Galatians Lesson #38 12-11-11

1. Last week we reviewed Paul's conversion, silent years and work at Antioch and then taught in part Gal 1:12. When time expired we were about to exegete the phrase "neither was I taught it."

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, review some of that earlier learned 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. Paul's Conversion Experience

4.1 Paul's conversion experience took place on the road to Damascus. He was on his way to kill, incarcerate or maim Jews who had become Christians.

4.2 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.

4.3 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.'

4.4 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.

4.5 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!

4.6 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).

4.7 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.

5. The Silent Years

5.1 The silent years were really not so silent. It is just that the Scriptures provide us little detail of those years. Paul briefly preached in Damascus before going into the Arabian dessert where for the greater part of three years He was taught by the Holy Spirit. Acts 9:20-22 and Gal 1:17

5.2 After being taught he returned to Damascus where he experienced great opposition from the governor of Damascus. Paul was forced to flee to Jerusalem. 1Co 11:32-33 and Acts 9:25-26

5.3 His preaching in Jerusalem aroused the fury of many. Acts 9:28-29 and Gal 1:21-23

6. The Work at Antioch

6.1 While Paul was in Tarsus, the gospel spread from Jerusalem to Syrian Antioch. Acts 11:19-21

6.2 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

6.3 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.

6.4 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

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

7. So far we have exegeted that portion of Gal 1:12 which in the KJV has been translated "*For I neither received it of man* ... noting it might better be translated **"for you see I did not receive what I proclaimed to you from any man ..."**

8. The entire verse has been translated in the KJV.

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.

9. Now for the phrase "neither was I taught it."

NEITHER WAS I TAUGHT IT, ουτε διδασκω

1. **Oute Didasko** is better translated "nor was I taught it in any formal setting ..." or "neither did I receive the mysteries from any of the great Scribes of Israel such as Gamaliel ..."

2. **Oute** is a negative adverb usually translated "nor" or "neither" and it is followed by the verb **Didasko**, parsed as a 1st person singular, aorist passive indicative. In this phrase there is no Greek pronoun such as **Autos** however there is certainly nothing wrong with adding "it" as you see in our KJV.

3. The Greek verb **Didasko** originally meant to teach publicly. Teaching was done in a public assembly called the **Ekklesia** or church. A teacher is a **Didaskalos** and what is taught is generally referred to as the **Didache**.

3.1 **Didasko** or public teaching is one of the functions of the pastor-teacher and all other functions of the pastor-teacher are designed to support this role. It is the pastor-teacher's primary function to **Didasko** when it is convenient or inconvenient.

3.2 In the Church Age believers are urged to attend the local classroom where doctrine should be taught.

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

3.3 Paul uses this term in the context of 1st century Judaism. He asserts he learned the many doctrines he taught the Galatians by revelation from God.

3.4 Our next verse certainly gives indication that many of those in Galatia may have thought Paul's Christian teachings were just an extension of Judaism.

3.5 Keep in mind Paul was a circumcised Israelite, of the tribe of Benjamin, speaking the Aramaic language in his home, inheritor of the tradition of the Pharisees and a "strict observer" of the requirements of the Torah.

3.6 He advanced in Judaism beyond many of his contemporaries, he was first and foremost a Jew.

Phi 3:5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;
Phi 3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

Gal 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

3.7 Paul grew to at least late adolescence in a strict environment of Judaism. He was selected as a promising scholar being sent to Jerusalem where he was taught by the famous teacher Gamaliel.

Acts 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

3.8 Gamaliel was the son of Simon and the grandson of the famous Rabbi Hillel. He occupied an important position in the Jewish council and was held in respect by many.

Acts 5:34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;
Acts 5:35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.
Acts 5:36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.
Acts 5:37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.
Acts 5:38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:
Acts 5:39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.
Acts 5:40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

3.9 He was the first to bear the title "Rabban" (our master) instead of the more common "Rabbi" (my master). On occasion he was counselor to the Herods in legal-religious matters.

3.10 His importance is seen in the statement: "When Rabbin Gamaliel the Elder died, the glory of the Law ceased and purity and abstinence died" (Sotah 9.15).

3.11 Characteristic of the school of Hillel, Gamaliel was liberal in his outlook, showing moderate views toward the laws of the sabbath, marriage, and divorce. In Acts 5:34-39 he is seen counseling moderation in the treatment of the Apostles.

BUT BY THE REVELATION αλλα δια αποκαλυφισ

1. **Alla Dia Apokalupsis** is better translated “but most assuredly in contrast what I received, I received by means of a revelation ...”

2. **Alla** is the strongest of all the adversative conjunctions followed by the preposition **Dia** and the noun **Apokalupsis**, declined as a genitive singular.

3. **Apokalupsis** can be found 19 times in the New Testament where it is translated variously "revelation, to lighten, manifestation, coming, appearing" or "shall be revealed." The Book of the Revelation" is literally the "Book of **Apokalupsis**." We get our English word Apocalypse from this word. Our English word has two distinct and disparate meanings: "total destruction: the total destruction or devastation of something, or a revelation of a future event: a revelation made concerning the future."

3.1 Several uses found elsewhere in Scripture will help illustrate its meaning.

Luk 2:32 A light **to lighten** the Gentiles, and the glory of thy people Israel.
Luk 2:33 And Joseph and his mother marvelled at those things which were spoken of him.
Luk 2:34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;
Luk 2:35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

Rom 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the **revelation** of the mystery, which was kept secret since the world began,
Rom 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
Rom 16:27 To God only wise, be glory through Jesus Christ for ever. Amen.

2Th 1:7 And to you who are troubled rest with us, when the Lord Jesus shall **be revealed** from heaven with his mighty angels,

1Pe 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the **appearing** of Jesus Christ:
1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:
1Pe 1:9 Receiving the end of your faith, even the salvation of your souls.

1Pe 1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the **revelation** of Jesus Christ;
1Pe 1:14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:
Pe 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;
1Pe 1:16 Because it is written, Be ye holy; for I am holy.

End Lesson Taught 12-11-2011