

1. Last week I completed the exegesis of Gal 1:12 and when time expired we were in the process of analyzing Gal 1:13.
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 1:6-12 and then we will resume our exegesis of Gal 1:13 with an analysis of the phrase “how that beyond measure.”

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;

Gal 1:12 for you see I did not receive what I proclaimed to you from any man, nor was I taught in any formal setting, but rather that which I preached to you, I received as a revelation from Jesus Christ just after my conversion experience on the road to Damascus. All of which came as a result of a series of revelations from God Himself while I resided in the Arabian Desert.

4. So far we have exegeted that portion of Gal 1:13 which in the KJV has been translated “*For ye have heard of my conversation in time past in the Jews' religion ...*” noting it might better be translated “**Certainly by now you have all have heard of my deportment and manner of life with reference to Judaism ...**”
5. The entire verse has been translated in the KJV.

KJV-New Sentence

Gal 1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

6. Now for new material and the phrase “how that beyond measure.”

HOW THAT BEYOND MEASURE οτι καθος υπερβολη

1. **Hoti Kathos Huperbole** is better translated “how that, in a state of zealous extreme ...” or literally we have “how that just as beyond measure ...”

2. **Hoti** is a causal conjunction used as an adjective followed by the adverb **Kathos** and the noun **Huperbole**, declined as an accusative singular.

3. **Huperbole** can be found seven other times in the New Testament where it is translated “exceeding, of excess, beyond measure, more excellent, out of measure, for more exceeding” or “abundance.” We get our English word “hyperbole” meaning, “deliberate and obvious exaggeration used for effect, for example, “I could eat a million of these.”

3.1 Several uses found elsewhere in our New Testament will help illustrate its meaning.

1Co 12:31 But covet earnestly the best gifts: and yet shew I unto you a more **excellent** way.

2Co 1:8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed **out of measure**, (NIV translates “**far beyond our ability to endure**”), above strength, insomuch that we despaired even of life:

2Co 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

2Co 1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

2Co 1:11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

2Co 4:7 But we have this treasure in jars of clay to show that this **all-surpassing** power is from God and not from us.

2Co 4:8 We are hard pressed on every side, but not crushed; perplexed, but not in despair;

2Co 4:9 persecuted, but not abandoned; struck down, but not destroyed.

2Co 12:7 And lest I should be exalted **above measure** through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

2Co 12:8 For this thing I besought the Lord thrice, that it might depart from me.
2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

I PERSECUTED THE CHURCH ΔΙΩΚΩ Ο ΕΚΚΛΗΣΙΑ

1. **Dioko Ho Ekklesia** is better translated “I Paul was continuously pursuing to malign and persecute the church ...”

2. **Dioko** is a verb parsed as a 1st person singular, imperfect active indicative followed by the monadic noun **Ekklesia**, declined as an accusative.

3. **Dioko** appears more than 40 times in the New Testament where it is translated “follow, follow after, pursue, persecute, persecuted, persecuting, which persecute, persecutes” and “have persecuted.” The word was first used to describe pursuit of an enemy force in retreat and later came to include any number of uses to describe persecution.

3.1 Let me give you several uses found elsewhere in Scripture.

Mat 5:10 Blessed are they which are **persecuted** for righteousness' sake: for theirs is the kingdom of heaven.

Mat 5:11 Blessed are ye, when men shall revile you, and **persecute** you, and shall say all manner of evil against you falsely, for my sake.

Mat 5:12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so **persecuted** they the prophets which were before you.

Acts 22:4 And I **persecuted** this way unto the death, binding and delivering into prisons both men and women.

Acts 22:5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

Acts 22:6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

Acts 22:7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why **persecutest** thou me?

Acts 22:8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou **persecutest**.

Rom 9:30 What shall we say then? That the Gentiles, **which followed** not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Rom 9:31 But Israel, **which followed after** the law of righteousness, hath not attained to the law of righteousness.

Phil 3:12 Not that I have already obtained all this, or have already been made perfect, but I **press on** to take hold of that for which Christ Jesus took hold of me.

Phil 3:13 Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead,

Phi 3:14 I **press on** toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

4. **Ekklesia** appears more than 80 times in the New Testament where it is translated “church, churches” or “assembly.” It originally meant "the congress at Athens."

4.1 The word in the New Testament has four meanings:

A gathering of citizens in a public place to deliberate

An association of craftsmen

Acts 19:25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

Acts 19:26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

Act 19:32 The **assembly** was in confusion: Some were shouting one thing, some another. Most of the people did not even know why they were there.

End Lesson Taught 1-1-2012