

# GALATIANS 1:10-24

## LESSON: THE SOURCE OF PAUL'S GOSPEL — April 28, 2019

### INTRODUCTION:

Paul says that he was amazed that some had so quickly turned away from Christ who called them by the grace of Christ and then they turned to a different; another gospel. There is not a different gospel that presents Jesus or His grace or a way to be saved or a picture of God's love that would be acceptable to God for them to turn to. Therefore, Paul tells them that if they or even an angel from heaven preach any other gospel that contradicts the gospel Paul and his associates preached, then let him be accursed (under a curse). Paul repeats what he has said before. So, if anyone is preaching a different gospel; contradicts the good news they've already received, then let there be a curse upon him (**Galatians 1:6-9**).

### LESSON: I. PAUL'S AUTHORITY GALATIANS 1:10-12

**1:10 For 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.** Critics of Paul and false teachers had arisen in the churches of Galatia. They were saying that Paul's call and the gospel he preached was false. Also saying, he was not a true minister of God; he was a self-made minister who was only using the ministry for a livelihood and other greedy purposes. Remember, when there is a call upon your life men will say all kinds of things to deter you away from what God told you, to frustrate you. Remember, this is only a test! They said that he was not a true apostle of the Lord Jesus because he had not been a follower of the Lord when the Lord was upon the earth. Note the word "**now.**" Paul was saying that there was a time when he was a man-pleaser, a time when he sought the favor and approval of men instead of God. But, no more, was he still pleasing men. He was now seeking to please God and God alone. Also note the words "**yet**" and "**still**" if he yet pleases men, then he should not be the servant of Christ. Therefore, if he was lying, then he was not a true minister of the gospel.

**1:11 But I certify you, brethren, that the gospel which was preached of me is not after man.** Paul continues to tell; informs them; makes known to them with a strong declaration to the brethren that...

- The gospel he preaches was not a man-made gospel or created by man.

**1:12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.**

- The gospel Paul preached he did not receive it of man. It was not a taught message, not a message which he had learned from any man. It was not handed down to him by tradition.
- The gospel Paul preached was given to him by a direct revelation from Jesus Christ. "**Revelation**" means a truth that is shared by God to man, a truth that man never knew.

### II. PAUL'S PAST GALATIANS 1:13-14

**1:13 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:—** Paul deals with what they had heard about him; what kept turning up about his custom, conduct, or manner of life. Paul tells them yes you've heard of his conversation in time past; his former life when he followed the Jewish religion; how he went after the Christians mercilessly, hunting them down and doing his best to get rid of them.

1. Paul had been the first arch-persecutor of the church. This meant that he continually, persistently, and violently kept on ravaging the church. He had been an inflamed man who struck more than anyone else against the early believers by persecuting the church of God and trying to wash it out; bring havoc

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to it; destroy it, and root it out.

**1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.**

2. Paul had been the supreme example of being exceedingly zealous; being the most religious Jews of his own age. He declared that he had profited (surpassed) in the Jewish religion above and beyond what others had done. Profiting in this term meant advancing, pushing forward, and outstripping all others in power and prestige. His focus and fanatic extremism (fanaticism) had been placed upon religion and its traditions of the religious leaders; rituals, and ceremonies and not upon God. Before his conversion he had been even more zealous for the law than the Judaizers were. He was sincere in his zeal—but wrong.

## III. PAUL'S CALL GALATIANS 1-15-16

**1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,—** Paul says it pleased God to call him into His grace. When he was separated from his mother's womb, no matter what his past life was, God had a call upon his life. **The point is:** God had Paul in mind even before Paul's birth. Paul's call and ministry were not due to Paul, but to God and His grace. God had his eyes on Paul throughout all he had done. And He knew Paul would answer the right call for God's grace would separate him.

1. God called Paul by grace.

**1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:—** God called Paul to be the vessel to reveal His Son, Jesus Christ.

2. God called Paul to reveal His Son (Jesus) in him. We are chosen to fellowship and commune with the Lord more and more and to let Him be seen in us more and more. The believer is a mere vessel in and through whom Jesus Christ lives.
3. God called Paul to preach Him (Christ) to the heathen (Gentiles). This is to say that believers are not only called to know Christ, but also to make Christ known to others. We must preach and bear witness of Christ.
4. God called Paul to seek His gospel from God alone. This does not mean, of course, that ministers are not to learn from others; it means that ministers are not to proclaim the gospel of men. God has given us the gospel to study and preach. It is His message; it comes from Him, not man's message that the world needs.

Upon being called, Paul said he did not immediately confer with flesh and blood; human beings on how to do this. Paul received his commission from God, and there was no need to consult man. He had no need of man's advice. Paul is establishing his dependence upon God and his independence from man. Flesh and blood suggests human weakness and ignorance and represents human as opposed to divine wisdom, Man could not add anything to God's revelation.

## IV. PAUL'S JOURNEY GALATIANS 1:17-24

**1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia,—** Paul had just been converted, and his conversion was a most dramatic experience on the "Damascus Road." And after being called, Paul said that he neither went to Jerusalem to see the apostles who were (came) before him. He **first** he went into Arabia, a wilderness desert that stretched E. of Damascus down to the Sinai Peninsula. Since all of this was new to him, he had a dire need to get alone with God. He did not need the counsel and help of men. He needed the presence and help of God and His Spirit. He already knew the Scriptures. He had studied them at the feet of the greatest religious teachers of his day, but he had not known God nor Christ, not in a personal way. What he had known about God had been twisted and corrupted, misapplied, and misled. He desperately needed...

- time to learn how to fellowship with Christ in daily worship (devotions, quiet time).
- time to learn how to walk in the presence and communion and fellowship of Christ all day,

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- time to learn the commandments and Will of Christ.
- time to learn how to live with Christ day by day, drawing confidence and strength from Him.
- time to accurately handle the Word of Truth (the Scriptures).
- time to think through how to go about making Christ known to a world steeped in dire need and sin and darkness.

Paul went in the direction Jesus led him to go.

**1:17b ...and returned again unto Damascus.** After being prepared for ministry by the Lord, he later returned to minister in **Damascus**. Remember this is where the Lord confronted "**Saul**" on "**The Road to Damascus**." So, Saul having dual names: *The Hebrew name is Saul and the Roman name is Paul*. Hearing the name Saul caused many to flee for their lives. It was his intent to go back to Damascus to correct the wrong he had previously done to the believers in Damascus; and for them to see him in a different light. So, using his Roman name Paul was one way to connect with him, because he wanted to assure them that he had been saved and to share Christ among the very people he had been so bent on destroying. There is nowhere in the bible that God changed his name from Saul to Paul.

**1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.** Apparently Paul spent about three years in Arabia, then returned to Damascus, and **third** he goes up to **Jerusalem** to see Peter, spending 15 days there with him. The last time Saul was in Jerusalem was to get papers from the high priest to go slaughter the disciples of the Lord; the Christians (Acts 9:1) in Damascus. Now, Saul/ Paul finds himself back in Jerusalem now as a Christian. He went to see the apostle Peter. We also have to see that Paul went back to Jerusalem to face his past. He was well known there, and he had friends in Jerusalem, and he knew that some of his former friends would consider him a betrayer to their religion and cause. By seeing Peter, Paul felt that many of the believers would know that he had been truly converted and thereby be ready to accept him and his ministry. Imagine the sharing that must have taken place between Paul and Peter.

- Paul had to have shared his past, his conversion, and his experiences with the Lord in Arabia.
- And Peter had to have shared the life of Christ while on earth.

Paul wanted to show that he had not learned the gospel from men. He had received it from the Lord Himself. He was a true apostle and minister of the Lord

**1:19 But other of the apostles saw I none, save James the Lord's brother.** Paul saw no other Christian except James, the Lord's brother who was pastor of the great Jerusalem church.

**1:20 Now the things which I write unto you, behold, before God, I lie not.** Paul's enemies had accused him of being a slick talker. Therefore as Paul is relating his journeys to the Galatians, he writes as if he is in the very presence of God, saying "**behold, before God, I lie not.**" God was His true witness.

**1:21 Afterwards I came into the regions of Syria and Cilicia;— Fourth** Paul went to **Syria and Cilicia**, that is, Tarsus (the capital in Asia Minor) to face his hometown. Tarsus was where Paul's family lived and where his childhood friends were. His desire now would be to share Christ with as many of his family and friends as he could.

**1:22 And was unknown by face unto the churches of Judaea which were in Christ;—** Paul lets them know that he was personally unknown to the Christian churches of Judea. They hadn't seen him preach; didn't know how he looked.

**1:23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.** All they knew about him was what people were saying, that there former enemy which in times past had persecuted them, and now he is preaching the faith he tried to wreck.

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**1:24 And they glorified God in me.** Although the churches of Judea had never seen Paul, they glorified the God in him because of the strong testimony about which they had heard.

## SUMMARY:

Paul begins with a question in his defense concerning of now persuading men or God?, or do he seek to please men?, for if he pleased men, he should not be the servant of Christ. But he certifies to the, brethren, that the gospel which he preached was not after man, neither received from man, neither was he taught it by man, but it was given to him by a direct revelation from Jesus Christ. **(1:10-12).**

Now, Paul deals with what they had heard about him; his former life, in past times when he followed the Jewish religion; how he went after the Christians mercilessly, hunting them down and doing his best to get rid of them; how he profited (surpassed) in the Jewish religion above and beyond what others had done, and exceedingly zealously following all the old traditional rules of the fathers **(1:13-14).**

Paul says it pleased God to call him into His grace. God was the One who separated Paul from his mother's womb and called him to reveal His Son in him, that he might preach Christ among the Gentiles and immediately Paul did not confer with flesh and blood **(1:15-16).**

Paul didn't collaborate with the other apostles who were before him. He has worked independently from them. In fact, his contact with them has been minimal. He did not visit them until three years after his conversion; and then he spent only 15 days with Peter in Jerusalem in order to get acquainted with him. On that trip to Jerusalem, the only other apostle he saw was James. After that time he remained unknown by face to the churches in Judea. But they kept hearing, "*He who once persecuted us is now preaching the faith which he once tried to destroy.*" However, they glorified the God in Paul. It was a long time before Paul met again with the apostles in Jerusalem **(1:17-24).**