

Chapter 1: Paul's personal testimony**Galatians 1: 10-24**

- A. Verse 10; Paul identifies who he is by the master he **chooses** to **please**.
1. A man cannot serve 2 masters, **Matt. 6:24**.
Who were Paul's masters before he was saved? The **Sanhedrin**, the Pharisees, the rulers of the Jews religion.
 2. The message of the Gospel **persuades** men to salvation not the effectiveness of the man, Rom. 1:16.
- B. Verse 11; "I certify you..."
1. Paul's **conviction** of the truth is his motive. He preaches the Gospel of grace to please God not men. If he taught the Judiazers' gospel then it would be against the truth he knows, displeasing to God and he would be just like them - speaking to please men.
 2. Paul is also drawing upon their personal knowledge of him, that he does not seek his own glory - weak, base, and not a good speaker, 2 Cor. 10:1, 10, 11:6-7.
- C. Verse 12-24;
1. Verse 12; Paul received his Gospel message from **Jesus Christ** not from another man. Paul's Gospel message - Acts 26:14-18, 1 Cor. 15:1-4.
 2. Verse 13 - 14; Paul establishes his experience in the Jews' religion **as a Pharisee**.
 - a. Jews' religion is a twisting of the Mosaic Law to obtain righteousness by works and is a misleading term during the time Paul wrote this. The Mosaic Law was given by God to Israel for service - not salvation. Deut. 6:25, Matt. 15:1-9.
 - b. A look at the life of Saul
 - i. Paul's qualifications;
 - Persecuted the church beyond measure
 - In the top of his class
 - More zealous of the traditions
 - ii. Phil. 3:4-6
 - circumcised the 8th day
 - Stock of Israel, tribe of Benjamin (city of Beth-El, Abraham and Jacob, "house of God" Gen. 28:10-19),

- A Hebrew above Hebrew, a Pharisee
- Blameless meaning he had a clear conscience about himself.

iii. Acts 22:3

- Taught by Gamaliel, Acts 5:34-39
- Understood the law of the Fathers

Viii, Who he was;

- Acts 9:1-2; Calculating, mean, vindictive.
- Acts 8:1-4; cold, heartless.
- Acts 9:6; spitefully determined. Kick against the pricks is alluding the plow man who would drive a goad into the ox to get it to proceed. A continuous action like this would drive it deeper and deeper thereby injuring the ox from being able to do what the plow man desire the ox to do – plow the field. The analogy is to Paul who believes that killing and persecuting Christians he was advancing the kingdom but in reality he is injuring it.
- 2 Cor. 10:10; not a good public speaker and apparently not desirable to hear. Gal. 4:13-14.
- An obsessive personality. When a Pharisee he was zealous for that teaching, and when an apostle, he was zealous for the Lord.
- **Paul** means **small** or **little** one. It gives the idea that perhaps his was small in stature. It is his Roman name and was probably given to him when he was declared a Roman citizen. (though he was Roman by birth, a child does not have the status of citizen until they are older) That Jesus commands him to be named Paul could be an indication of his apostleship to the Gentiles.
- **Saul** means **desired** and was his Jewish name.
- He had little **patience** for unfaithful ministry aides, reference to John Mark in Acts 15:38 and Demas, 2 Tim. 4:10 where he gives the reason for his leaving Paul.
- Obviously Paul came from a wealthy and influential family, "I was free born" Acts 22:25- 28 meaning he was born a Roman citizen.
- He was a tent maker, Acts 18:1-3.
- He was educated at the Hillel school, under Gamaliel which was the Yale or Harvard of its day. Not just religion but philosophy, science, all knowledge.

3. Verse 15; called me by His grace.
 - a. Election according to the Calvinist; **(WRONG VIEW)**
 - i. Election is the means of salvation – God chooses who he will save and looks over those for whom He will not choose to save.
 - ii. God's foreknowledge is synonymous with foreordination or predetermination that God, before you born chose who would be saved and who would not.
 - iii. Predestination also means the same thing, God has predetermined who would be saved and whom he would reject.
 - iv. According to RC Sproul, God changes the heart of the elect so that they will have a proper response to the call of the Gospel. He states that the Holy Spirit must regenerate the heart before a person can believe. "That's why at the heart of Reformed theology regeneration precedes faith." This is actually from the Synod of Dort not the Bible and is directly contradicted by scripture, **Eph. 1:13**.
 - v. Election to salvation is not based upon anything other than God's sovereign will.
 - vi. Man does not have the right to question God's choice of whom He will save and of whom He will not.
 - b. Election according to scripture **never** says that men are elected to receive salvation. **(CORRECT VIEW) God has chosen to save all those that believe, but he doesn't determine who believes.**
 - c. Who are the elect?
 - i. The Church, those that are found in Christ, Eph. 1:3.
 - ii. Israel, Isa. 45:4
 - iii. Angels, 1 Tim. 5:21
 - iv. Christ, Isa 42:1
 - d. What is the purpose of election?
 - i. To reveal God's Son, Gal. 1:16
 - ii. **For service**, Rom. 9:9-12, "the elder will serve the younger",
 - iii. Election requires your efforts; have a good testimony as it becomes the elect, Col. 3:12.
 - e. Paul was called from the womb, but Paul could have rejected the call for salvation or the call for service as could Jeremiah, Jer. 1:5 – election.
 - f. How are believers called?
 - i. **Call for salvation** is through believing the Gospel, 2 Thess. 2:14
 - ii. **Call for service** is through diligent obedience to the Lord, 2 Peter 1:10.
4. Verse 16; Paul began immediately to preach the Gospel of Christ, Acts 9:20. Immediately means that this was not something that he would need to confer with man.
 - a. The woman at the well, John 4:28-30 (men in the city)
 - b. The Philippian jailer, Acts 16:30-34 (his household)

5. Verse 17-19; after the experience on Damascus road, Paul went into the deserts of Arabia to be taught by Jesus for 3 years. Then to Jerusalem, Acts 9:26 where he saw Peter and James the brother of Jesus, Mark 6:3.
- a. The order of Paul's journeys – Acts 9 & Gal. 1;
 - On road to Damascus encounters Jesus Christ
 - Led blind by companions to Damascus
 - Ananais comes to Paul, heals him and gives him the message from the Lord.
 - Paul immediately begins to preach the Gospel
 - Paul goes to the deserts of Arabia to be taught by Jesus Christ
 - Paul returns to Damascus to preach, witnessed by Barnabas at some point
 - Paul lowered by a basket outside the gates of the city from death threats
 - Paul goes to Jerusalem and meets Peter
 - b. What was in the mind of Paul?
 - Imagine Paul's thoughts and emotions at the thought of going back to Jerusalem.
 - The city – the place of the Jews
 - The religion and traditions – the hope of the Jews
 - The heretics? – the enemy of the Jews
 - The cross of Christ – the salvation of the Jews
 - The Apostles – former enemies, eyewitnesses of Christ.

6. Verse 20 - 24; glorified God in me,

- a. Verse 20; Behold, before God I lie not? James repeats the same quote from Christ in James 5:12. To state the truth is not the exact thing as I swear on a stack of Bibles.
- b. Verse 21; Went to Syria and Cilicia, perhaps to reach some of his family? (Unknown reason)
- c. Verse 22; Unknown by face to the churches of Judaea (not Jerusalem) they'd only known that the one who they were hiding from was now preaching with them.
- d. Verse 23; Hearing of others coming to faith in Christ is an encouragement,
 - i. Your faith in Christ, Col. 1:3-6.
 - ii. Comfort in the midst of sufferings by other's faith, 1 Thess. 3:7.
 - iii. That he destroyed? Did Paul really destroy the faith by his persecution? No, persecution caused it to grow, Acts 8:3-4. However, their perception was that it was being destroyed.
 - i. It is always about the glory of God, Isa. 48:11! Crowns thrown at the feet of Jesus, Rev. 4:10-11