



GALATIANS

VERSE-BY-VERSE



Session 3: Galatians 1:11-20

Galatians 1:11-12 | The Source of Paul's Gospel

- Verses 11-12 –
 - Paul makes known that his Gospel was **not after man**.
 - To clarify, he boldly proclaims that he **neither received it of man** nor was he **taught it** by man, but he received it **by the revelation of Jesus Christ**.
 - Either Paul is arrogant and self-serving (in which case we should wholly dismiss him as a fraud) or the Pauline Gospel is *different* than that taught by Peter and previous preachers.
 - The vast majority of the Christian world believes that Paul received the Gospel from Ananias, Peter, etc.
 - There was no need whatsoever for Paul to receive a revelation of a Gospel which had previously been revealed.

Galatians 1:13-20 | Paul's Testimony and Evidence that His Gospel is Not of Man

- Verse 13 –
 - Though the word **conversation** is today used only of a verbal discussion, the earlier use of the word was related to lifestyle.
 - According to the Oxford English Dictionary, the word comes from the Latin "*conversārī* lit. to turn oneself about."
 - Words and phrases such as *versatile*, and *vice versa* come from *versari*, and this word has the prefix *con*, meaning "with."
 - This is the perfect translation of the Greek, which uses ἀναστροφή [*anastrophe*], literally, "again turning."
 - Paul's past **conversation...in the Jews' religion** is literally, "in Judaism."
 - In those days he **persecuted the church of God**. This church (ecclesia) was **of God** but it was not the same church of which we are associated. Our church is built on a theology of Paul's revelation.
- Verse 14 –
 - Saul (the Jew) was undoubtedly well-liked by those strongest in Judaism. As a young man, he was **exceedingly zealous of the traditions of my fathers**.
 - This is perhaps one reason God selected him for the monumental task of announcing that the dispensation of Judaism for a right-standing with God was gone.
- Verses 15-16 –
 - The correct "diagram" of this sentence is, "**it pleased God...To reveal....**" In these verses Paul is speaking about the revelation of **his Son in me**.
 - Paul was **separated** by God while he was still in his **mother's womb** (after conception). This speaks of God's *selection* of Saul for the task, not a separation *from* the womb but *while in* the womb (i.e.: from the time he was in the womb).

- Later, Paul was **called...by his grace**. God was certainly gracious in this call. The call took place on the road to Damascus.
 - From this passage, it appears that Paul was **separated** and later **called**, and still later God **reveal[ed] his Son in me**.
 - The birth of Paul isn't known. The calling of Paul on the road to Damascus was about 34AD. The revelation appears to be somewhere between 34 and 37/38AD.
- Paul received the revelation in order that (in his words), **I might preach him among the heathen**.
 - Notice that the verb is in the subjunctive (in opposition to the reformed theology of Providence).
 - The word **heathen** is a transliteration of ἔθνος [ethnos] and was used seven times in the KJV New Testament, only when the word was clearly in apposition to "Jews."
- When this revelation came to Paul, he **conferred not with flesh and blood**, which is a major part of his argument that he has a *new revelation* that is *not the same* as the message of the Apostles.
 - Note: If you reject this truth then you end up having to say that a person can *spiritually* come to a saving faith without a "flesh and blood" interaction.
 - You really have no other choice, for there is no reason for God to have given Paul a special revelation that he could have received by listening to Peter.
 - If God did do such just because he just thought Paul was special, then God can surely do so today for special people.
 - The only real conclusions for one who believes that Paul received a special revelation:
 - This revelation could not have been learned from other "flesh and blood"
 - We can learn it from Paul and thus do not need a special revelation.
- Verses 17-19 –
 - Paul did not go to **them which were apostles** but rather to **Arabia** and back to **Damascus** (which was under the Arabian King Aratus at the time). After **three years** he went to Jerusalem, but was only there **fifteen days**.
 - In verse 19 James is seemingly referred to as an apostle, but he was clearly not one of the 12. Could he be an apostle **by man**, as in verse 1?
- Verse 20 –
 - Why would anyone think Paul is lying? *Because they refuse to acknowledge that Paul's message was different than Peter's!*

Note on the timing of the mystery

- From Acts 9, it appears that the mystery was revealed sometime *after* the third-year visit with Peter.
- From Galatians 1, it appears that the mystery was revealed *before* the third-year visit with Peter.
- Possible solutions:
 - Acts 9 is not given in clarity in reference to the mystery, because this is not the purpose of Acts 9.
 - Galatians 1:16 is not a reference to the mystery, but only that Paul would preach to *the heathen*. In this case, somewhere between Galatians 1:16 and 2:2 the revelation has been given, thus during the 14 years after the third-year visit.
 - In either case, Paul's major point is that the mystery did not come from Peter.