9—16. GALATIANS. 823   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 you, brethren, concerning the gos-   
 thren, that the gospel which pel which was preached by me, that   
 was preached of me is not it is not after man.   
 after man. \\* For Ineither did I myself receive 22 For ‘neither ¥1.Gor. 1,   
 received it of man, neither   
 was I taught it, but by the   
 revelation of Jesus Christ. nor was I taught it [by man],   
 13 For ye have heard of but ‘by revelation of Jesus Christ: # pb. 1it.s,   
 my conversation in time 13 For ye heard of my former way   
 past in the Jews’ religion, of life in the Jewish religion, how   
 how that beyond measure I that ‘beyond measure I persecuted tactsix}.,   
 persecuted the church of the church of God, and "was de-   
 God, and wasted it: and stroying it.   
 profited in the Jews’ reli- gress in the Jewish religion beyond   
 gion above many my equals many of mine own And age among pro-   
 in mine own nation, being | countrymen, \*being more exceed- \*Actsxzi.s.   
 more exceedingly zealous of   
 the traditions of fathers.   
 15 But when it pleased God,   
 who separated me from my ingly zealous for the ¥ traditions ote Jer. ili.   
 mother’s womb, and called my fathers. 15 But when He pleased, i   
 me by his grace, 18 to re-   
 veal his Son in me, that I who set me apart from my mother’s «ta. Biz.   
 womb, and called me by his grace, Acie 15.   
 16 to Omar his Son in me, that & xiii. &   
 a2 Cor. 6,   
   
 ing, as not being from men, but revealed Nor can it be the same as that appearance   
 to him by the Lord,—nor influenced even of the Lord to him related Acts xxii. 18,   
 by the chief Apostles, but of independent —for that was not the occasion of any   
 authority. revelation, but simply of warning and com-   
 11, 12.] Enunciation of this subject. mand.—He appears to refer to special   
 after, or according to man, i.e. revelation in 1 Cor. xi, xv. 3; 1 Thess.   
 measured by merely human rules and con- iv. 15; see notes in those places.   
 siderations, as it be were it haman 13—II. 21 ol] working out of   
 origin. 12.] Proof of this. For this proof: and first (vy. 18, 14) by re-   
 neither did I (myself strongly emphatic, minding them of his former life in   
 ‘neither did I, any more than the other during which he certainly reccived no in-   
 Apostles’) receive it (historically) from struction in the Gospel from men.   
 man (i.e. ‘any man ; pene: nor was I 13.] ye heard, viz. when 1 was among you:   
 taught it (dogmatically), but by revela- from myself: not as A. V., ‘ye have heard.’   
 tion of, i.e. Jesus Christ.—WueEn did For binds the narrative to the former   
 this revelation take place ?—clearly, soon verses. the church of God] for solem-   
 after his conversion, imparting to him as it nity, to set himself in contrast to the   
 did the knowledge of the Gospel which he Gospel, and shew how alien he then was   
 afterwards preached ; and therefore in all from it. was destroying it] More   
 probability it is to be placed during that than the mere attempt is to be :   
 sojourn in Arabia referred to in yer. 17. he was verily destroying the Church ‘of   
 It cannot be identical with the visions God, as far as in him lay. 14, more   
 spoken of, 2 Cor. xii. ff.,—for 2 Cor. was exceedingly] viz. than they. being   
 written in A.D. 57, and fourteen years (literally) zealous assertor (or defender)   
 before that would bring us to a.D. 43, of my ancestral traditions (i.e. those   
 whereas his conversion was in 37 (see chro- handed down in the sect of the Pharisees,   
 nological table in Introduction), and his Paul being “a Pharisee, the son of Phari-   
 subsequent silence, during which we may 2 sees,” xxiii, the law of Moses).   
 conceive him to have been under prepara- 15—I7.] After his conversion also,   
 tion by this apocalyptic imparting of the he did not take cownsel with MEN.   
 Gospel, lasted but three years, ver. 18.— 15.) It was God’s act, determined at his   
 Yy