*teaching, as not being from men, but revealed  
to him by the Lord,—nor influenced even  
by the chief Apostles, but of independent  
authority.*

**11, 12.]** *Enunciation of this subject.*

**after,** or **according to man,** i.e.  
measured by merely human rules and considerations, as it would be were it of haman  
origin.

**12.]** *Proof of this.* **For  
neither did I** (*myself* strongly emphatic,  
‘*neither did I, any more than the other  
Apostles*’) **receive it** (historically) **from  
man** (i.e. ‘any man; generic: **nor was I  
taught it** (dogmatically), **but by revelation of,** i.e. **from Jesus Christ.**—WHEN did  
this revelation take place?—clearly, soon  
after his conversion, imparting to him as it  
did the knowledge of the Gospel which he  
afterwards preached; and therefore in all  
probability it is to be placed during that  
sojourn in Arabia referred to in ver. 17.  
It cannot be identical with the visions  
spoken of, 2 Cor. xii. 1 ff.,—for 2 Cor. was  
written in A.D. 57, and fourteen years  
before that would bring us to A.D. 43,  
whereas his conversion was in 37 (see chronological table in Introduction), and his  
subsequent silence, during which we may  
conceive him to have been under preparation by this apocalyptic imparting of the  
Gospel, lasted but three years, ver. 18.—  
Nor can it be the same as that appearance  
of the Lord to him related Acts xxii. 18,  
—for that was not the occasion of any  
revelation, but simply of warning and command.—He appears to refer to this special  
revelation in 1 Cor. xi, 23; xv. 3; 1 Thess.  
iv. 15; see notes in those places.

**13—II. 21.]** “*Historical working out of  
this proof:* and first (vv. 13, 14) by reminding them of his former life in Judaism,  
during which he certainly received no instruction in the Gospel from men.

**13.] ye heard,** viz. when I was among you:  
from myself: not as A. V., *‘ye have heard.’*  
**For** binds the narrative to the former  
verses.

**the church of God]** for solemnity, to set himself in contrast to the  
Gospel, and shew how alien he then was  
from it.

**was destroying it]** More  
than the *mere attempt* is to be understood:  
he was verily *destroying* the Church ‘of  
God, as far as in him lay.

**14. more  
exceedingly]** viz. than they.

**being  
(literally) a zealous assertor (or defender)  
of my ancestral traditions** (i.e. those  
handed down in the sect of the Pharisees,  
Paul being “*a Pharisee, the son of Pharisees,*” Acts xxiii. 6,—not, the law of Moses).

**15—17.]** *After his conversion also,  
he did not take counsel with MEN.*

**15.]** It was God’s act, determined at his