

# Galatians 1:11

Authorized King James Version (KJV)

But I certify you, brethren, that the gospel which was preached of me is not after man.

## Analysis

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**But I certify you, brethren, that the gospel which was preached of me is not after man.** Paul begins autobiography defending his gospel's divine origin. "I certify" (gnōrizō, γνωρίζω) means "make known, inform, declare"—formal announcement. "Brethren" (adelphoi) softens confrontational tone; despite severe rebuke, they remain family. "The gospel which was preached of me" (the gospel preached by me) refers to his message's content.

"Is not after man" (ouk estin kata anthrōpon, οὐκ ἔστιν κατὰ ἄνθρωπον) means not according to human origin, standard, or design—not human invention, tradition, or reasoning. The negative ouk flatly denies human source. This prepares for verses 12-17 where Paul narrates his independent divine commission.

Paul's defense matters because the Judaizers attacked his authority. If his gospel came from Jerusalem apostles but he taught differently, he's schismatic. If he invented his gospel, he's a heretic. Paul's solution: his gospel came directly from Christ, independent of Jerusalem but identical in content. This made his authority equal to, not derivative from, the Twelve.

## Historical Context

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Ancient teachers gained authority through prestigious pedigrees tracing teaching lineages to respected masters. Rabbis cited chains of tradition from Moses through rabbinical schools. Greek philosophers formed schools under founding masters

(Platonists, Aristotelians, Stoics, Epicureans). Paul's claim to unmediated divine revelation was counterintuitive and suspicious—religious innovators were dangerous. The Judaizers' link to Jerusalem apostles gave them credibility Paul lacked unless his divine commission was genuine. His Damascus road encounter (Acts 9) became not peripheral conversion story but central apostolic credential.

## Related Passages

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**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

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1. What criteria determine whether teaching originates from God or merely represents human wisdom dressed in religious language?
2. Why is apostolic authority essential for establishing New Testament canon and church doctrine?
3. What role do church tradition, scholarly consensus, and personal experience play in discerning biblical truth?

## Interlinear Text

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Γνωρίζω	δὲ	ὑμῖν	ἀδελφοί	τὸ	εὐαγγέλιον	τὸ	
I certify	But	you	brethren	which	the gospel	which	
G1107	G1161	G5213	G80	G3588	G2098	G3588	
εὐαγγελισθὲν	ὑπ'	ἐμοῦ	ὅτι	οὐκ	ἔστιν	κατὰ	ἄνθρωπον·
was preached	of	me	that	not	is	after	man
G2097	G5259	G1700	G3754	G3756	G2076	G2596	G444

## Additional Cross-References

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**Galatians 1:1** (Parallel theme): Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

**1 Corinthians 11:23** (Parallel theme): For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

**Romans 2:16** (Parallel theme): In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

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