

## Galatians 1:11–24

15

### Galatians 1:11–14

<sup>11</sup> But I certify you, brethren, that the gospel which was preached of me is not after man. <sup>12</sup> For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. <sup>13</sup> For 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: <sup>14</sup> And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

16

## Galatians 1:11–24

---

### 1. How did Paul receive the Gospel? (1:11–12)

- “The gospel which was preached of me is not after man...” It did not originate with men; it is a plan as would not even arise in the hearts of men (1 Corinthians 1:18; 2:8–9).
- “For I neither received it of man...” Paul did not receive a gift, commission, or appointment from the Twelve (Acts 9:15–16; 22:14–15; 26:16–18; 1 Corinthians 15:3) .
- “Neither was I taught it...” Furthermore, he did not sit at their feet for instruction. He was taught by the Holy Spirit (1 Corinthians 2:13; Ephesians 3:3–4).
- “But by the revelation of Jesus Christ...” Paul’s claim is for a Gospel that was heaven sent and heaven confirmed.

17

## Galatians 1:11–24

---

### 2. How did the Galatians come to know about Paul’s past? (1:13–14)

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

18

## Galatians 1:11–24

---

### 3. In what NT passages do we read about Paul's conversion?

- Acts 9:1–19
- Acts 22:1–22
- Acts 26:1–32
- Romans 7:7–8:4
- Romans 15:15–21
- 1 Corinthians 9:15–27
- 1 Corinthians 15:8–11
- 2 Corinthians 12:1–11
- Galatians 1:11–17
- Ephesians 3:7–12
- Philippians 3:3–11
- 1 Timothy 1:8–16
- 2 Timothy 1:8–13
- Titus 3:3–8

19

## Galatians 1:11–24

---

### 4. How did Paul “advance” or “profit above” in Judaism? (1:14)

- “And profited in the Jews' religion...” literally, “to drive forward,” figuratively of the advancement of time (Romans 13:12), the progress of individuals (Luke 2:52), the increase of evil among men (2 Timothy 2:16; 3:9, 13).
- “Above many my equals in mine own nation...” Paul's peers, not the estate of the elders (Acts 22:5). There is no reason to believe Paul was a member of the Sanhedrin.
- “Being more exceedingly zealous of the traditions of my fathers...” (Acts 23:6; 26:5; Philippians 3:5).

20

## Galatians 1:11–24

---

### 5. How did Paul show his zeal for Judaism? (1:13)

- “Being more exceedingly zealous...” that is, more superabundantly, more earnest. Paul was a real, sincere zealot for Judaism (Acts 23:6; 26:5; Philippians 3:5).
- “Of the traditions of my fathers...” Paul was a pure blood son of Abraham, descended from royalty (*ibid.*).
- “Concerning zeal, persecuting the church...” (Acts 26:9–11; *cf.* Philippians 3:6). Paul believed Jesus to be a fraud and a blasphemer, and His followers deluded, deceived and dangerous (Acts 22:4; 1 Corinthians 15:9).
- “Touching the righteousness which is in the law, blameless...” Paul was a beard wearing, pork abstaining, sabbath-keeping Pharisee the son of a Pharisee, a Hebrew of Hebrews (Philippians 3:4–7).

21

## Galatians 1:11–24

---

### 6. How did God call Paul? How does He call us? (1:13)

- “But when it pleased God...” Paul refers to God’s eternal purpose (Ephesians 1:5, 9). However, Paul was not personally, irrevocably and irresistibly chosen (1 Timothy 1:12–15; *cf.* 2:4).
- “Who separated me from my mother’s womb...” God knows all things and all men from their conception (Jeremiah 1:5; Isaiah 49:1, 5; Acts 22:14–15).
- “And called me by his grace...” The call to salvation came through the “word of His grace,” the Gospel (Acts 22:16; 14:3; 20:32). The grace of God is manifested in the Gospel (John 1:17). We enter grace through faith (Romans 5:2; *cf.* Acts 18:27). However, *Paul is probably referring to His apostleship, not his conversion to Christ.*

22

## Galatians 1:15–20

---

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

<sup>18</sup> Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. <sup>19</sup> But other of the apostles saw I none, save James the Lord's brother.

<sup>20</sup> Now the things which I write unto you, behold, before God, I lie not.

23

## Galatians 1:11–24

---

7. How long did Paul wait after his conversion before going to Jerusalem? Why wait so long? (1:16–19)

- “To reveal his Son in me, that I might preach him among the heathen...” Paul is concerned about His apostleship to the Gentiles (Acts 22:21; 26:17). You and I are not called directly in this manner as was Paul (Acts 22:14–15).
- “Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days...” After Paul's initial conversion he sojourned in Arabia for about three years and returned to Damascus (Acts 9:19–22). This would have been in 37 AD (2 Corinthians 11:33).
- “But other of the apostles saw I none, save James the Lord's brother.” Probably James the Less (John 19:35; Matthew 13:55), but many think not.

24

SUMMARY of the LIFE of PAUL as per GALATIANS	~DATE	PARALLEL ACCOUNT ELSEWHERE in NT
In times past (1:13–14)	<34 AD	Acts 7–9; 26:9–12; Philippians 3:4–6
Conversion (1:15)	34 AD	Acts 9:1–18; 22:1–16; 26:13–19
In Arabia (1:16–17)	34 AD	After Acts 9:19–22
Damascus (1:18)	37 AD*	Acts 9:23–25; 1 Corinthians 11:33
Jerusalem (1:18–20)	37 AD	Acts 9:26–28; 22:17–21
Syria & Cilicia (1:21)		Acts 9:29–30; 1 Timothy 1:12–13
Antioch (1:21)	40 AD	Acts 11:19–26
Judean Relief (omitted) } 2 <sup>nd</sup> Jerusalem (omitted) }	43 AD* 44 AD*	Acts 11:27–30; 12:25 Acts 12:25; (8:1; 9:32)
Paul's account in Galatians is not intended to be complete or full, without omissions; it is intended to prove the point: "But by the revelation of Jesus Christ."		

25

## Galatians 1:11–24

### 8. What was known about Paul among the churches in Syria and Cilicia concerning Paul? (1:20–22)

- "Now the things which I write unto you, behold, before God, I lie not..." Paul binds himself under an oath as a true witness (Exodus 20:7; Leviticus 19:12; *cf.* Romans 9:1)
- "Afterwards I came into the regions of Syria and Cilicia..." including Damascus, Tyre and Sidon. Paul's history there is limited (Acts 9:19–30; 11:25) The Romans at times included Judea in Syria. However, Paul makes clear...
- "And was unknown by face unto the churches of Judaea which were in Christ..." Paul was unknown to the Judean churches until the Judean relief in 45 AD (Acts 11:27–30).

26

## Galatians 1:21–24

---

<sup>21</sup> Afterwards I came into the regions of Syria and Cilicia; <sup>22</sup> And was unknown by face unto the churches of Judaea which were in Christ: <sup>23</sup> But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. <sup>24</sup> And they glorified God in me.

27

## Galatians 1:11–24

---

9. What did other Christians think when they heard that Paul was preaching the Gospel?
- “But they had heard only...” This could refer to Judea as well (Acts 9:31–32). Paul’s return to Tarsus would have impacted Christians and Jews alike.
  - “That he which persecuted us in times past now preacheth the faith which once he destroyed...” This would have been the record that Peter and James would have born of Paul.
  - “And they glorified God in me...” One of the greatest testimonies to the veracity of the Gospel is the conversion of Saul of Tarsus (1 Timothy 1:12–16).

28

## Today's Take Aways

---

1. The Gospel is *for* men, but not *from* men.
2. There is *no one* beyond the reach of God's grace.
3. We may need to change our ways, our religion, our opinions in order to *please God*.
4. Conversion does *not* require consultation.
5. There is a *strong probability* that serving God may be much more difficult than not serving Him.
6. When a sinner repents and serves God the rest of us *ought* to give God the glory.