

1. Last week I taught Gal 1:10 and Gal 1:11. When time expired we had just begun the exegesis of Gal 1:12.
2. Before we continue you may want to use the grace provisions of 1Jo 1:9 by silently naming your sins to God as the Holy Spirit may or may not show.
3. I want to provide an expanded translation of Gal 1:6-11 and then we will resume our exegesis of Gal 1:12.

Expanded Translation

Gal 1:6 I keep on being absolutely amazed and astounded that you have been deluded in this way; being so quickly removed from the One who called you into the grace of Christ and are now turning to a different gospel,

Gal 1:7 which is most certainly not another gospel but evidently some have declared they have another gospel and thus these ones are troubling you; for it is their purpose to distort the gospel of Christ.

Gal 1:8 But even if we, or an angel from heaven announce any other gospel to you than that which we have announced, cursed let him be!

Gal 1:9 As we said before and now say again, since there are those teaching you doctrines other than that which you received from us, "Let them be continually cursed."

Gal 1:10 Do you think I am trying to win the approval of men, or of God? Do you think I am trying to please men? If (and it is not true) I still seek to please men I would not therefore be a servant of Christ.

Gal 1:11 My brothers and sisters in Christ, I want you to know that the good news of salvation that I have preached to you is not something I learned from any man or group of men.

4. Let's see what we can learn from Gal 1:12 where Paul makes clear he received the message taught to the Galatians from Christ Himself.

KJV-Sentence Continues

Gal 1:12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

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Gal 1:12 I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.

1. Let me give you several points about Paul's conversion and his revelation from God.
2. Conversion
 - 2.1 In his letter to Galatia, Paul referred to his "former manner of life in which he persecuted the church of God beyond measure, and tried to destroy it."

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

2.2 At that time he had believed that in pursuing such a course he was serving God and maintaining the purity of the Law.

2.3 Paul's writings in the first chapter of the Book of Galatians show no indication of a break in this endeavor to please God at the time of his conversion.

Gal 1:15 But when God, who set me apart from birth and called me by his grace, was pleased Gal 1:16 to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man,

2.4 While the narratives in Acts, as well as Paul's epistles to the churches, seem to indicate the "suddenness" of the conversion, certain experiences no doubt prepared him.

2.5 The death of Stephen, at which Saul was in hearty agreement and the heat of his house-to-house campaign against those of the faith could hardly leave him unaffected.

Acts 7:58 dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their clothes at the feet of a young man named Saul.

Acts 7:59 While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit."

Acts 7:60 Then he fell on his knees and cried out, "Lord, do not hold this sin against them." When he had said this, he fell asleep.

Acts 8:1 And Saul was there, giving approval to his death. On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria ...

Acts 8:3 But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison.

Acts 9:1 Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples. He went to the high priest

Acts 9:2 and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the faith, whether men or women, he might take them as prisoners to Jerusalem.

2.6 In any case, there are two elements in the story which are clear.

- First, Paul was convinced that he had seen the risen Lord;
- Second, his life was radically changed from that day forward.

2.7 The change was first indicated by Paul's response to the heavenly voice: "What shall I do, Lord?"

Acts 22:10 "'What shall I do, Lord?' I asked. "'Get up,' the Lord said, 'and go into Damascus.

There you will be told all that you have been assigned to do.'

2.8 In Gal 2:20 Paul shows that he had a new relationship with Christ.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

2.9 Also notice His new attitude with reference to Christ.

2Co 5:16 So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer.

2Co 5:17 Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

2.9.1 The change was also evidenced by the message preached in the synagogues of Damascus (the very place he intended to visit in order to arrest the disciples of Jesus).

Acts 9:1 Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples. He went to the high priest

Acts 9:2 and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem.

Acts 9:20 At once he began to preach in the synagogues that Jesus is the Son of God ...

Acts 9:22 Yet Saul grew more and more powerful and baffled the Jews living in Damascus by proving that Jesus is the Christ.

2.10 Only a short time before he had thought that he "had to do many things hostile to the name of Jesus of Nazareth," even attempting to force His followers to renounce their faith.

Acts 26:9 "I too was convinced that I ought to do all that was possible to oppose the name of Jesus of Nazareth.

Acts 26:10 And that is just what I did in Jerusalem. On the authority of the chief priests I put many of the saints in prison, and when they were put to death, I cast my vote against them.

Acts 26:11 Many a time I went from one synagogue to another to have them punished, and I tried to force them to blaspheme. In my obsession against them, I even went to foreign cities to persecute them.

2.11 There was a change in his sense of mission. He was convinced that God had called him to "preach Jesus [God's Son] among the Gentiles".

3. Post-Conversion Activities

3.1 Following the conversion experience, Paul's life can be divided into several general

periods:

- the relatively silent years,
- the work at Antioch,
- the missionary journeys,
- and the imprisonments.

4. The silent years, information about this period is scant.

5. An outline of the period would include at least the following points:

- Briefly preaching in Damascus

Acts 9:20 And straightway he preached Christ in the synagogues, that he is the Son of God.

Acts 9:21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

Acts 9:22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

- Journey into Arabia

Gal 1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

- The scant nature of the data has left many questions unanswered. Where was "Arabia"? and, what did he do there?
- The Arabia mentioned was most likely an uninhabited area in the northwestern area of Arabia around the city of Petra. Biblical references to Arabia sometimes include both the northern and southern portions, but sometimes only the northwestern portion, called Arabia Petrea. Petra was the principle city of southern Arabia located some 50 miles south of the Dead Sea in the highlands at an altitude of 2,700 feet.

During the so-called silent years Paul was far from being silent. He began "immediately" to preach Jesus as the Son of God.

- Return to Damascus and the flight to Jerusalem

Gal 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

2Co 11:32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

2Co 11:33 And through a window in a basket was I let down by the wall, and escaped his hands.

Acts 9:25 Then the disciples took him by night, and let him down by the wall in a basket.

Acts 9:26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

- The scant nature of the data has left many questions unanswered. Where was "Arabia"? and, what did he do there? The Arabia mentioned was most likely an uninhabited area in the northwestern area of Arabia around the city of Petra. Biblical references to Arabia sometimes include both the northern and southern portions, but sometimes only the northwestern portion, called Arabia Petrea. Petra was the principle city of southern Arabia located some 50 miles south of the Dead Sea in the highlands at an altitude of 2,700 feet.
- During the so-called silent years Paul was far from being silent. He began "immediately" to preach Jesus as the Son of God.
- His preaching in Jerusalem aroused the fury of some (Acts 9:28-29); and reports filtered back to Judea that in Syria and Cilicia he "is now preaching the faith which he once tried to destroy" (Gal 1:21-23).

Acts 9:28 So Saul stayed with them and moved about freely in Jerusalem, speaking boldly in the name of the Lord.

Acts 9:29 He talked and debated with the Grecian Jews, but they tried to kill him.

Gal 1:21 Later I went to Syria and Cilicia.

Gal 1:22 I was personally unknown to the churches of Judea that are in Christ.

Gal 1:23 They only heard the report: "The man who formerly persecuted us is now preaching the faith he once tried to destroy."

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

6. The work at Antioch:

- While Paul was in Tarsus, the gospel spread from Jerusalem to Syrian Antioch.

Acts 11:19 Now those who had been scattered by the persecution in connection with Stephen traveled as far as Phoenicia, Cyprus and Antioch, telling the message only to Jews.

Acts 11:20 Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus.

Acts 11:21 The Lord's hand was with them, and a great number of people believed and turned to the Lord.

- Barnabas had been sent to see what had happened there. He was instrumental in enlarging the number of converts. But when the work grew too large for him, "he left for Tarsus to look for Saul."

Acts 11:25 Then Barnabas went to Tarsus to look for Saul,

- Together the two worked in Antioch "for an entire year." This was a crucial point in the life of Paul, for it may well have been here that his vision of taking the gospel to the Gentile world crystallized.

7. At any rate, it was while he was active in Antioch that "the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them'".

Acts 13:2 While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."
Thus were launched the missionary travels of the apostle Paul.

- Just after Paul and Barnabas's return from the first missionary journey the controversy over legalism versus grace reared its ugly head.

8. Now let's see what we can learn from an exegesis of Gal 1:12.

KJV-Sentence Continues

Gal 1:12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

FOR I NEITHER RECEIVED γαρ εγω ουδε λαμβανω

1. **Gar Ego Oude Lambano** is better translated "for you see I did not receive ..."
2. **Gar** is an explanatory particle followed by the 1st person pronoun **Ego**, declined as a nominative singular and the negative adverb **Oude**. The verb **Lambano**, parsed as a 1st person singular, aorist active indicative completes the phrase.
3. **Lambano** can be found more than 200 times in the New Testament where it is variously translated "take away, faced, receive, take, took, held, have taken" or "did take." Several uses found elsewhere will help illustrate its meaning.

Mat 5:40 And if someone wants to sue you and **take** your tunic, let him have your cloak as well.

Heb 11:35 Women **received** back their dead, raised to life again. Others were tortured and refused to be released, so that they might gain a better resurrection.

Heb 11:36 Some **faced** jeers and flogging, while still others were chained and put in prison.

Heb 11:37 They were stoned; they were sawed in two; they were put to death by the sword.

They went about in sheepskins and goatskins, destitute, persecuted and mistreated --

Heb 11:38 the world was not worthy of them. They wandered in deserts and mountains, and in caves and holes in the ground.

1Co 2:12 We **have** not **received** the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us.

1Co 2:13 This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.

1Co 2:14 The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

IT OF MAN, ΑΥΤΟΣ ΑΝΘΡΩΠΟΣ

1. **Autos Anthropos** is better translated “what I proclaimed to you from any man ...”

2. **Autos** is an intensive pronoun used as a third person pronoun and declined as an accusative singular followed by the noun **Anthropos**, declined as a genitive singular.

3. **Anthropos** appears in the New Testament more than 500 times where it is translated “man, men” or “mankind.” It is often used of various men even in a generic sense describing humanity and thus to include women. Son of Man is often used of the Christ as the Godman, however, the term is also used of others.

3.1 For example in the book of Ezekiel alone the term **Ben Adam** translated “son of man” can be found 90 times and in the rest of the Old Testament there are numerous other uses of the term, too numerous to mention.

3.2 Christ often referred to Himself as the Son of Man.

Mat 8:20 Jesus replied, "Foxes have holes and birds of the air have nests, but the **Son of Man** has no place to lay his head."

Mat 8:21 Another disciple said to him, "Lord, first let me go and bury my father."

Mat 8:22 But Jesus told him, "Follow me, and let the dead bury their own dead."

Mat 16:28 I tell you the truth, some who are standing here will not taste death before they see the **Son of Man** coming in his kingdom."

Mat 25:31 "When the **Son of Man** comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.

Mat 25:32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

Mat 26:64 "Yes, it is as you say," Jesus replied. "But I say to all of you: In the future you will see the **Son of Man** sitting at the right hand of the Mighty One and coming on the clouds of heaven."

Mat 26:65 Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy.

3.3 There are many other uses as you might imagine of **Anthropos** with various meanings.

Jam 3:7 All kinds of animals, birds, reptiles and creatures of the sea are being tamed and have been tamed by man,

Jam 3:8 but no **man** can tame the tongue. It is a restless evil, full of deadly poison.

Jam 3:9 With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness.

Jam 3:10 Out of the same mouth come praise and cursing. My brothers, this should not be.

Jam 3:11 Can both fresh water and salt water flow from the same spring?

Jam 3:12 My brothers, can a fig tree bear olives, or a grapevine bear figs? Neither can a salt spring produce fresh water.

2Ti 3:16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,

2Ti 3:17 so that the **man** of God may be thoroughly equipped for every good work.

End of Lesson Taught 12-14-2011