

Sunday, October 16, 2022—Galatians 1:18-24 Triangulating Acts 9 With Galatians 1, Part 2

Galatians 1:18-19

- **Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19) But other of the apostles saw I none, save James the Lord's brother.**
- According to verse 18, Paul stayed in Damascus for three years and then went up to Jerusalem to see Peter and only stayed with him for 15 days. So, Paul had already been saved for a minimum of three years before he even met Peter.
 - Acts 9:20-25—this is the three-year period that Paul spent in Damascus.
 - II Corinthians 11:32-33
 - Acts 9:26-27—is when Paul finally makes it to Jerusalem after having been saved for a minimum of three years.
- Acts 9:27—people think that Paul meets with all twelve of the apostles.
- Galatians 1:18-19 tells us which apostles Paul meets during this visit to Jerusalem, namely Peter and James.
- All you need is two of something before you can refer to it in plural terms. In Acts 9, Paul did visit with all the apostles. Galatians 1 tells us which two he visited with.

Galatians 1:20

- **Now the things which I write unto you, behold, before God, I lie not.**
- In large measure this verse concludes Paul's certification that began in verse 11. In verses 11-20, Paul emphatically affirms that no human being made any contributions to his gospel. In support of this claim, Paul offers a summary of his actions immediately following his conversion.
- Furthermore, Paul offers his writing before God as a testimony of the truthfulness of what he says.

Galatians 1:21

- **Afterwards I came into the regions of Syria and Cilicia;**
- After Paul left Jerusalem, he went back to his hometown of Tarsus. This was the main Biblical city of Cilicia, while Antioch was the main Biblical city of Syria.
- Acts 22:17-21—in the context Paul is recounting the things that happened to him after his conversion. Paul had wanted to begin his ministry where the twelve had at Jerusalem, but was sent “far hence,” to the Gentiles instead.
- Acts 9:29-30—this is why Paul goes into the region of Syria and Cilicia after he leaves Jerusalem.

- All of this is important because it clearly proves that Paul and his ministry were separate from that of the twelve.
- Acts 11:22-26—this explains why, when Paul shows up again in the Acts narrative, Barnabas finds him not at Jerusalem, but in Tarsus, the chief city of Cilicia.

Galatians 1:22-24

- **And was unknown by face unto the churches of Judaea which were in Christ: 23) But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. 24) And they glorified God in me.**
- The fact that none of the believers in Judea know who Paul was is further proof that no Jewish believer contributed anything to Paul's gospel. The only thing they knew of Paul was that he used to be a persecutor of the Jewish Kingdom Church.
- These are verses that critics of Pauline dispensationalism will point to try and trip us up. Their argument states that when Paul says that those in churches of Judea were "in Christ" it means that they were in the Body of Christ and therefore the church started in Acts 2.
- These Judean churches were in Christ in the sense that they believed Jesus was the Messiah, the Anointed One, the Son of God, and the Christ foretold in the Old Testament. Put another way, they had believed the "gospel of God."
 - Romans 1:1-4—the gospel of God was a prophesied gospel in that it was promised afore by the prophets in the holy scriptures.
 - The gospel of God is both a Pauline and a Petrine term. Both Peter and Paul both preached the gospel of God.
 - Romans 15:16
 - 1Peter 4:17
 - The gospel of God is like a generic pic crust. What one fills it with determines which distinct gospel is being taught.
 - Galatians 2:7