of Christ and therefore the church started in Acts 2.
- These Judean churches were in Christ in the sense that they believed Jesus was the Messiah, the Anointed One, the Son of God, and the Christ foretold in the Old Testament. Put another way, they had believed the "gospel of God."

### *The Gospel of the Kingdom*

- The phrase "gospel of the kingdom" appears only four times in scripture (Matthew 4:23, 9:35, 24:14, Mark 1:14).
- The initial content of the gospel of the kingdom is that the kingdom is at hand.
  - The initial content of the gospel of the kingdom is explicitly said to be that the time is fulfilled and the kingdom of God is at hand, repent ye and believe the gospel (Mark 1:14-15).
  - In saying that the time is fulfilled and the kingdom is at hand, what John the Baptist was saying was prepare the way of the Lord (Isaiah 40:3, Matthew 3:1-3).
  - John was preaching that people should believe on him which should come after him, that is on Christ Jesus (Acts 19:4).
- Once Jesus Was Identified As the Christ, the Gospel of the Kingdom Included the Information That Jesus Was the Christ.
- John the Baptist proclaimed that the kingdom was at hand but he did not know Christ until he saw the Spirit descending and remaining on him (John 1:29-33).
- After seeing this, John the Baptist bare record that Jesus was the Christ (John 1:34).
  - Christ = Messiah (John 1:41, 4:25).
  - Christ = the Son of God (Matthew 26:63, John 6:69, 20:31).

- Under the gospel of the kingdom, it is necessary to believe that Jesus is the Christ (John 11:25-27, 9:35-38, 6:67-69)
  - “if ye believe not that I am he, ye shall die in your sins” (John 8:24-25)
- Note that once it is time for Jesus to go to the cross, he instructs his disciples not to declare that he is the Christ (Matthew 16:20, Mark 8:27-30, Luke 9:18-21).
- The gospel of the kingdom does not include the death, burial and resurrection of Jesus Christ.
  - During the Lord’s earthly ministry, the twelve did not understand the scriptures that the Lord was to be crucified and rise from the dead (Matthew 16:21-22, Mark 9:31-32, Luke 9:44-45, Luke 18:31-34, John 2:19-22, John 20:9).

### *The Gospel of God*

- Romans 1:1-4—the gospel of God was a prophesied gospel in that it was promised afore by the prophets in the holy scriptures. All of the following items were foretold by Old Testament prophecy:
  - That God would establish forever the kingdom of David’s seed (II Samuel 7:8,12,13)
  - That the Lord would raise unto David “a righteous Branch . . . he shall be called, THE LORD OUR RIGHTEOUSNESS” (Jeremiah 23:5-6, 33:15)
  - That a child would be born who would be the mighty God and who would sit upon the throne of David (Isaiah 9:6-7)
  - That God would not suffer his Holy One to see corruption, i.e. the Holy One would be resurrected (Ps 16:10)
- The gospel of God is both a Pauline and a Petrine term.
  - Romans 15:16
  - 1Peter 4:17

### *Paul & The Gospel of God*

- Paul describes himself as being “put in trust” with the gospel of God.
  - I Thessalonians 2:2, 2:4
- Paul preaches the gospel of God in Damascus straitway after he is saved (Acts 9:20).
  - The gospel of God preached by Paul in Acts 9 is the same gospel preached by Phillip in Acts 8 (Acts 8:37).
- Paul ministered the gospel of God to both Jews and Gentiles (Acts 17:1-3, Romans 15:16).

- Paul preached the gospel of God to both the Thessalonians in Acts 17 and the Corinthians in Acts 18 (I Thessalonians 2:2, 2:8, 2:9, II Corinthians 11:4,7).
  - In Acts 17 in Thessalonica, Paul preached in a synagogue, obviously to Jews, and reasoned out of the scriptures (Acts 17:1-2).
  - What Paul preached in Thessalonica is that Christ suffered and rose from the dead and that Jesus was the Christ (Acts 17:1-3).
  - Preaching that Jesus is the Christ is the same thing as preaching that he is the Son of God (John 20:31).
  - In Acts 18 in Corinth, Paul preached to the Jews in a synagogue that Jesus is the Christ (Acts 18:5).

### *Peter & The Gospel of God*

- The gospel of the kingdom was preached during the Lord's earthly ministry without any reference to the death, burial and resurrection of the Lord Jesus Christ (Matthew 16:21-22, Mark 9:31-32, Luke 9:44-45, Luke 18:31-34, John 2:19-22, John 20:9).
- However, after the resurrection, the Lord appeared to Peter and the rest of the eleven to open their understanding that they might understand the scriptures, particularly the fact that it behooved Christ to suffer and to rise from the dead the third day (Luke 24:33, 36, 45-47). The scriptures foretold:
  - That the Lord's righteous servant would justify many, that he would bear their iniquities, and that his soul would be an offering for sin, poured out unto death (Isaiah 53:10-12, 5, 6, 8).
  - That the resurrection of the Lord would occur after three days (Jonah 1:17, Matthew 12:39-40, 16:4, Luke 11:29-30).
- After the cross, however, it is clear that Peter proclaimed the gospel of God, which includes the Lord's resurrection (1Peter 4:17).
- In Acts 2, Peter preached the gospel of God in that he preached (1) that Jesus Christ was made of the seed of David according to the flesh (Acts 2:29-30) and (2) that Jesus was declared to be the Son of God by the resurrection from the dead (Acts 2:30-31, 2:24, 2:27, 2:32, 2:36).
  - While Peter preached the cross, he did not preach to his audience that Christ died for their sins (Acts 2:23, 2:36). Peter holds Israel responsible for the death of Christ and instructs them to repent (Acts 2:23, 2:38).
- The reason Peter does not preach that Christ died for their sins is that those under the kingdom program cannot look at the cross as already having accomplished payment for their sins as they must wait for them to be blotted out at the Second Coming (Acts 3:19).

- Thus, the gospel of God does not include the information that Christ died for sins.

### *Paul & The Gospel of Christ*

- The phrase “gospel of Christ” appears eleven times in scripture (Romans 1:16, 15:19, 15:29, I Corinthians 9:12, 9:18, II Corinthians 4:4, 9:13, 10:14, Galatians 1:7, Philippians 1:27, I Thessalonians 3:2).
- The “gospel of Christ” is an exclusively Pauline term.
- The gospel of God and the gospel of Christ are not the same thing called by different names.
  - The gospel of God is a prophesied gospel (Romans 1:1-2).
  - The gospel of Christ is the particular dispensation of the gospel committed to Paul (I Corinthians 9:17-18).
- Paul preached both the gospel of God and the gospel of Christ to the Corinthians (II Corinthians 9:13, 10:14, 11:7).
- Paul preached the gospel of Christ from early on in his ministry as he preached it in Galatia before he wrote his first epistle (Galatians 1:7).
- The gospel of Christ is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek (Romans 1:16)
  - As previously, the gospel of Christ = the grace of Christ. What saves the believer is grace (Ephesians 2:5,8-9, II Timothy 1:9, Titus 2:11).
  - The phrase gospel of Christ is used interchangeably with the grace of Christ.
    - The Galatians were removed from “the grace of Christ unto another gospel” (Galatians 1:6)
    - Thus, the “grace of Christ” must be some sort of gospel in order to be removed from it unto “another” gospel.
    - Verse 7 reveals that the name for the gospel described in verse 6 as the grace of Christ is the gospel of Christ (Galatians 1:6-7).
- The phrase “gospel of the grace of God” appears only once in scripture (Acts 20:24).
  - The gospel of the grace of God appears to be the same thing as the gospel of Christ, which is the grace of Christ.
- Paul preached the gospel of Christ from Jerusalem round about unto Illyricum, i.e. every where he went (Romans 15:19).

*Gospel of the Circumcision and Gospel of the Uncircumcision*

- The terms “gospel of the circumcision” and “gospel of the uncircumcision” appear in only one verse (Galatians 2:7). Peter preached the gospel of the circumcision, and Paul preached the gospel of the uncircumcision.
- It is clear from Galatians 2 as a whole that Paul is not identifying the gospel of the uncircumcision as a different body of information from what he elsewhere refers to as “my gospel.” Instead, the gospel of the uncircumcision is simply “that gospel which I preach among the Gentiles” (Galatians 2:2). It is the same thing that Paul elsewhere calls “my gospel” or “our gospel.”
- Since the gospel of the uncircumcision is “that gospel which I preach among the Gentiles” (Galatians 2:2) and since Paul preached among the Gentiles both (1) the gospel of God (Romans 15:16) and (2) the gospel of Christ (Romans 15:19), it is clear that the gospel of the uncircumcision includes both the gospel of God and the gospel of Christ.
- Since the gospel of the circumcision is what Peter preached unto the circumcision, it is clear that the gospel of the circumcision consists of (1) the gospel of the kingdom (Luke 9:1-2) and (2) the gospel of God (I Peter 4:17).

*Galatians 1:22-24*

- What does Paul mean when he says that he preached the faith which once he destroyed? C.R. Stam states the following in his *Commentary on Galatians*:
  - “Does this mean that Paul was, after all, preaching the same gospel which the twelve had been preaching? Some men have used this verse to seek to prove that this was the case. Paul used the greater part of chapters one and two to prove that his message was different, but this does not mean that what the twelve had been preaching was not true. They had preached Christ as the prophesied King, now risen from the dead. Paul had once denied this and had persecuted those who believed it.

Then one day Christ Himself had appeared to Saul, and he saw that He was alive, and Israel’s rightful King. Thereafter, wherever he went, he sought to convince the Jews of that fact. After all, how could they trust Christ as Lord and Savior if they did not know that He was their true Messiah, risen from the dead? And how could they trust Him as the exalted dispenser of the grace that Paul presented, if He were an imposter whose dead body now lay in a Judean grave? Paul confirmed what Peter and the twelve had been preaching. In that sense, and to that degree, he preached the faith which once he had destroyed.

But, even though he confirmed the message of the twelve, never once do we find him preaching the good news of the Kingdom—the good news that the Kingdom was about to be established. He never, like Peter, offered the Kingdom and the return of Jesus Christ if the Jews would repent.” (Stam, 96)

- Galatians chapter 1 lays the groundwork for the entire book. Paul teaches that the gospel that he preached is the only one man should be preaching today. He also lays out the certification of his ordination and apostleship. Paul presents many proofs that he received his gospel by the revelation of Jesus Christ and that it was different from the Gospel of the Kingdom.