

# Galatians 1:12

Authorized King James Version (KJV)

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

## Analysis

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**For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.** Paul explains verse 11 with three clauses. "For I neither received it of man" (oude gar egō para anthrōpou parelabon auto) denies receiving (paralambanō, παραλαμβάνω—technical term for tradition reception) from human source. "Neither was I taught it" (oute edidachthēn, οὔτε ἐδιδάχθην) denies human instruction—he didn't learn through rabbinic method or apostolic training.

"But by the revelation of Jesus Christ" (alla di' apokalypseōs Iēsou Christou, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ) provides positive source. Apokalypsis (ἀποκάλυψις) means "unveiling, disclosure"—divine revelation. The genitive "of Jesus Christ" could be subjective (Jesus revealed it) or objective (Jesus was revealed). Both are true: the risen Christ appeared to Paul (Acts 9:3-6) and revealed the gospel's content (Acts 26:15-18).

Paul's claim parallels the Twelve's authority—they learned from Jesus during earthly ministry; Paul learned from Jesus post-resurrection. Both received direct apostolic commissioning. This makes Paul's gospel equal in authority to Jerusalem apostles, not subordinate or secondary. The Damascus road revelation wasn't merely Paul's conversion but his apostolic ordination.

## Historical Context

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Paul's claim to revelation was risky. Greco-Roman religion featured numerous claims of divine revelation through mystery initiations, oracles, visions, and dreams. Judaism was suspicious of new revelation after Malachi. Claims to special revelation often marked heretics and frauds. Paul grounds his claim in verifiable historical event (Damascus road) witnessed by companions (Acts 9:7, 22:9) and validated by miraculous signs, apostolic fruit, and Jerusalem apostles' recognition (2:9). His detailed theological exposition in this letter demonstrates he didn't merely have mystical experience but received cognitive content—the gospel's doctrinal structure.

## Related Passages

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**Ephesians 2:8** — Salvation by grace through faith

**Romans 10:9** — Confession and belief for salvation

**Revelation 20:12** — Judgment according to deeds

**Matthew 25:31** — Final judgment

## Study Questions

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1. What distinguishes genuine revelation in Scripture from false claims to personal revelation today?
2. Why did Paul need to establish independence from Jerusalem apostles while simultaneously affirming agreement with them?
3. What does Paul's emphasis on revelation as gospel source teach about Scripture's authority versus church tradition?

## Interlinear Text

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οὐδὲ	γὰρ	ἐγὼ	παρὰ	ἀνθρώπου	παρέλαβον	αὐτό	οὔτε
<b>neither</b>	<b>For</b>	<b>I</b>	<b>of</b>	<b>man</b>	<b>received</b>	<b>it</b>	<b>neither</b>
G3761	G1063	G1473	G3844	G444	G3880	G846	G3777
ἐδιδάχθην	ἀλλὰ	δι'	ἀποκαλύψεως	Ἰησοῦ	Χριστοῦ		
<b>was I taught</b>	<b>it but</b>	<b>by</b>	<b>the revelation</b>	<b>of Jesus</b>	<b>Christ</b>		
G1321	G235	G1223	G602	G2424	G5547		

## Additional Cross-References

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**Galatians 1:16** (Parallel theme): To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

**Galatians 1:1** (References Jesus): Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

**1 Corinthians 2:10** (Parallel theme): But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

**2 Corinthians 12:1** (Parallel theme): It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

**1 Corinthians 11:23** (References Jesus): For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: