

Galatians-Chapter 1

Gal 1:1 Paul, an apostle--not from men nor through man, but through Jesus Christ and God the Father, Who raised Him from the dead—

- apostle- Gk.652- a *delegate*; specifically as *ambassador* of the Gospel; officially a *commissioner* of Christ: -messenger, he that is sent. Paul was exclusively set apart by God for the sole purpose of taking the message of the gospel of Christ to the Gentiles.

- (not of men...)- See notes on verses 15-17.

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Gal 1:2 and all the brothers who are with me, To the churches of Galatia:

- “Paul does not mention them by name, as he does in the epistles to the Thessalonians and Corinthians, because the letter is of a more personal nature than any of these others. But he does mention them to let the Galatians know that others sympathized with him in all that he wrote. The address implies that there were many churches in Galatia, yet to none of them does he attach any honorable title, for none of them does he offer the usual expression of thanksgiving, and to none of them does he speak the customary words of commendation and praise. This ominous silence on the part of the apostle constitutes a most telling rebuke.”
McGarvey

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Gal 1:3 Grace to you and peace from God our Father and the Lord Jesus Christ,

- “Grace was the Greek and peace the Hebrew salutation; Paul here combines them. Grace indicates the favor of God and all the gifts which flow from it, while peace represents tranquility and prosperity, either inward or outward.” McGarvey

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Gal 1:4 Who gave Himself for our sins to deliver us from the present evil age, according to the will of our God and Father,

Gal 1:5 to Whom be the glory forever and ever. Amen.

- gave Himself- Adam's sin separated mankind from the tree of life therefore all die physically. No one is being punished for that sin today. Yet because of our exposure to the world around us there is the propensity to sin. During man's probationary period of life on earth he has been given the same opportunity that Adam did in that man has the choice between good and evil. God's will and thus desire for man is that we accept Christ's willingness to be the final sacrifice for our sin.

Rom 5:18 Therefore as by the offence of one (*Adam*) judgment came upon all men to **condemnation**; even so by the righteousness of One (*Christ*) the free gift came upon all men unto **justification** of life.

- glory for ever and ever- Glory according to Thayer here is “so as to show honor to God, to promote His glory (among men)”. Since ever has to do with *perpetuity* (Gk.165) and has a sense of timelessness to it both in this life and beyond, thus ever and ever. If we don't honor Him here, we have no chance of honoring Him in the life to come but for the

fact that “every knee shall bow” to Him (Rom 14:11). There will be no atheists, agnostics or other religious affiliations in Hell. All will know at that moment on bended knee that they followed the wrong teachings and or philosophies. Stating the amen (Gk.281) is to affirm the trustworthiness of the statement.

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Gal 1:6 I am astonished that you are so quickly deserting Him Who called you in the grace of Christ and are turning to a different gospel--

- I am astonished- This verse states the reason for Paul’s writing. Not only to affirm his apostleship, which he seemed to have to do with the churches of Galatia, but also because of their lack of knowing what should have been elementary to their understanding. There’s no further introductory to this letter since the subject at hand is of vital importance. He gets right to the point.

“Their fickleness was sufficiently striking to be brilliant. Since, if Paul wrote this letter from Corinth on his third missionary tour, it was three years since he had been with them, commentators have been tempted to choose some other date comporting better with “quickly,” for three years is rather a long period. But Paul refers to moral speed. The Galatians were changing their position hastily and without due consideration.”

McGarvey

- Him Who called you- Speaking of God the Father.

2Ti 1:8 Therefore do not be ashamed of the testimony about our Lord, nor of me His prisoner, but share in suffering for the gospel by the power of God, 9 Who saved us and called us to a holy calling, not because of our works but because of His own **purpose and grace**, which He gave us **in Christ Jesus** before the ages began, 10 and which now has been manifested through the appearing of our Savior Christ Jesus, Who abolished death and brought life and immortality to light **through the gospel**, 11 for which I was appointed a preacher and **apostle** and teacher,

- in the grace of Christ- In, in this case, “denotes a (fixed) position (in place, time or state)” (Gk.1722). These Galatians “exchanged” (Gk.3346- removed) sides from their standing with God to listen to “seducing spirits and doctrines of devils” (1 Tim 4:1). Grace here according to Thayer is “styled ‘the grace of Christ’ in that through pity for sinful men Christ left His state of blessedness with God in Heaven, and voluntarily underwent the hardships and miseries of human life, and by His sufferings and death procured salvation for mankind”. Put into the phrase “the grace of Christ” and comparing it to a “different gospel” equates this “grace of Christ” **with** “the Gospel”. Compare: Act 20:24, 32; Tit 2:11-12; Heb 10:29.

- different gospel- Obviously, considering the very next verse, there is only one good message through the power of which man can be saved.

Rom 1:16 For I am not ashamed of **the** gospel: for it is **the** power of God for salvation to everyone who believes; to the Jew first, and also to the Greek.

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Gal 1:7 not that there is another one, but there are some who trouble you and want to distort the gospel of Christ.

- It might sound similar. Those preaching it might do so with fair speech. But if it is not in fact the truth, it is a worthless imitation that cannot save. We are not to allow ourselves to be entertained by the speaking quality of the messenger. We are to be edified and warned by the message itself. We are to have the attitude of the Bereans of Acts 17:11 who “were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so”.

2Co 11:3 But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. 4 For if someone comes and proclaims another Jesus than the One we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough. 5 Indeed, I consider that I am not in the least inferior to these super-apostles. 6 Even if I am unskilled in speaking, I am not so in knowledge; indeed, in every way we have made this plain to you in all things. *(It should have been plainly understood what Paul was attempting to teach them even though his speech was as one who was ignorant or unlearned.)*

- distort the gospel of Christ- Sadly there are those who have corrupted the pure message of salvation shortly after it was first given and it has continued since. Even today, there are those who wish to undo what they deem as shackles in order to preach a gospel that is foreign to the truth.

2Ti 4:3 For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, 4 and will turn away from listening to the truth and wander off into myths.

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Gal 1:8 But even if we or an angel from Heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed.

Gal 1:9 As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.

- Paul, using as hyperbole the example of referring to any apostle or even any angel in Heaven, is attempting to make the Galatians understand the sheer impossibility of there being another message of hope whereby man can be saved. We is a reminder that he also was one of the inspired apostles. The message he first gave them was the truth and as an inspired writer he understood his fate if he preached anything that was uninspired. It seems this was another point where the Galatians were questioning his apostleship by seeking the “gospel” through others.

- gospel contrary- Paul had delivered the message of the truly inspired gospel having left nothing out as he did to the church at Ephesus.

Act 20:26 Therefore I testify to you this day that I am innocent of the blood of all of you, 27 for I did not shrink from declaring to you the whole counsel of God.

- said before- Whether Paul is referring to what he had preached to them in the past or he’s repeating his statement for more emphasis, he is appealing to their consciences.

Either way, when he repeated “let them be accursed” he was reiterating the consequence of those who taught even the idea that there was a gospel contrary to the one received.

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Gal 1:10 For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ.

- Using rhetoric he asks whether they’ve found another gospel and if so it would be something he needed to instruct God on. But if not (*again rhetorically speaking because there was/is no such thing*) than they needed to listen to what he had already taught them. As an apostle of Christ now and no longer a Pharisee or under the Law, Paul was no longer attempting to convince anyone that he was no longer practicing the Jewish religion. That ended at Damascus. He is now a servant of Christ and was not about teaching other than what he was instructed by the Lord Himself. He wasn’t about to throw it all away in order to go along with giving the Galatians what they thought they wanted and not what they needed.

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Gal 1:11 For I would have you know, brothers, that the gospel that was preached by me is not man's gospel.

- brothers- By calling them such, Paul was affectionately reminding them of the relationship he had with them through their common faith.
- not man’s gospel- Because of man’s adherence to his carnal nature the apostle assures them that his source was different from the self-inspired evangelists they were listening to. They were using a secondhand, diluted or mixed understanding whereas Paul’s teaching came from the source. His was genuine.

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Gal 1:12 For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ.

- Under Gamaliel Paul was taught the Jewish law of his forefathers. He then went on to execute what he learned by persecuting those who, what he thought at the time, were perverting it. He would also later meet the other apostles that were such before him. If he would have received his instruction from any one of them or some other noted personage of his time he would have mentioned them here. But the name he does mention here as his source of illumination is the One that is above all others.

Act 22:3 "I am a Jew, born in Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God as all of you are this day. 4 I persecuted this Way to the death, binding and delivering to prison both men and women,

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Gal 1:13 For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it.

- you have heard- There were Jews at Pentecost who were from Cappadocia, Pontus (*bordered the east side of Galatia*) and Phrygia (*bordered the west*) that would have

stayed in Jerusalem until the persecution led by Saul (*Acts 8:1-4*). These would have relayed the reason they left Jerusalem and that it was because of Saul's zeal in wreaking havoc on the church. He was known among the Mosaic Jews as one of the best students of the law. He was known by the Christian Jews because of his pursuing them for the purpose of being incarcerated for converting. His desire then was to cause the church to go out of existence as did the other offshoot religions of Judaism. He would have learned this from Gamaliel.

Act 5:34 But a Pharisee in the council named Gamaliel, a teacher of the law held in honor by all the people, stood up and gave orders to put the men outside for a little while. *35* And he said to them, "Men of Israel, take care what you are about to do with these men. *36* For before these days Theudas rose up, claiming to be somebody, and a number of men, about four hundred, joined him. He was killed, and all who followed him were dispersed and came to nothing. *37* After him Judas the Galilean rose up in the days of the census and drew away some of the people after him. He too perished, and all who followed him were scattered. *38* So in the present case I tell you, keep away from these men and let them alone, for if this plan or this undertaking is of man, it will fail; *39* but if it is of God, you will not be able to overthrow them. You might even be found opposing God!" So they took his advice,

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Gal 1:14 And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers.

- Profited(KJV)- Gk.4298- to drive forward, that is, to advance. Under Gamaliel (*Acts 22:3*) Paul was well versed in Judaism, making him the more zealous a persecutor of any offshoot or alteration within it. The traditions of his ancestry revolved around the Law of Moses but was to be fulfilled in the coming of Christ and His death on the cross. Paul's traditions transformed but not his zeal for them.

Mat 5:17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but **to fulfill** them. *18* For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law **until all is accomplished.**

2Th 2:13 But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth. *14* To this He called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ. *15* So then, brothers, stand firm and **hold to the traditions** that you were taught by us, **either by our spoken word or by our letter.**

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Gal 1:15 But when He Who had set me apart before I was born, and Who called me by His grace,

- God knew Paul's heart long before he was even born. He protected him, just as He protected His Son by sending Joseph and Mary into Egypt to escape the wrath of Herod (*Mat 2:13*), for the purpose of using Paul's zeal for O.T. scripture. By them Paul would be convinced that Jesus is the prophesied Messiah. Just as God knew which of the twin brothers (*Jacob and Esau*) would best fit His plan to redeem man back to Himself.

Rom 9:13 As it is written, "Jacob I loved, but Esau I hated." **14** What shall we say then? Is there injustice on **God's** part? By no means! **15** For **He** says to **Moses**, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." **16** So then it depends not on human will or exertion, but on **God**, **Who** has mercy. **17** For the **Scripture** says to **Pharaoh**, "**For this very purpose** I have raised you up, that I might show My power in you, and **that My name might be proclaimed in all the earth.**"

So **God** also allowed for others to come into being to show **Who He** is. Even through their unrighteous acts.

Rom 9:18 So then He has mercy on whomever He wills, and He hardens whomever He wills. **19** You will say to me then, "**Why does He still find fault? For who can resist His will?**" **20** But who are you, O man, to answer back to **God**? Will what is molded say to its **Molder**, "**Why have you made me like this?**"

- Free agency will either harden a person's heart or soften it. **God** gave **Pharaoh** several opportunities to redeem himself. But it was **Pharaoh** who first hardened his own heart. Remember, **God** will not harden the hearts of the humble but to those of the rebellious sort **He** will send "them a strong delusion, so that they may believe what is false" (**2 Thes 2:11**). All of mankind came from **Adam** and all are given the same choice that **Adam** was given, to either serve **God** or bow to human nature. In eternity, **God** saw the hearts of all **His** creation and had a plan set whereby all could be redeemed. The choice belongs to man.

Rom 9:21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? **22** What if **God**, desiring to show **His** wrath and to make known **His** power, has endured with much patience vessels of wrath prepared for destruction, **23** in order to make known the riches of **His** glory for vessels of mercy, which **He** has prepared beforehand for glory-- **24** even us whom **He** has called, not from the **Jews** only but also from the **Gentiles**?

- The purpose **God** used in allowing **Egypt** to become a world power and putting a tyrant like **Pharaoh** at the helm of it was to show "**Who's in charge**", and not just to **Pharaoh**, to **His** people **Israel**. Even the mighty **Pharaoh** was humbled by the all-powerful **Entity** of the universe. Again, this all shows that **God** has a choice in the matter as to upon whoever **He** wills to extend **His** mercy and those **He** does extend it to are the righteous. **He** chooses not to extend it to all others. This is the result of free agency. Everyone has a choice as to whether we follow after righteousness or evil. **Paul** had lived his life as one who had a zeal for what was right and **God** used that zeal to spread **His** word throughout the **Gentile** world.

- **by His grace**- **God** could have destroyed **Paul** on his way to **Damascus**. Just as **He** "sought to kill" **Moses** for not circumcising his son according to the law (**Ex 4:24-26**). **Moses** was even on his way back to **Egypt** to confront **Pharaoh** but even he wasn't immune to one iota of the law of circumcision. **God** could have used anyone **He** chose to carry out **His** missions throughout history. **He** knew **Paul** had purposed in his mind to capture and even kill those he thought were teaching false doctrine that opposed **Judaism**. It was that zeal, along with his humility, that saved him for the purpose of

being “a chosen instrument of Mine to carry My name before the Gentiles and kings and the children of Israel.” (Act 9:15).

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Gal 1:16 was pleased to reveal His Son to me, in order that I might preach Him among the Gentiles, I did not immediately consult with anyone;

- Using what Paul already knew, along with his status among the Jews, the plan was masterful. The light switch within Paul's head came on when the revelation of Old Testament facts came together concerning the Messiah that should come. The puzzle was now complete. Now it was up to Paul to tell others of this fantastic news. He once persecuted “the Way” (Act 9:2) but now understood it and with a zeal he would preach it. Same God but with a message that revealed His ultimate plan to save man aside from the Law.

Act 24:14 But this I confess to you, that according to the Way, which they (the Jews) call a sect, I worship the God of our fathers, believing everything laid down by the Law and written in the Prophets,

- Growing up in Tarsus, Paul would have understood the heathen nature of the Gentiles. A Jew would have had a hard time convincing them of the error of their ways. But if one of their own (Paul had a Roman citizenship- Act 22:28) came to them he would be the more accepted. Just as today when we send Spanish speaking brethren into fields where the native language is Spanish. Paul had all “the signs of a true apostle” (2 Cor 12:12) and thus could speak all the languages of the day. But his citizenship would have made the difference where a Jew might not have been so successful.

- immediately- Paul was on a mission. He didn't wait around to consult with anyone about the unmerited favor that was given to him. He was most interested in what he would receive directly from the mouth of the One he once persecuted and not from flesh and blood(KJV). (He didn't need to speak to any human being for instruction or advice.)

Mat 16:17 And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For **flesh and blood** has not revealed this to you, but My Father Who is in Heaven.

Act 9:4 And falling to the ground he heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" 5 And he said, "Who are You, Lord?" And He said, "I am Jesus, **Whom you are persecuting.**

Mat 25:40 And the King will answer them, "Truly, I say to you, as you **did it to one of the least of these My brothers, you did it to Me.**

- From the amount of time Paul spent fasting (three days- Acts 9:9) he really did have a hard time understanding he was wrong in persecuting the saints. He was to go against everything he thought he understood to be right in his obedience to the truth.

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Gal 1:17 nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

- To be an apostle of Christ, one had to receive his commission directly from Him and Him alone. The apostles of Christ **didn't** receive their ability to do the signs and wonders from each other. And Jesus wasn't in Jerusalem where the apostles were at that time.

Act 14:3 So they remained for a long time, speaking boldly for the Lord, Who bore witness to the word of His grace, granting signs and wonders to be done by their hands.

Joh 20:22 And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld." *(Not to be misunderstood as having the option to forgive or not forgive because that right only belongs to the Godhead. This was the ability they were given to be able to discern and pronounce right and wrong behavior.)*

- apostles before me- Paul once again affirming to the Galatians that he was in deed an apostle.
- into Arabia- As John the immerser (Mat 3:1-4), Jesus (Lk 6:12-13) and others went into deserted places to pray or receive heavenly instructions, so Paul went into a part of Arabia to be alone to receive his commission from Christ.
- returned again to Damascus- After receiving his commission he returned to the city he once went to for the express purpose of persecuting the very faith he now espoused.

Act 26:19 "Therefore, O King Agrippa, I was not disobedient to the heavenly vision, 20 but declared first to those in Damascus (for three years- v. 18), then in Jerusalem and throughout all the region of Judea, and also to the Gentiles, that they should repent and turn to God, performing deeds in keeping with their repentance."

Even though Luke omits here where Paul went into Arabia the fact remains that he did and we should not look at this as a contradiction. Paul would have immediately preached Christ in Damascus to the amazement of those he first went there to bind and take back to Jerusalem. "Certain days" gives the idea he wasn't preaching long before he went into Arabia to receive his commission along with the gifts that the other apostles received from Christ via Holy Spirit.

Act 9:19 And when he had received meat, he was strengthened. Then was Saul **certain days** with the disciples which were at Damascus.

Gal 1:18 Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days.

- From the time Paul left Jerusalem to go to Damascus until the time of his return amounted to the three year span written here. During that three years he received his apostleship and proclaimed the truth he now substituted for what he thought was his duty to persecute the church.

Act 9:21 And all who heard him were amazed and said, "Is not this the man who made havoc in Jerusalem of those who called upon this Name? And has he not come here

for this purpose, to bring them bound before the chief priests?" 22 But Saul increased all the more in strength, and confounded the Jews who lived in Damascus by proving that Jesus was the Christ. 23 When many days had passed, the Jews plotted to kill him,

These would have been the days between the time he was baptized and the time he went into Arabia. Maybe this was the way the Lord prompted Paul to go to Arabia as He did the disciples at Jerusalem in Acts 8:1-4 to go out from Jerusalem to spread the gospel. He used Paul (Saul) then as the persecutor and now as the persecuted to spread the message of salvation "to the end of the earth." (Act 1:8) Both were necessary for such a task.

- fifteen days- Not that Peter was the "main" apostle but he was probably the most outspoken. When Paul met Peter in Antioch (see notes on Gal 2:11) he showed where Peter was not infallible. (As the alleged first Pope of the Catholic church, this passage alone would prove he wasn't.) Why he is mentioned as the specific apostle that Paul went to see, scripture doesn't say. Paul understood where he wasn't any less of an apostle than any of them. He did recognize his public speaking ability was not that of a great orator but that alone didn't make him any less of an apostle than those who were apostles before him. He had received the same commission as the rest of them and thus shared the same status.

2Co 11:5 Indeed, I consider that I am not in the least inferior to these super-apostles. 6 Even if I am unskilled in speaking, I am not so in knowledge; indeed, in every way we have made this plain to you in all things.

- Paul's desire was to first join up with the other believers in Jerusalem. Going there to see Peter was his goal because he ultimately wanted to show he was not to be feared and that they had a common goal to reach out to the lost; Peter to the Jews since he had no real experience with the Gentiles (besides Cornelius) and Paul to the Gentiles (Acts 9:15).

Act 9:26 And when he had come to Jerusalem, he attempted to join the **disciples**. And they were all afraid of him, for they did not believe that he was a disciple. 27 But Barnabas took him and brought him to the **apostles** and declared to them how on the road he had seen the Lord, Who spoke to him, and how at Damascus he had preached boldly in the name of Jesus. 28 So he went in and out among them at Jerusalem, preaching boldly in the name of the Lord.

One would think that after three years the saints at Jerusalem would have heard of Saul's (Paul's) conversion. He was sent to Damascus to arrest Christians but the fact that he wasn't heard from by those who gave him the letters to go there in the first place would give one pause to wonder why. It is likely that they **did** hear of his conversion but kept it quiet since they didn't want to embolden the other Christians at Jerusalem to speak out more freely concerning the faith.

Act 9:1 But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest 2 and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.

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Gal 1:19 But I saw none of the other apostles except James the Lord's brother.

- Barnabas introduces Paul to the apostles (*plural*). But according to Paul's letter he only saw Peter. Eventually, Barnabas introduced Paul to the other apostles as "he was with **them** coming in and going out at Jerusalem" (*Act 9:28*). See also *Acts 15:1-4*.

- except James the Lord's brother- From the construction of the sentence here, one might conclude that the James here mentioned, though a half-sibling of Jesus, was also an apostle of Jesus.

According to Thayer: *Gk.80*- "from the same womb". A brother (whether born of the same two parents, or only of the same father or the same mother): *Mat 1:2; 4:18*. That "the brethren of Jesus", *Mat 12:46-47; 13:55; Mk 6:3* (in the last two passages also sisters); *Lk 8:19; Jn 2:12; 7:3; Acts 1:14; Gal 1:19; 1 Cor 9:5*, are neither sons of Joseph by a wife married before Mary (which is the account of the Apocryphal Gospels), nor cousins, the children of Alphaeus or Cleopas and Mary a sister of the mother of Jesus, but own brothers, born after Jesus, is clear principally from *Mat 1:25; Lk 2:7*- where, had Mary borne no other children after Jesus, instead of *υιον πρωτοτοκον* (*firstborn*), the expression *υιον μονογενη* (*only-begotten*) would have been used, as well as from *Acts 1:14, Jn 7:5*, where the Lord's brethren are distinguished from the apostles.

James, Jesus' half-brother in the flesh, who at some point began to believe Jesus to be the Messiah, was not one of His apostles. The God's Word version may help us with regard to sentence structure.

Gal 1:19 I didn't see any other apostle. I only saw James, the Lord's brother.
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Gal 1:20 (In what I am writing to you, before God, I do not lie!)

- Like telling someone a true but unbelievable story, Paul breaks in with his clarification that something very real happened to him. What he received was in fact from the Lord and he would go on to refer to those who witnessed his conversion. It would have been difficult to believe that one so adamant toward persecuting the church would be truly converted to the message of the gospel.
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Gal 1:21 Then I went into the regions of Syria and Cilicia.

- After leaving Damascus (*in Syria*) and Jerusalem, Paul went on to visit other parts of Syria (*Asia*) and Cilicia (*Asia Minor*). Tarsus was Paul's home in Cilicia.
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Gal 1:22 And I was still unknown in person to the churches of Judea that are in Christ.

- churches- (*Gk.1577*) Could refer to Jewish synagogues which is why Paul added that are in Christ which would denote the difference. Paul had not, at that time, visited the congregations that were spread throughout Judea. He only visited Jerusalem and thus was unknown to them.
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Gal 1:23 They only were hearing it said, "He who used to persecute us is now preaching the faith he once tried to destroy."

- Once Paul visited Jerusalem the word that the Jews heard of his conversion was unstoppable. Anytime someone is so zealous toward doing wrong, if that person was to be converted to Christ, that zeal can be redirected to doing right.

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Gal 1:24 And they glorified God because of me.

- This was all the evidence Paul would need to convince the Galatians of his apostleship. That the churches throughout Judea accepted him as a true convert and that they also accepted his authority as an apostle. This goes to show that we are never to judge a book by its cover. That all people are to be considered potential saints no matter what their lot in life may be. Some of the people we might write off could end up being preachers, elders, deacons, Bible teachers, etc.. Who knows? Case in point...



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