

# WORD PICTURES IN THE NEW TESTAMENT - GALATIANS

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*A. T. Robertson's exploration of covenant and freedom in Christian doctrine and practice.*

7 Chapters

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## Word Pictures in the New Testament - Galatians

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## Chapter 1: 1:1 Not from men, neither through men [ouk ap' anthrOpOn oude di' anthrOpou]

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1:1 Not from men, neither through men [ouk ap' anthrOpOn oude di' anthrOpou]. The bluntness of Paul's denial is due to the charge made by the Judaizers that Paul was not a genuine apostle because not one of the twelve. This charge had been made in Corinth and called forth the keenest irony of Paul (2Co 10-12). In Ga 1; 2 Paul proves his independence of the twelve and his equality with them as recognized by them. Paul denies that his apostleship had a human source [ouk ap' anthrOpOn] and that it had come to him through [di' anthrOpou] a human channel (Burton). But through Jesus Christ and God the Father [alla dia Iesou Christou kai theou patros]. The call to be an apostle came to Paul through Jesus Christ as he claimed in 1Co 9:1 and as told in Ac 9:4-6; 22:7ff.; 26:16ff. He is apostle also by the will of God. Who raised him from the dead [tou egeirantos auton ek nekrOn]. And therefore Paul was qualified to be an apostle since he had seen the Risen Christ (1Co 9:1; 15:8f.). This verb [egeirO] is often used in N.T. for raising from the sleep of death, to wake up the dead.

1:2 All the brethren which are with me [hoi sun emoi pantes adelphoi]. The same phrase in Php 4:21 in distinction from the saints in verse 22. Probably the small company of travelling companions. Unto the churches of Galatia [tais ekklesiiais tes Galatias]. A circular letter therefore to all the churches in the province (both South Galatia and North Galatia if he really laboured there).

1:3 Grace to you and peace [charis humin kai eirene]. As in I Thess., II Thess., I Cor., II Cor. (already written) and in all the later Epistles save that in I and II Timothy "mercy" is added. But this

customary salutation (see on 1Th 1:1) is not a perfunctory thing with Paul. He uses it here even when he has so much fault to find just as he did in I and II Corinthians.

1:4 For our sins [huper tOn hamartiOn]. Some MSS. have [peri] (concerning). In the Koine this use of [huper] as like [peri] has come to be common. He refers to the death of Christ (cf. 1Co 15:3; Ga 2:20; Ro 5:6f.). As a rule [peri] occurs of things, [huper] of persons.

Deliver [exeletai]. Second aorist middle subjunctive (final clause with [hopOs] of [exaireO], old verb to pluck out, to rescue (Ac 23:27).

"Strikes the keynote of the epistle. The gospel is a rescue, an emancipation from a state of bondage" (Lightfoot). Out of this present evil world [ek tou aiOnos tou enestOtos ponerou]. Literally, "out of the age the existing one being evil." The predicate position of [ponerou] calls emphatic attention to it. Each word here is of interest and has been already discussed. See on Mt 13:22 for [aiOn], Mt 6:23 for [poneros]. [EnestOtos] is genitive masculine singular of [enestOs] second perfect (intransitive) participle of [enistemi] for which see on 2Th 2:12; 1Co 3:22; 7:26. It is present as related to future (Ro 8:38; Heb 9:9). According to the will of God [kata to thelema tou theou]. Not according to any merit in us.

1:5 To whom be the glory [hOi he doxa]. No verb in the Greek. For like doxologies see Ro 9:5; 11:36; 16:27; Eph 3:21; 1Ti 1:17.

1:6 Ye are so quickly removing [houtOs tacheOs metatitheste]. The present middle indicative of [metatithemi], to change places, to transfer. "You are transferring yourselves" and doing it "so quickly" either from the time of their conversion or most likely from the time when the Judaizers came and tempted them. So easily some of them are falling victims to these perverters of the gospel. That is a continuous amazement [thamazO] to Paul and to men today that so many are so silly

and so gullible to modern as to ancient charlatans. Unto a different gospel [eis heteron euaggelion]. See on 2Co 11:4 for distinction between [allo] and [heteron] as here. It is not here or there a mere difference in emphasis or spirit as in Php 1:18 so long as Christ is preached. These men as in 2Co 11:4 preach "another Jesus" and a "different gospel" and so have fallen away from grace and have done away with Christ (Ga 5:4). Hence the vehemence of Paul's words. 1:7 Which is not another [ho ouk estin allo]. It is no "gospel" (good news) at all, but a yoke of bondage to the law and the abolition of grace. There is but one gospel and that is of grace, not works. The relative [ho] (which) refers to [heteron euaggelion] (a different gospel) "taken as a single term and designating the erroneous teachings of the Judaizers" (Burton). Only [ei me]. Literally, "except," that is, "Except in this sense," "in that it is an attempt to pervert the one true gospel" (Lightfoot). Who disturb you [hoi tarassontes]. The disturbers. This very verb [tarassO] is used in Ac 17:8 of the Jews in Thessalonica who "disturbed" the politarchs and the people about Paul. Would pervert [thelontes metastrepsai]. "Wish to turn about," change completely as in Ac 2:20; Jas 4:9. The very existence of the gospel of Christ was at stake.

1:8 If we [ean hemeis]. Condition of third class [ean] and aorist middle subjunctive [euaggelisetai]. Suppose I (literary plural) should turn renegade and preach "other than" [par' ho], "contrary to that which we preached." Preachers have turned away from Christ, alas, and preached "humanism" or some other new-fangled notion. The Jews termed Paul a renegade for leaving Judaism for Christianity. But it was before Paul had seen Christ that he clung to the law. Paul is dogmatic and positive here, for he knows that he is standing upon solid ground, the fact of Christ dying for us and rising again. He had seen the Risen

Jesus Christ. No angel can change Paul now. Let him be anathema [anathema estO]. See on 1Co 12:3 for this word.

1:9 So say I now again [kai arti palin legO]. Paul knows that he has just made what some will consider an extreme statement. But it is a deliberate one and not mere excitement. He will stand by it to the end. He calls down a curse on any one who proclaims a gospel to them contrary to that which they had received from him.

1:10 Am I persuading? [peithO?]. Conative present, trying to persuade like [zetO areskein] (seeking to please) where the effort is stated plainly. See 2Co 5:11. I should not be [ouk an emen]. Conclusion of second class condition, determined as unfulfilled. Regular construction here [ei] and imperfect indicative in the condition [ereskon, ouk an] and imperfect in the conclusion). About pleasing men see on 1Th 2:4. In Col 3:22; Eph. 6:6 Paul uses the word "men-pleasers" [anthrOpareskoi].

1:11 Which was preached [to euaggelisthen]. Play on the word [euaggelion] by first aorist passive participle of [euaggelizO], "the gospel which was gospelized by me." It is not after man [ouk estin kata anthrOpon]. Not after a human standard and so he does not try to conform to the human ideal. Paul alone (1Co 3:3; 9:8; 15:32; Ro 3:15) in the N.T. uses this old and common idiom.

1:12 Nor was I taught it [oute edidachthen]. He did not receive it "from man" [para anthrOpOn], which shuts out both [apo] and [dia] of verse 1), whether Peter or any other apostle, nor was he taught it in the school of Gamaliel in Jerusalem or at the University of Tarsus. He "received" his gospel in one way, "through revelation of Jesus Christ" [di' apokalypseOs Iesou Christou]. He used [parelabon] in 1Co 15:3 about the reception of his message from Christ. It is not necessary to say that he had only one (because of the aorist active [parelabon], from [paralambanO], for it can very well be constative aorist)

revelation (unveiling) from Christ. In fact, we know that he had numerous visions of Christ and in 1Co 11:23 he expressly says concerning the origin of the Lord's Supper: "I received [parelabon], again) from the Lord." The Lord Jesus revealed his will to Paul.

1:13 My manner of life [ten emen anastrophen]. Late word in this sense from Polybius on from [anastrephomai]. In the older writers it meant literally "return" or "turning back." See 1Pe 1:15. It is absent in this sense in the papyri though the verb is common. In the Jews' religion [en tOi loudaismOj]. "In Judaism." The word in N.T. only here and next verse, already in II Macc. 2:21; 8:1; 14:38; IV Macc. 4:26. In these passages it means the Jewish religion as opposed to the Hellenism that the Syrian Kings were imposing upon the Jews. So later Justin Martyr (386 D) will use [Christianismos] for Christianity. Both words are made from verbs in [-izO]. Beyond measure [kath' huperbolen]. "According to excess" (throwing beyond, [huperbole]. I persecuted [ediOkon]. Imperfect active, "I used to persecute" (see Ac 7-9 for the facts). Made havock of it [eporthoun auten]. Customary action again, imperfect of old verb [portheO], to lay waste, to sack. In N.T. only here, verse 23, and Ac 9:31 (used by Christians in Damascus of Saul after his conversion of his former conduct, the very word of Paul here). Paul heard them use it of him and it stuck in his mind.

1:14 I advanced [proekopton]. Imperfect active again of [prokoptO], old verb, to cut forward (as in a forest), to blaze a way, to go ahead. In N.T. only here, Ro 13:12; 2Ti 2:16; 3:9,13. Paul was a brilliant pupil under Gamaliel. See Php 3:4-6. He was in the lead of the persecution also. Beyond many of mine own age [huper pollous sunelikiOtas]. Later compound form for the Attic [helikiOtes] which occurs in Dion Hal. and inscriptions (from [sun], with, and [helikia], age). Paul modestly claims that he went "beyond" [huper] his fellow-students in his

progress in Judaism. More exceedingly zealous [perissoterOs zelotes]. Literally, "more exceedingly a zealot." See on Ac 1:13; 21:20; 1Co 14:12. Like Simon Zelotes. For the traditions of my fathers [tOn patrikOn mou paradoseOn]. Objective genitive after [zelotes]. [PatrikOn] only here in N.T., though old word from [pater] (father), paternal, descending from one's father. For [patrOios] see Ac 22:3,14. Tradition [paradosis] played a large part in the teaching and life of the Pharisees (Mr 7:1-23). Paul now taught the Christian tradition (2Th 2:15).

1:15 It was the good pleasure of God [eudokesen ho theos]. Paul had no doubt about God's purpose in him (1Th 2:8). Who separated me [ho aphorisas me]. [Aphorizo] is old word (from [apo] and [horos] to mark off from a boundary or line. The Pharisees were the separatists who held themselves off from others. Paul conceives himself as a spiritual Pharisee "separated unto the gospel of God" (Ro 1:1, the same word [aphOrismenos]. Before his birth God had his plans for him and called him.

1:16 To reveal his Son in me [apokalupsai ton huion autou en emoi]. By "in me" [en emoi] Paul can mean to lay emphasis on his inward experience of grace or he may refer objectively to the vision of Christ on the way to Damascus, "in my case." Paul uses [en emoi] in this sense (in my case) several times (verse 24; 2Co 13:3; Php 1:30; 1Ti 1:16). Once (1Co 14:11) [en emoi] is almost equivalent to the dative (to me). On the whole Lightfoot seems correct here in taking it to mean "in my case," though the following words suit either idea. Certainly Paul could not preach Christ among the Gentiles without the rich inward experience and in the objective vision he was called to that task. I conferred not with flesh and blood [ou prosanethemen sarki kai haimati]. Second aorist middle indicative of [prosanatithemi], old

verb, double compound [pros, ana], to lay upon oneself in addition, to betake oneself to another, to confer with, dative case as here. In N.T. only here and 2:6.

1:17 Before me [pro emou]. The Jerusalem apostles were genuine apostles, but so is Paul. His call did not come from them nor did he receive confirmation by them. Into Arabia [eis Arabian]. This visit to Arabia has to come between the two visits to Damascus which are not distinguished in Ac 9:22f. In verse 23 Luke does speak of "considerable days" and so we must place the visit to Arabia between verses 22, 23.

1:18 Then after three years [epeita meta tria ete]. A round number to cover the period from his departure from Jerusalem for Damascus to his return to Jerusalem. This stay in Damascus was an important episode in Paul's theological readjustment to his new experience. To visit Cephas [histroesai Kephana]. First aorist infinitive of [histroO], old verb (from [histOr], one who knows by inquiry), to gain knowledge by visiting. Only here in N.T. If we turn to Ac 9:26-30, we shall see that the visit of two weeks to Peter came after Barnabas endorsed Paul to the suspicious disciples in Jerusalem and probably while he was preaching in the city. It was a delightful experience, but Peter did not start Paul upon his apostleship. He visited him as an equal. Peter no doubt had much to say to Paul.

1:19 Except James the brother of the Lord [ei me lakObon ton adelphon tou Kuriou]. James the son of Zebedee was still living at that time. The rest of the twelve were probably away preaching and James, brother of the Lord, is here termed an apostle, though not one of the twelve as Barnabas is later so called. Paul is showing his independence of and equality with the twelve in answer to the attacks of the Judaizers.

1:20 I lie not [ou pseudomai]. So important does he deem the point that he takes solemn oath about it.

1:21 Into the region of Syria and Cilicia [eis ta klimata tes Syrias kai tes Kilikias]. This statement agrees with the record in Ac 9:30. On [klimata], see 2Co 11:10. Paul was not idle, but at work in Tarsus and the surrounding country.

1:22 And I was still unknown [emen de agnoumenos]. Periphrastic imperfect passive of [agnoeO], not to know. By face [tOi prosOpOi]. Associative instrumental case. Of Judea [tes loudaias]. As distinct from Jerusalem, for he had once scattered the church there and had revisited them before coming to Tarsus (Ac 9:26-30). In Ac 9:31 the singular of [ekklesia] is used, but in a geographic sense for Judea, Samaria, and Galilee.

1:23 They only heard [monon akouontes esan]. Periphrastic imperfect, "They were only hearing from time to time." That once persecuted us [ho diOkOn hemas pote]. Present active articular participle, a sort of participle of antecedent time suggested by [pote], "the one who used to persecute us once upon a time." The faith [ten pistin]. Here used in the sense of "the gospel" as in Ac 6:7.

1:24 They glorified [edoxazon]. Imperfect, kept on doing it. In me [en emoi]. In my case as in 1:16.

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## Chapter 2: 2:1 Then after the space of fourteen years I went up again [epeita dia]

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2:1 Then after the space of fourteen years I went up again [epeita dia dekatessarOn etOn palin aneben] This use of [dia] for interval between is common enough. Paul is not giving a recital of his visits to Jerusalem, but of his points of contact with the apostles in Jerusalem. As already observed, he here refers to the Jerusalem Conference given by Luke in Ac 15 when Paul and Barnabas were endorsed by the apostles and elders and the church over the protest of the Judaizers who had attacked them in Antioch (Ac 15:1f.). But Paul passes by another visit to Jerusalem, that in Ac 11:30 when Barnabas and Saul brought alms from Antioch to Jerusalem and delivered them to "the elders" with no mention of the apostles who were probably out of the city since the events in Ac 12 apparently preceded that visit and Peter had left for another place (Ac 12:17). Paul here gives the inside view of this private conference in Jerusalem that came in between the two public meetings (Ac 15:4,6-29). With Barnabas [meta Barnaba]. As in Ac 15:2. Taking Titus also with me [sunparalabOn kai Titon]. Second aorist active participle of [sunparalambanO] the very verb used in Ac 15:37f. of the disagreement between Paul and Barnabas about Mark. Titus is not mentioned in Acts 15 nor anywhere else in Acts for some reason, possibly because he was Luke's own brother. But his very presence was a challenge to the Judaizers, since he was a Greek Christian.

2:2 By revelation [kata apokalupsin]. In Ac 15:2 the church sent them. But surely there is no inconsistency here. I laid before them [anethemen autois]. Second aorist middle indicative of old word [anathemi], to put up, to place before, with the dative case. But who

were the "them" [autois]? Evidently not the private conference for he distinguishes this address from that, "but privately" [kat' idian].

Just place Ac 15:4f. beside the first clause and it is clear: "I laid before them the gospel which I preach among the Gentiles," precisely as Luke has recorded. Then came the private conference after the uproar caused by the Judaizers (Ac 15:5). Before them who were of repute [tois dokousin]. He names three of them (Cephas, James, and John). James the Lord's brother, for the other James is now dead (Ac 12:1f.). But there were others also, a select group of real leaders. The decision reached by this group would shape the decision of the public conference in the adjourned meeting. So far as we know Paul had not met John before, though he had met Peter and James at the other visit. Lightfoot has much to say about the Big Four (St. Paul and the Three) who here discuss the problems of mission work among Jews and Gentiles. It was of the utmost importance that they should see eye to eye. The Judaizers were assuming that the twelve apostles and James the Lord's brother would side with them against Paul and Barnabas. Peter had already been before the Jerusalem Church for his work in Caesarea (Ac 11:1-18). James was considered a very loyal Jew. Lest by any means I should be running or had run in vain [me pOs eis kenon trechO e edramon]. Negative purpose with the present subjunctive [trechO] and then by a sudden change the aorist indicative [edramon], as a sort of afterthought or retrospect (Moulton, Prolegomena, p. 201; Robertson, Grammar, p. 988). There are plenty of classical parallels. See also 1Th 3:5 for both together again.

2:3 Being a Greek [Hellen On]. Concessive participle, though he was a Greek. Was compelled to be circumcised [enagkasthe peritmethenai]. First aorist passive indicative of [anagkazO] and first aorist passive infinitive of [peritemnO]. Curiously enough some scholars interpret

this language to mean that Paul voluntarily had Titus circumcised, instead of being compelled to do it, an impossible view in my opinion in the light of verse 5 and wholly inconsistent with the whole context. Paul means that he stood his ground against compulsion and all force.

2:4 But because of the false brethren privately brought in [dia de tous pareisaktous pseudadelphous]. Late verbal adjective [pareisaktos] from the double compound verb [pareisagO], found in papyri in the sense of brought in by the side or on the sly as here. Evidently some of the Judaizers or sympathizers whom Paul had not invited had come in as often happens. Paul terms them "false brethren" like "the false apostles" in 2Co 11:13 of the Judaizers in Corinth. Who came in privily [hoitines pareiselthon]. Repetition of the charge of their slipping in unwanted [pareiserchomai], late double compound, in Plutarch, in N.T. only here and Ro 5:20). To spy out [kataskopesai]. First aorist active infinitive of [kataskopeO], old Greek verb from [kataskopos], a spy, to reconnoitre, to make a treacherous investigation. That they might bring us into bondage [hina hemas katadoulOsousin]. Future active indicative of this old compound, to enslave completely [kata-] as in 2Co 11:20. Nowhere else in N.T. This was their purpose [hina] and future active indicative of this causative verb). It was as serious a conflict as this. Spiritual liberty or spiritual bondage, which?

2:5 No, not for an hour [oude pros hOran]. Pointed denial that he and Barnabas yielded at all "in the way of subjection" [tei hupotagei], in the subjection demanded of them). The compromisers pleaded for the circumcision of Titus "because of the false brethren" in order to have peace. The old verb [eikO], to yield, occurs here alone in the N.T. See 2Co 9:13 for [hupotage]. The truth of the gospel [he aletheia tou euaggeliou]. It was a grave crisis to call for such language. The whole problem of Gentile Christianity was involved in the case of Titus,

whether Christianity was to be merely a modified brand of legalistic Judaism or a spiritual religion, the true Judaism (the children of Abraham by faith). The case of Timothy later was utterly different, for he had a Jewish mother and a Greek father. Titus was pure Greek.

2:6 Somewhat [ti]. Something, not somebody. Paul refers to the Big Three (Cephas, James, and John). He seems a bit embarrassed in the reference. He means no disrespect, but he asserts his independence sharply in a tangled sentence with two parentheses (dashes in Westcott and Hort). Whatsoever they were [hopoioi pote esan]. Literally, "What sort they once were." Hopoioi is a qualitative word (1Th 1:9; 1Co 3:13; Jas 1:24). Lightfoot thinks that these three leaders were the ones who suggested the compromise about Titus. That is a possible, but not the natural, interpretation of this involved sentence. The use of [de] (but) in verse 6 seems to make a contrast between the three leaders and the pleaders for compromise in verses 4f. They, I say, imparted nothing to me [emoi gar ouden prosanethento]. He starts over again after the two parentheses and drops the construction [apo tOn dokountOn] and changes the construction (anacoluthon) to [hoi dokountes] (nominative case), the men of reputation and influences whom he names in verses 8f. See the same verb in 1:16. They added nothing in the conference to me. The compromisers tried to win them, but they finally came over to my view. Paul won his point, when he persuaded Peter, James, and John to agree with him and Barnabas in their contention for freedom for the Gentile Christians from the bondage of the Mosaic ceremonial law.

2:7 But contrariwise [alla tounantion]. But on the contrary (accusative of general reference, [to enantion]). So far from the three championing the cause of the Judaizers as some hoped or even the position of the compromisers in verses 4f., they came boldly to Paul's side after hearing the case argued in the private conference. This is the obvious

interpretation rather than the view that Peter, James, and John first proposed the circumcision of Titus and afterwards surrendered to Paul's bold stand. When they saw [idontes]. After seeing, after they heard our side of the matter. That I had been intrusted with the gospel of the uncircumcision [hoti pepisteumai to euaggelion tes akrobustias]. Perfect passive indicative of [pisteuO], to intrust, which retains the accusative of the thing [to euaggelion] in the passive voice. This clear-cut agreement between the leaders "denotes a distinction of sphere, and not a difference of type" (Lightfoot). Both divisions in the work preach the same "gospel" (not like 1:6f., the Judaizers). It seems hardly fair to the Three to suggest that they at first championed the cause of the Judaizers in the face of Paul's strong language in verse 5.

2:8 He that wrought for Peter unto the apostleship of the circumcision [ho gar energesas PetrOi eis apostolen tes peritomes]. Paul here definitely recognizes Peter's leadership (apostleship, [apostolen], late word, already in Ac 1:25; 1Co 9:2) to the Jews and asserts that Peter acknowledges his apostleship to the Gentiles. This is a complete answer to the Judaizers who denied the genuineness of Paul's apostleship because he was not one of the twelve.

2:9 They who were reputed to be pillars [hoi dokountes stuloi einai]. They had that reputation [dokountes] and Paul accepts them as such. [Stuloi], old word for pillars, columns, as of fire (Re 10:1). So of the church (1Ti 3:15). These were the Pillar Apostles. Gave to me and Barnabas the right hands of fellowship [dexias edOkan emoi kai Barnabai koinOnias]. Dramatic and concluding act of the pact for cooperation and coordinate, independent spheres of activity. The compromisers and the Judaizers were brushed to one side when these five men shook hands as equals in the work of Christ's Kingdom.

2:10 Only [monon]. One item was emphasized. We should remember [mnemoneuomen]. Present active subjunctive, "that we should keep on remembering." Which very thing [ho--auto touto]. Repetition of relative and demonstrative, tautology, "which this very thing." In fact Barnabas and Saul had done it before (Ac 11:30). It was complete victory for Paul and Barnabas. Paul passes by the second public meeting and the letters to Antioch (Ac 15:6-29) and passes on to Peter's conduct in Antioch.

2:11 I resisted him to the face [kata prosopon autou antesten]. Second aorist active indicative (intransitive) of [anthistemi]. "I stood against him face to face." In Jerusalem Paul faced Peter as his equal in rank and sphere of work. In Antioch he looked him in the eye as his superior in character and courage. Because he stood condemned [hoti kategnosmenos en]. Periphrastic past perfect passive of [kataginosko], old verb to know against, to find fault with. In N.T. only here and 1Jo 3:20f.

2:12 For before that certain came from James [pro tou gar elthein tinas apo Iakobou]. The reason [gar] for Paul's condemnation of Peter. Articular infinitive in the genitive after [pro] with the accusative of general reference [tinas], "for before the coming as to some from James." Does Paul mean to say that these "certain" ones had been sent by James to Antioch to inspect the conduct of Peter and the other Jewish brethren? Some scholars think so. No doubt these brethren let the idea get out that they were emissaries "from James." But that idea is inconsistent with the position of James as president of the conference and the author of the resolution securing liberty to the Gentile Christians. No doubt these brethren threatened Peter to tell James and the church about his conduct and they reminded Peter of his previous arraignment before the Jerusalem Church on this very charge

(Ac 11:1-18). As a matter of fact the Jerusalem Conference did not discuss the matter of social relations between Jews and Gentiles though that was the charge made against Peter (Ac 11:1ff.). He did eat with the Gentiles [meta tOn ethnOn sunesthien]. It was his habit (imperfect tense). He drew back [hupestellen]. Imperfect tense, inchoative action, "he began to draw himself [heauton] back." Old word [hupostello]. See middle voice to disassemble (Ac 20:20,27), to shrink (Heb 10:38). Separated himself [aphOrizen heauton]. Inchoative imperfect again, "began to separate himself" just like a Pharisee (see on 1:15) and as if afraid of the Judaizers in the Jerusalem Church, perhaps half afraid that James might not endorse what he had been doing. Fearing them that were of the circumcision [phoboumenos tous ek peritomes]. This was the real reason for Peter's cowardice. See Ac 11:2 for " [hoi ek peritomes]" (they of the circumcision), the very phrase here. It was not that Peter had changed his views from the Jerusalem resolutions. It was pure fear of trouble to himself as in the denials at the trial of Christ.

2:13 Dissembled likewise with him [sunupekrithesan autOi kai]. First aorist passive indicative of the double compound verb [sunupokrinomai], a late word often in Polybius, only here in N.T. One example in Polybius means to pretend to act a part with. That idea here would help the case of the rest of the Jews, but does not accord with Paul's presentation. Insomuch that even Barnabas [hOste kai Barnabas]. Actual result expressed by [hOste] and the indicative and [kai] clearly means "even." Was carried away with their dissimulation [sunapechthe autOn tei hupokrisei]. First aorist passive indicative of [sunapagO], old verb, in N.T. only here and 2Pe 3:17. [Hupokrisei] is in the instrumental case and can only mean hypocrisy in the bad sense (Mt 23:28), not merely acting a part. It was a solemn moment when Paul saw

the Jerusalem victory vanish and even Barnabas desert him as they followed the timid cowardice of Peter. It was Paulus contra mundum in the cause of spiritual freedom in Christ.

2:14 But when I saw [All' hote eidon]. Paul did see and saw it in time to speak. That they walked not uprightly [hoti orthopodousin]. Present active indicative retained in indirect discourse, "they are not walking straight." [OrthopodeO] [orthos], straight, [pous], foot). Found only here and in later ecclesiastical writers, though [orthopodes bainontes] does occur. According to the truth of the gospel [pros ten aletheian tou euaggeliou]. Just as in 2:5. Paul brought them to face [pros] that. I said unto Cephas before them all [eipon tOi Kephai emprosthen pantOn]. Being a Jew [Ioudaios huparchOn], though being a Jew). Condition of first class, assumed as true. It was not a private quarrel, but a matter of public policy. One is a bit curious to know what those who consider Peter the first pope will do with this open rebuke by Paul, who was in no sense afraid of Peter or of all the rest. As do the Gentiles [ethnikOs]. Late adverb, here only in N.T. Like Gentiles. As do the Jews [IoudaikOs]. Only here in N.T., but in Josephus. To live as do the Jews [Ioudaizein]. Late verb, only here in the N.T. From [Ioudaios], Jew. Really Paul charges Peter with trying to compel (conative present, [anagkazeis] the Gentiles to live all like Jews, to Judaize the Gentile Christians, the very point at issue in the Jerusalem Conference when Peter so loyally supported Paul. It was a bold thrust that allowed no reply. But Paul won Peter back and Barnabas also. If II Peter is genuine, as is still possible, he shows it in 2Pe 3:15. Paul and Barnabas remained friends (Ac 15:39f.; 1Co 9:6), though they soon separated over John Mark.

2:15 Not sinners of the Gentiles [ouk ex ethnOn hamartOloi]. The Jews regarded all Gentiles as "sinners" in contrast with themselves (cf. Mt

26:45 "sinners" and Lu 18:32 "Gentiles"). It is not clear whether verses 15-21 were spoken by Paul to Peter or whether Paul is now simply addressing the Galatians in the light of the controversy with Peter. Burton thinks that he is "mentally addressing Peter, if not quoting from what he said to him."

2:16 Is not justified [ou dikaioutai]. Present passive indicative of [dikaioO], an old causative verb from [dikaios], righteous (from [dike], right), to make righteous, to declare righteous. It is made like [axioO], to deem worthy, and [koinoO], to consider common. It is one of the great Pauline words along with [dikaiosune], righteousness. The two ways of getting right with God are here set forth: by faith in Christ Jesus (objective genitive), by the works of the law (by keeping all the law in the most minute fashion, the way of the Pharisees). Paul knew them both (see Ro 7). In his first recorded sermon the same contrast is made that we have here (Ac 13:39) with the same word [dikaioO], employed. It is the heart of his message in all his Epistles. The terms faith [pistis], righteousness [dikaiosune], law [nomos], works [erga] occur more frequently in Galatians and Romans because Paul is dealing directly with the problem in opposition to the Judaizers who contended that Gentiles had to become Jews to be saved. The whole issue is here in an acute form. Save [ean me]. Except. Even we [kai hemeis]. We Jews believed, had to believe, were not saved or justified till we did believe. This very point Peter had made at the Jerusalem Conference (Ac 15:10f.). He quotes Ps 143:2. Paul uses [dikaiosune] in two senses (1) Justification, on the basis of what Christ has done and obtained by faith. Thus we are set right with God. Ro 1-5. (2) Sanctification. Actual goodness as the result of living with and for Christ. Ro 6-8. The same plan exists for Jew and Gentile.

2:17 We ourselves were found sinners [heurethemen kai autoi

hamartoloi]. Like the Gentiles, Jews who thought they were not sinners, when brought close to Christ, found that they were. Paul felt like the chief of sinners. A minister of sin [hamartias diakonos]. Objective genitive, a minister to sin. An illogical inference. We were sinners already in spite of being Jews. Christ simply revealed to us our sin. God forbid [me genoito]. Literally, "May it not happen." Wish about the future [me] and the optative).

2:18 A transgressor [parabaten]. Peter, by his shifts had contradicted himself helplessly as Paul shows by this condition. When he lived like a Gentile, he tore down the ceremonial law. When he lived like a Jew, he tore down salvation by grace.

2:19 I through the law died to the law [egO dia nomou nomOi apethanon]. Paradoxical, but true. See Rom 7:4,6 for picture of how the law waked Paul up to his real death to the law through Christ.

2:20 I have been crucified with Christ [ChristOi sunestaurOmai]. One of Paul's greatest mystical sayings. Perfect passive indicative of [sustauroO] with the associative instrumental case [ChristOi]. Paul uses the same word in Ro 6:6 for the same idea. In the Gospels it occurs of literal crucifixion about the robbers and Christ (Mt 27:44; Mr 15:32; Joh 19:32). Paul died to the law and was crucified with Christ. He uses often the idea of dying with Christ (Ga 5:24; 6:14; Ro 6:8; Col 2:20) and burial with Christ also (Ro 6:4; Col 2:12). No longer I [ouketi egO]. So complete has become Paul's identification with Christ that his separate personality is merged into that of Christ. This language helps one to understand the victorious cry in Ro 7:25. It is the union of the vine and the branch (Joh 15:1-6). Which is in the Son of God [tei tou huiou tou theou]. The objective genitive, not the faith of the Son of God. For me [huper emou]. Paul has the closest personal feeling toward Christ. "He appropriates to himself, as

Chrysostom observes, the love which belongs equally to the whole world. For Christ is indeed the personal friend of each man individually" (Lightfoot).

2:21 I do not make void the grace of God [ouk athenō ten charin tou theou]. Common word in LXX and Polybius and on, to make ineffective [a] privative and [tithemi], to place or put). Some critic would charge him with that after his claim to such a close mystic union with Christ.

Then Christ died for nought [ara Christos dOrean apethanen]. Condition of first class, assumed as true. If one man apart from grace can win his own righteousness, any man can and should. Hence [ara], accordingly) Christ died gratuitously [dOrean], unnecessarily.

Adverbial accusative of [dOrea], a gift. This verse is a complete answer to those who say that the heathen (or any mere moralist) are saved by doing the best that they know and can. No one, apart from Jesus, ever did the best that he knew or could. To be saved by law [dia nomou] one has to keep all the law that he knows. That no one ever did.

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## Chapter 3: 3:1 Who did bewitch you? [tis humas ebaskanen?]. Somebody "fascinated"

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3:1 Who did bewitch you? [tis humas ebaskanen?]. Somebody "fascinated" you. Some aggressive Judaizer (5:7), some one man (or woman). First aorist active indicative of [baskainO], old word kin to [phaskO] [baskO], to speak, then to bring evil on one by feigned praise or the evil eye (hoodoo), to lead astray by evil arts. Only here in the N.T. This popular belief in the evil eye is old (De 28:54) and persistent. The papyri give several examples of the adjective [abaskanta], the adverb [abaskantOs] (unharmd by the evil eye), the substantive [baskania] (witchcraft). Before whose eyes Jesus Christ was openly set forth crucified [hois kat' ophthalmous Iesous Christos prographe estaurOmenos]. Literally, "to whom before your very eyes Jesus Christ was portrayed as crucified." Second aorist passive indicative of [prographO], old verb to write beforehand, to set forth by public proclamation, to placard, to post up. This last idea is found in several papyri (Moulton and Milligan's Vocabulary) as in the case of a father who posted a proclamation that he would no longer be responsible for his son's debts. [GraphO] was sometimes used in the sense of painting, but no example of [prographO] with this meaning has been found unless this is one. With that idea it would be to portray, to picture forth, a rendering not very different from placarding. The foolish Galatians were without excuse when they fell under the spell of the Judaizer. [EstaurOmenos] is perfect passive participle of [stauroO], the common verb to crucify (from [stauros], stake, cross), to put on the cross (Mt 20:19), same form as in 1Co 2:2.

3:2 This only [touto monon]. Paul strikes at the heart of the problem.

He will show their error by the point that the gifts of the Spirit came by the hearing of faith, not by works of the law.

3:3 Are ye now perfected in the flesh? [nun sarki epiteleisthe?].

Rather middle voice as in 1Pe 5:9, finishing of yourselves. There is a double contrast, between [enarxameno] (having begun) and [epiteleisthe] (finishing) as in 2Co 8:6; Php 1:6, and also between "Spirit" [pneumati] and flesh [sarki]. There is keen irony in this thrust.

3:4 Did ye suffer? [epathete?]. Second aorist active indicative of [paschO], to experience good or ill. But alone, as here, it often means to suffer ill [tosauta], so many things). In North Galatia we have no record of persecutions, but we do have records for South Galatia (Ac 14:2,5,19,22). If it be indeed in vain [ei ge kai eikei]. On [eikei] see 1Co 15:2; Ga 4:11. Paul clings to hope about them with alternative fears.

3:5 Supplieth [epichoregon]. It is God. See on 2Co 9:10 for this present active participle. Cf. Php 1:19; 2Pe 1:5. Worketh miracles [energOn dunameis]. On the word [energeO] see 1Th 2:13; 1Co 12:6. It is a great word for God's activities (Php 2:13). "In you" (Lightfoot) is preferable to "among you" for [en humin] (1Co 13:10; Mt 14:2). The principal verb for "doeth he it" [poiei] is not expressed. Paul repeats the contrast in verse 2 about "works of the law" and "the hearing of faith."

3:6 It was reckoned unto him for righteousness [elogisthe eis dikaiosunen]. First aorist passive indicative of [logizomai]. See on 1Co 13:5 for this old word. He quotes Ge 15:6 and uses it at length in Ro 4:3ff. to prove that the faith of Abraham was reckoned "for" [eis], good Koine idiom though more common in LXX because of the Hebrew) righteousness before he was circumcised. James (Jas 2:23) quotes the

same passage as proof of Abraham's obedience to God in offering up Isaac (beginning to offer him). Paul and James are discussing different episodes in the life of Abraham. Both are correct.

3:7 The same are sons of Abraham [houtoi huiioi eisin Abraham]. "These are." This is Paul's astounding doctrine to Jews that the real sons of Abraham are those who believe as he did, "they which be of faith" [hoi ek pisteOs], a common idiom with Paul for this idea (verse 9; Ro 3:26; 4:16; 14:23), those whose spiritual sonship springs out of [ek] faith, not out of blood. John the Baptist denounced the Pharisees and Sadducees as vipers though descendants of Abraham (Mt 3:7; Lu 3:7) and Jesus termed the Pharisees children of the devil and not spiritual children of Abraham (not children of God) in Joh 8:37-44.

3:8 Foreseeing [prousa]. Second aorist active participle of [prooraO]. The Scripture is here personified. Alone in this sense of "sight," but common with [legei] or [eipen] (says, said) and really in verse 22 "hath shut up" [sunekleisen]. Would justify [dikaioi]. Present active indicative, "does justify." Preached the gospel beforehand [proeuaggelizomai]. First aorist middle indicative of [proeuaggelizomai] with augment on [a] though both [pro] and [eu] before it in composition. Only instance in N.T. It occurs in Philo. and Schol. Soph. This Scripture announced beforehand the gospel on this point of justification by faith. He quotes the promise to Abraham in Ge 12:3; 18:18, putting [panta ta ethne] (all the nations) in 18:18 for [pasai hai phulai] (all the tribes) of the earth. It is a crucial passage for Paul's point, showing that the promise to Abraham included all the nations of the earth. The verb [eneulogeO] (future passive here) occurs in the LXX and here only in N.T. (not Ac 3:25 in correct text). In thee [en soi]. "As their spiritual progenitor" (Lightfoot).

3:9 With [sun]. Along with, in fellowship with. The faithful [tOi]

pistOi]. Rather, "the believing" (cf. verse 6).

3:10 Under a curse [hupo kataran]. Picture of the curse hanging over them like a Damocles' blade. Cf. Ro 3:9 "under sin" [huph' hamartian]. The word for "curse" [kataran] is an old one [kata], down, [ara], imprecation), often in LXX, in N.T. only here and 13; Jas 3:10; 2Pe 2:14. Paul quotes De 27:26, the close of the curses on Mt. Ebal. He makes a slight explanatory modification of the LXX changing [logois] to [gegrammenois en tOi bibliOi]. The idea is made clearer by the participle [gegrammenois] and [bibliOi] (book). The curse becomes effective only when the law is violated. Cursed [epikataratos]. Verbal adjective from [epikataromai], to imprecate curses, late word, common in LXX. In N.T. only here and verse 13, but in inscriptions also (Deissmann, Light from the Ancient East, p. 96). The emphasis is on "continueth" [emmenei] and "all" [pasin].

3:11 In the sight of God [para tOi theOi]. By the side of [para] God, as God looks at it, for the simple reason that no one except Jesus has ever kept all the law, God's perfect law.

3:12 The law is not of faith [ho nomos ouk estin ek pisteOs]. Law demands complete obedience and rests not on mercy, faith, grace.

3:13 Redeemed us [hemas exegorasen]. First aorist active of the compound verb [exagorazo] (Polybius, Plutarch, Diodorus), to buy from, to buy back, to ransom. The simple verb [agorazo] (1Co 6:20; 7:23) is used in an inscription for the purchase of slaves in a will (Deissmann, Light from the Ancient East, p. 324). See also Ga 4:5; Col 4:5; Eph 5:16. Christ purchased us from the curse of the law [ek tes kataras tou nomou]. "Out from [ek] repeated) under [hupo] in verse 10) the curse of the law." Having become a curse for us [genomenos huper hemOn kataran]. Here the graphic picture is completed. We were under [hupo] a curse, Christ became a curse over [huper] us and so between us and the

overhanging curse which fell on him instead of on us. Thus he bought us out [ek] and we are free from the curse which he took on himself. This use of [huper] for substitution is common in the papyri and in ancient Greek as in the N.T. (Joh 11:50; 2Co 5:14f.). That hangeth on a tree [ho kremamenos epi xulou]. Quotation from De 21:23 with the omission of [hupo theou] (by God). Since Christ was not cursed by God. The allusion was to exposure of dead bodies on stakes or crosses (Jos 10:26). [Xulon] means wood, not usually tree, though so in Lu 23:31 and in later Greek. It was used of gallows, crosses, etc. See Ac 5:30; 10:39; 1Pe 2:24. On the present middle participle from the old verb [kremannumi], to hang, see on Mt 18:6; Ac 5:30.

3:14 That upon the Gentiles [hina eis ta ethne]. Final clause [hina] and [genetai], aorist middle subjunctive). That we might receive [hina labomen]. Second final clause coordinate with the first as in 2Co 9:3. So in Christ we all (Gentile and Jew) obtain the promise of blessing made to Abraham, through faith.

3:15 After the manner of men [kata anthropon]. After the custom and practice of men, an illustration from life. Though it be but a man's covenant, yet when it hath been confirmed [homOs anthropon kekuromenen diatheken]. Literally, "Yet a man's covenant ratified." On [Diatheke] as both covenant and will see on Mt 26:28; 1Co 11:25; 2Co 3:6; Heb 9:16f. On [kuroo], to ratify, to make valid, see on 2Co 2:8. Perfect passive participle here, state of completion, authoritative confirmation. Maketh it void [athetei]. See on 2:21 for this verb. Both parties can by agreement cancel a contract, but not otherwise. Addeth thereto [epidiatassetai]. Present middle indicative of the double compound verb [epidiatassomai], a word found nowhere else as yet. But inscriptions use [diatassomai, diataxis, diatage, diatagma] with the specialized meaning to "determine by testamentary disposition"

(Deissmann, Light from the Ancient East, p. 90). It was unlawful to add [epi] fresh clauses or specifications [diataxeis].

3:16 But as of one [all' hOs eph' henos]. But as in the case of one.

Which is Christ [hos estin Christos]. Masculine relative agreeing with [Christos] though [sperma] is neuter. But the promise to Abraham uses [sperma] as a collective substantive and applies to all believers (both Jews and Gentiles) as Paul has shown in verses 7-14, and as of course he knew full well Here Paul uses a rabbinical refinement which is yet intelligible. The people of Israel were a type of the Messiah and he gathers up the promise in its special application to Christ. He does not say that Christ is specifically referred to in Ge 13:15 or 17:7f.

3:17 Now this I say [touto de legO]. Now I mean this. He comes back to his main point and is not carried afield by the special application of [sperma] to Christ. Confirmed beforehand by God [prokekuromenen hupo tou theou]. Perfect passive participle of [prokuroO], in Byzantine writers and earliest use here. Nowhere else in N.T. The point is in [pro] and [hupo tou theou] (by God) and in [meta] (after) as Burton shows. Four hundred and thirty years after [meta tetrakosia kai triakonta ete]. Literally, "after four hundred and thirty years." This is the date in Ex 12:40 for the sojourn in Egypt (cf. Ge 15:13). But the LXX adds words to include the time of the patriarchs in Canaan in this number of years which would cut the time in Egypt in two. Cf. Ac 7:6. It is immaterial to Paul's argument which chronology is adopted except that "the longer the covenant had been in force the more impressive is his statement" (Burton). Doth not disannul [ouk akuroi]. Late verb [akuroO], in N.T. only here and Mt 15:6; Mr 7:13 (from [a] privative and [kuros], authority). On [katargesai] see 1Co 1:28; 2:6; 15:24,26.

3:18 The inheritance [he kleronomia]. Old word from [kleronomos], heir

[kleros], lot, [nemomai], to distribute). See on Mt 21:38; Ac 7:5. This came to Israel by the promise to Abraham, not by the Mosaic law. So with us, Paul argues. Hath granted [kecharistai]. Perfect middle indicative of [charizomai]. It still holds good after the law came.

3:19 What then is the law? [ti oun ho nomos?]. Or, why then the law? A pertinent question if the Abrahamic promise antedates it and holds on afterwards. It was added because of transgressions [tOn parabaseOn charin prosetethe]. First aorist passive of [prostithemi], old verb to add to. It is only in apparent contradiction to verses 15ff., because in Paul's mind the law is no part of the covenant, but a thing apart "in no way modifying its provisions" (Burton). [Charin] is the adverbial accusative of [charis] which was used as a preposition with the genitive as early as Homer, in favour of, for the sake of. Except in 1Jo 3:12 it is post-positive in the N.T. as in ancient Greek. It may be causal (Lu 7:47; 1Jo 3:12) or telic (Tit 1:5, 11; Jude 1:16). It is probably also telic here, not in order to create transgressions, but rather "to make transgressions palpable" (Ellicott), "thereby pronouncing them to be from that time forward transgressions of the law" (Rendall). [Parabasis], from [parabainO], is in this sense a late word (Plutarch on), originally a slight deviation, then a wilful disregarding of known regulations or prohibitions as in Ro 2:23. Till the seed should come [achris an elthei to sperma]. Future time with [achris an] and aorist subjunctive (usual construction). Christ he means by [to sperma] as in verse 16. The promise hath been made [epeggeltai]. Probably impersonal perfect passive rather than middle of [epaggellomai] as in II Macc. 4:27. Ordained through angels [diatageis di' aggelOn]. Second aorist passive participle of [diatassO] (see on Mt 11:1). About angels and the giving of the law see on De 33:2 (LXX); Ac 7:38,52; Heb 2:2; Josephus (Ant. XV. 5. 3). By the hand of a mediator

[en cheiri mesitou]. [En cheiri] is a manifest Aramaism or Hebraism and only here in the N.T. It is common in the LXX. [Mesites], from [mesos] is middle or midst, is a late word (Polybius, Diodorus, Philo, Josephus) and common in the papyri in legal transactions for arbiter, surety, etc. Here of Moses, but also of Christ (1Ti 2:5; Heb 8:6; 9:15; 12:24).

3:20 Is not a mediator of one [henos ouk estin]. That is, a middleman comes in between two. The law is in the nature of a contract between God and the Jewish people with Moses as the mediator or middleman. But God is one [ho de theos heis estin]. There was no middleman between God and Abraham. He made the promise directly to Abraham. Over 400 interpretations of this verse have been made!

3:21 Against the promises [kata tOn epaggeliOn]. A pertinent question again. Far from it [me genoito]. Which could make alive [ho dunamenos zOopoiesai]. First aorist active infinitive of [zOopoieO], late compound [zOos], alive, [poieO], to make) verb for which see 1Co 15:22. Spiritual life, he means, here and hereafter. Verily [ontOs]. "Really" (cf. Mr 11:32; Lu 24:34). Condition and conclusion [an en] of second class, determined as unfulfilled. He had already said that Christ died to no purpose in that case (2:21).

3:22 Hath shut up [sunekleisen]. Did shut together. First aorist active indicative of [sunkleiO], old verb to shut together, on all sides, completely as a shoal of fish in a net (Lu 5:6). So verse 23; Ro 11:32. Under sin [hupo hamartian]. See [hupo kataran] in verse 10. As if the lid closed in on us over a massive chest that we could not open or as prisoners in a dungeon. He uses [ta panta] (the all things), the totality of everything. See Ro 3:10-19; 11:32. That [hina]. God's purpose, personifying scripture again. Might be given [dothei]. First aorist passive subjunctive of [didOmi] with [hina].

3:23 Before faith came [pro tou elthein ten pistin]. "Before the coming (second aorist active infinitive of [erchomai], definite event) as to the Faith" (note article, meaning the faith in verse 22 made possible by the historic coming of Christ the Redeemer), the faith in Christ as Saviour (verse 22). We were kept in ward under the law [huper nomon ephrouroumetha]. Imperfect passive of [phroureO], to guard (from [phrouros], a guard). See on Ac 9:24; 2Co 11:32. It was a long progressive imprisonment. Unto the faith which should afterwards be revealed [eis ten mellousan pistin apokaluphthenai]. "Unto the faith (verse 22 again) about to be revealed." [Mello] and the first aorist passive infinitive (regular idiom).

3:24 Our tutor unto Christ [paidagOgos humOn eis Christon]. See 1Co 4:15 for the only other N.T. example of this old and common word for the slave employed in Greek and Roman families of the better class in charge of the boy from about six to sixteen. The paedagogue watched his behaviour at home and attended him when he went away from home as to school. Christ is our Schoolmaster and the law as paedagogue kept watch over us till we came to Christ. That we might be justified by faith [hina ek pisteOs dikaiOthOmen]. This is the ultimate purpose of the law as paedagogue. Now that faith is come [elthouses tes pisteOs]. Genitive absolute, "the faith (the time of the faith spoken of in verse 23) having come." Under a tutor [hupo paidagOgon]. The paedagogue is dismissed. We are in the school of the Master.

3:26 For ye are all sons of God [pantes gar huioi theou este]. Both Jews and Gentiles (3:14) and in the same way "through faith in Christ Jesus" [dia tes pisteOs en ChristOi lesou]. There is no other way to become "sons of God" in the full ethical and spiritual sense that Paul means, not mere physical descendants of Abraham, but "sons of Abraham," "those by faith" (verse 7). The Jews are called by Jesus "the sons of

the Kingdom" (Mt 8:12) in privilege, but not in fact. God is the Father of all men as Creator, but the spiritual Father only of those who by faith in Christ Jesus receive "adoption" [huiothesia] into his family (verse 5; Ro 8:15,23). Those led by the Spirit are sons of God (Ro 8:14).

3:27 Were baptized into Christ [eis Christon ebaptisthete]. First aorist passive indicative of [baptizo]. Better, "were baptized unto Christ" in reference to Christ. Did put on Christ [Christon enedusasthe]. First aorist middle indicative of [enduō] [-nō]. As a badge or uniform of service like that of the soldier. This verb is common in the sense of putting on garments (literally and metaphorically as here). See further in Paul (Ro 13:14; Col 3:9f.; Eph 4:22-24; 6:11,14). In 1Th 5:8 Paul speaks of "putting on the breastplate of righteousness." He does not here mean that one enters into Christ and so is saved by means of baptism after the teaching of the mystery religions, but just the opposite. We are justified by faith in Christ, not by circumcision or by baptism. But baptism was the public profession and pledge, the soldier's sacramentum, oath of fealty to Christ, taking one's stand with Christ, the symbolic picture of the change wrought by faith already (Ro 6:4-6).

3:28 There can be neither [ouk eni]. Not a shortened form of [enesti], but the old lengthened form of [en] with recessive accent. So [ouk eni] means "there is not" rather than "there cannot be," a statement of a fact rather than a possibility, as Burton rightly shows against Lightfoot. One man [heis]. No word for "man" in the Greek, and yet [heis] is masculine, not neuter [hen]. "One moral personality" (Vincent). The point is that "in Christ Jesus" race or national distinctions ("neither Jew nor Greek") do not exist, class differences ("neither bond nor free," no proletarianism and no capitalism) vanish,

sex rivalry ("no male and female") disappears. This radical statement marks out the path along which Christianity was to come in the sphere [en] and spirit and power of Christ. Candour compels one to confess that this goal has not yet been fully attained. But we are on the road and there is no hope on any way than on "the Jesus Road."

3:29 If ye are Christ's [ei de humeis Christou]. This is the test, not the accident of blood, pride of race or nation, habiliments or environment of dress or family, whether man or woman. Thus one comes to belong to the seed of Abraham and to be an heir according to promise.

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## Chapter 4: 4:1 So long as [eph' hoson chronon]. "For how long a time,"

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4:1 So long as [eph' hoson chronon]. "For how long a time,"  
incorporation of the antecedent [chronon] into the relative clause. The  
heir [ho kleronomos]. Old word [kleros], lot, [nemomai], to possess).  
Illustration from the law of inheritance carrying on the last thought  
in 3:29. A child [nepios]. One that does not talk [ne, epos], word).  
That is a minor, an infant, immature intellectually and morally in  
contrast with [teleioi], full grown (1Co 3:1; 14:20; Php 3:15; Eph  
4:13). From a bondservant [doulou]. Slave. Ablative case of comparison  
after [diapherei] for which verb see on Mt 6:26. Though he is lord of  
all [Kurios pantOn On]. Concessive participle [On], "being legally  
owner of all" (one who has the power, [ho echOn kuros].  
4:2 Under guardians [hupo epitropous]. Old word from [epitrepO], to  
commit, to intrust. So either an overseer (Mt 20:8) or one in charge of  
children as here. It is common as the guardian of an orphan minor.  
Frequent in the papyri as guardian of minors. Stewards [oikonomous].  
Old word for manager of a household whether freeborn or slave. See Lu  
12:42; 1Co 4:2. Papyri show it as manager of an estate and also as  
treasurer like Ro 16:23. No example is known where this word is used of  
one in charge of a minor and no other where both occur together. Until  
the time appointed of the father [achri tes prothesmias tou patros].  
Supply [hemeras] (day), for [prothesmios] is an old adjective  
"appointed beforehand" [pro, thesmos], from [tithemi]. Under Roman law  
the tutor had charge of the child till he was fourteen when the curator  
took charge of him till he was twenty-five. Ramsay notes that in  
Graeco-Phrygia cities the same law existed except that the father in

Syria appointed both tutor and curator whereas the Roman father appointed only the tutor. Burton argues plausibly that no such legal distinction is meant by Paul, but that the terms here designate two functions of one person. The point does not disturb Paul's illustration at all.

4:3 When we were children [hote emen nepioi]. Before the epoch of faith came and we (Jews and Gentiles) were under the law as paedagogue, guardian, steward, to use all of Paul's metaphors. We were held in bondage [hemeis emetha dedoulomenoi]. Periphrastic past perfect of [doulouo], to enslave, in a permanent state of bondage. Under the rudiments of the world [hupo ta stoicheia tou kosmou]. [Stoichos] is row or rank, a series. So [stoicheion] is any first thing in a [stoichos] like the letters of the alphabet, the material elements in the universe (2Pe 3:10), the heavenly bodies (some argue for that here), the rudiments of any act (Heb 5:12; Ac 15:10; Ga 5:1; 4:3,9; Col 2:8,20). The papyri illustrate all the varieties in meaning of this word. Burton has a valuable excursus on the word in his commentary. Probably here (Lightfoot) Paul has in mind the rudimentary character of the law as it applies to both Jews and Gentiles, to all the knowledge of the world [kosmos] as the orderly material universe as in Col 2:8,20). See on Mt 13:38; Ac 17:24; 1Co 3:22. All were in the elementary stage before Christ came.

4:4 The fulness of the time [to pleroma tou chronou]. Old word from [pleroo], to fill. Here the complement of the preceding time as in Eph 1:10. Some examples in the papyri in the sense of complement, to accompany. God sent forth his preexisting Son (Php 2:6) when the time for his purpose had come like the [prothesmia] of verse 2. Born of a woman [genomenon ek gunaikos]. As all men are and so true humanity, "coming from a woman." There is, of course, no direct reference here to

the Virgin Birth of Jesus, but his deity had just been affirmed by the words "his Son" [ton huion autou], so that both his deity and humanity are here stated as in Ro 1:3. Whatever view one holds about Paul's knowledge of the Virgin Birth of Christ one must admit that Paul believed in his actual personal preexistence with God (2Co 8:9; Php 2:5-11), not a mere existence in idea. The fact of the Virgin Birth agrees perfectly with the language here. Born under the law [genomenon hupo nomon]. He not only became a man, but a Jew. The purpose [hina] of God thus was plainly to redeem [exagorasei], as in 3:13) those under the law, and so under the curse. The further purpose [hina] was that we (Jew and Gentile) might receive [apolabomen], second aorist active subjunctive of [apolambanō], not get back (Lu 15:27), but get from [apo] God the adoption [ten huiōthesian]. Late word common in the inscriptions (Deissmann, Bible Studies, p. 239) and occurs in the papyri also and in Diogenes Laertes, though not in LXX. Paul adopts this current term to express his idea (he alone in the N.T.) as to how God takes into his spiritual family both Jews and Gentiles who believe. See also Ro 8:15,23; 9:4; Eph 1:5. The Vulgate uses adoptio filiorum. It is a metaphor like the others above, but a very expressive one.

4:6 Because ye are sons [hoti este huiōi]. This is the reason for sending forth the Son (4:4 and here). We were "sons" in God's elective purpose and love. [Hoti] is causal (1Co 12:15; Ro 9:7). The Spirit of his Son [to pneuma tou huiōi autou]. The Holy Spirit, called the Spirit of Christ (Ro 8:9f.), the Spirit of Jesus Christ (Php 1:19). The Holy Spirit proceeds from the Father and from the Son (Joh 15:26). Crying, Abba, Father [krazon Abba ho pater]. The participle agrees with [pneuma] neuter (grammatical gender), not neuter in fact. An old, though rare in present as here, onomatopoeic word to croak as a raven (Theophrastus, like Poe's The Raven), any inarticulate cry like "the

unuttered groanings" of Ro 8:26 which God understands. This cry comes from the Spirit of Christ in our hearts. [Abba] is the Aramaic word for father with the article and [ho pater] translates it. The articular form occurs in the vocative as in Joh 20:28. It is possible that the repetition here and in Ro 8:15 may be "a sort of affectionate fondness for the very term that Jesus himself used" (Burton) in the Garden of Gethsemane (Mr 14:36). The rabbis preserve similar parallels. Most of the Jews knew both Greek and Aramaic. But there remains the question why Jesus used both in his prayer. Was it not natural for both words to come to him in his hour of agony as in his childhood? The same thing may be true here in Paul's case.

4:7 No longer a bondservant [ouketi doulos]. Slave. He changes to the singular to drive the point home to each one. The spiritual experience (3:2) has set each one free. Each is now a son and heir.

4:8 To them which by nature are not gods [tois phusei me ousi theois]. In 1Co 10:20 he terms them "demons," the "so-called gods" (1Co 8:5), worshipping images made by hands (Ac 17:29).

4:9 Now that ye have come to know God [nun de gnontes]. Fine example of the ingressive second aorist active participle of [ginOskO], come to know by experience through faith in Christ. Rather to be known of God [mallon de gnOsthentes hupo theou]. First aorist passive participle of the same verb. He quickly turns it round to the standpoint of God's elective grace reaching them (verse 6). How [pOs]. "A question full of wonder" (Bengel). See 1:6. Turn ye back again? [epistrephete palin?]. Present active indicative, "Are ye turning again?" See [metatithesthe] in 1:6. The weak and beggarly rudiments [ta asthene kai ptOcha stoicheia]. The same [stoicheia] in verse 3 from which they had been delivered, "weak and beggarly," still in their utter impotence from the Pharisaic legalism and the philosophical and religious legalism and the

philosophical and religious quests of the heathen as shown by Angus's The Religious Quests of the Graeco-Roman World. These were eagerly pursued by many, but they were shadows when caught. It is pitiful today to see some men and women leave Christ for will o' the wisps of false philosophy. Over again [palin anOthen]. Old word, from above [anO] as in Mt 27:51, from the first (Lu 1:3), then "over again" as here, back to where they were before (in slavery to rites and rules).

4:10 Ye observe [paratereisthe]. Present middle indicative of old verb to stand beside and watch carefully, sometimes with evil intent as in Lu 6:7, but often with scrupulous care as here (so in Dio Cassius and Josephus). The meticulous observance of the Pharisees Paul knew to a nicety. It hurt him to the quick after his own merciful deliverance to see these Gentile Christians drawn into this spider-web of Judaizing Christians, once set free, now enslaved again. Paul does not itemize the "days" (Sabbaths, fast-days, feast-days, new moons) nor the "months" (Isa 66:23) which were particularly observed in the exile nor the "seasons" (passover, pentecost, tabernacles, etc.) nor the "years" (sabbatical years every seventh year and the Year of Jubilee). Paul does not object to these observances for he kept them himself as a Jew. He objected to Gentiles taking to them as a means of salvation.

4:11 I am afraid of you [phoboumai humas]. He shudders to think of it. Lest by any means I have bestowed labour upon you in vain [me pOs eikei kekopiaka eis humas]. Usual construction after a verb of fearing about what has actually happened [me pOs] and the perfect active indicative of [kopiaO], to toil wearily). A fear about the future would be expressed by the subjunctive. Paul fears that the worst has happened.

4:12 Be as I am [ginesthe hOs egO]. Present middle imperative, "Keep on becoming as I am." He will not give them over, afraid though he is.

4:13 Because of an infirmity of the flesh [di' astheneian tes sarkos].

All that we can get from this statement is the fact that Paul's preaching to the Galatians "the first time" or "the former time" [to proteron], adverbial accusative) was due to sickness of some kind whether it was eye trouble (4:15) which was a trial to them or to the thorn in the flesh (2Co 12:7) we do not know. It can be interpreted as applying to North Galatia or to South Galatia if he had an attack of malaria on coming up from Perga. But the narrative in Ac 13; 14 does not read as if Paul had planned to pass by Pisidia and by Lycaonia but for the attack of illness. The Galatians understood the allusion for Paul says "Ye know" [oidate].

4:14 A temptation to you in my flesh [ton peirasmon humOn en tei sarki mou]. "Your temptation (or trial) in my flesh." Peirasmon can be either as we see in Jas 1:2, 12ff. If trial here, it was a severe one. Nor rejected [oude exeptusate]. First aorist active indicative of [ekptuO], old word to spit out (Homer), to spurn, to loathe. Here only in N.T. Clemen (Primitive Christianity, p. 342) thinks it should be taken literally here since people spat out as a prophylactic custom at the sight of invalids especially epileptics. But Plutarch uses it of mere rejection. As an angel of God [hOs aggelon theou], as Christ Jesus [hOs Christon Iesoun]. In spite of his illness and repulsive appearance, whatever it was. Not a mere "messenger" of God, but a very angel, even as Christ Jesus. We know that at Lystra Paul was at first welcomed as Hermes the god of oratory (Ac 14:12f.). But that narrative hardly applies to these words, for they turned against Paul and Barnabas then and there at the instigation of Jews from Antioch in Pisidia and Iconium.

4:15 That gratulation of yourselves [ho makarismos humOn]. "Your felicitation." Rare word from [makarizo], to pronounce happy, in Plato, Aristotle, Plutarch. See also Ro 4:6, 9. You no longer felicitate

yourselves on my presence with you. Ye would have plucked out your eyes and given them to me [tous ophthalmous humOn exoruxantes edOkate moi].

This is the conclusion of a condition of the second class without [an] expressed which would have made it clearer. But see Joh 16:22,24; Ro 7:7 for similar examples where the context makes it plain without [an].

It is strong language and is saved from hyperbole by "if possible" [ei dunaton]. Did Paul not have at this time serious eye trouble?

4:16 Your enemy [echthros humOn]. Active sense of [echthros], hater with objective genitive. They looked on Paul now as an enemy to them. So the Pharisees and Judaizers generally now regarded him. Because I tell you the truth [aletheuOn humin]. Present active participle of [aletheuO], old verb from [alethes], true. In N.T. only here and Eph 4:15. "Speaking the truth." It is always a risky business to speak the truth, the whole truth. It may hit and hurt.

4:17 They zealously seek you [zelousin humas]. [ZeloO] is an old and a good word from [zelos] (zeal, jealousy), but one can pay court with good motives or evil. So here in contrast with Paul's plain speech the Judaizers bring their fawning flattery. To shut you out [ekkleisai humas]. From Christ as he will show (5:4). That ye may seek them [hina autous zeloute]. Probably present active indicative with [hina] as in [phusiousthe] (1Co 4:6) and [ginOskomen] (1Jo 5:20). The contraction [-oete] would be [-Ote], not [-oute] (Robertson, Grammar, p. 325).

4:18 To be zealously sought in a good matter [zelousthai en kalOi]. Present passive infinitive. It is only in an evil matter that it is bad as here [ou kalos]. When I am present [en tOi pareinai me]. "In the being present as to me."

4:19 I am in travail [OdinO]. I am in birth pangs. Old word for this powerful picture of pain. In N.T. only here, verse 27; Re 12:2. Until Christ be formed in you [mechris hou morphOthei Christos en humin].

Future temporal clause with [mechris hou] (until which time) and the first aorist passive subjunctive of [morphoO], late and rare verb, in Plutarch, not in LXX, not in papyri, only here in N.T. This figure is the embryo developing into the child. Paul boldly represents himself as again the mother with birth pangs over them. This is better than to suppose that the Galatians are pregnant mothers (Burton) by a reversal of the picture as in 1Th 2:7.

4:20 I could with [ethelon]. Imperfect active, I was wishing like Agrippa's use of [eboulomen] in Ac 25:22, "I was just wishing. I was longing to be present with you just now [arti]." To change my voice [allaxai ten phOnen mou]. Paul could put his heart into his voice. The pen stands between them. He knew the power of his voice on their hearts. He had tried it before. I am perplexed [aporoumai]. I am at a loss and know not what to do. [AporeO] is from [a] privative and [poros], way. I am lost at this distance from you. About you [en humin]. In your cases. For this use of [en] see 2Co 7:16; Ga 1:24.

4:21 That desire to be under the law [hoi hupo nomon thelontes einai]. "Under law" (no article), as in 3:23; 4:4, legalistic system. Paul views them as on the point of surrender to legalism, as "wanting" [thelontes] to do it (1:6; 3:3; 4:11, 17). Paul makes direct reference to these so disposed to "hear the law." He makes a surprising turn, but a legitimate one for the legalists by an allegorical use of Scripture.

4:22 By the handmaid [ek tes paidiskes]. From Ge 16:1. Feminine diminutive of [pais], boy or slave. Common word for damsel which came to be used for female slave or maidservant (Lu 12:45) or doorkeeper like Mt 26:29. So in the papyri.

4:23 Is born [gegennetai]. Perfect passive indicative of [gennaO], stand on record so. Through promise [di' epaggelias]. In addition to being "after the flesh" [kata sarka].

4:24 Which things contain an allegory [hatina estin allegoroumena]. Literally, "Which things are allegorized" (periphrastic present passive indicative of [allegoreO]). Late word (Strabo, Plutarch, Philo, Josephus, ecclesiastical writers), only here in N.T. The ancient writers used [ainittomai] to speak in riddles. It is compounded of [allo], another, and [agoreuO], to speak, and so means speaking something else than what the language means, what Philo, the past-master in the use of allegory, calls the deeper spiritual sense. Paul does not deny the actual historical narrative, but he simply uses it in an allegorical sense to illustrate his point for the benefit of his readers who are tempted to go under the burden of the law. He puts a secondary meaning on the narrative just as he uses [tupikOs] in 1Co 10:11 of the narrative. We need not press unduly the difference between allegory and type, for each is used in a variety of ways. The allegory in one sense is a speaking parable like Bunyan's Pilgrim's Progress, the Prodigal Son in Lu 15, the Good Shepherd in Joh 10. But allegory was also used by Philo and by Paul here for a secret meaning not obvious at first, one not in the mind of the writer, like our illustration which throws light on the point. Paul was familiar with this rabbinical method of exegesis (Rabbi Akiba, for instance, who found a mystical sense in every hook and crook of the Hebrew letters) and makes skilful use of that knowledge here. Christian preachers in Alexandria early fell victims to Philo's allegorical method and carried it to excess without regard to the plain sense of the narrative. That startling style of preaching survives yet to the discredit of sound preaching. Please observe that Paul says here that he is using allegory, not ordinary interpretation. It is not necessary to say that Paul intended his readers to believe that this allegory was designed by the narrative. He illustrates his point by it. For these are [hautai

gar eisin]. Allegorically interpreted, he means. From Mount Sinai [aporous Sina]. Spoken from Mount Sinai. Bearing [gennOsa]. Present active participle of [gennaO], to beget of the male (Mt 1:1-16), more rarely as here to bear of the female (Lu 1:13, 57). Which is Hagar [hetis estin Hagar]. Allegorically interpreted.

4:25 This Hagar [to Hagar]. Neuter article and so referring to the word Hagar (not to the woman, [he] Hagar) as applied to the mountain. There is great variety in the MSS. here. The Arabians are descendants of Abraham and Hagar (her name meaning wanderer or fugitive). Answereth to [suntoichei]. Late word in Polybius for keeping step in line (military term) and in papyri in figurative sense as here. Lightfoot refers to the Pythagorean parallels of opposing principles [sunstoichiai] as shown here by Paul (Hagar and Sarah, Ishmael and Isaac, the old covenant and the new covenant, the earthly Jerusalem and the heavenly Jerusalem). That is true, and there is a correlative correspondence as the line is carried on.

4:26 The Jerusalem that is above [he anO Ierousalem]. Paul uses the rabbinical idea that the heavenly Jerusalem corresponds to the one here to illustrate his point without endorsing their ideas. See also Re 21:2. He uses the city of Jerusalem to represent the whole Jewish race (Vincent).

4:27 Which is our mother [hetis estin meter hemOn]. The mother of us Christians, apply the allegory of Hagar and Sarah to us. The Jerusalem above is the picture of the Kingdom of God. Paul illustrates the allegory by quoting Isa 54:1, a song of triumph looking for deliverance from a foreign yoke. Rejoice [euphranthesi]. First aorist passive imperative of [euphrainO]. Break forth [rexon]. First aorist active imperative of [regnumi], to rend, to burst asunder. Supply [euphrosunen] (joy) as in Isa 49:13. The desolate [tes eremou]. The

prophet refers to Sarah's prolonged barrenness and Paul uses this fact as a figure for the progress and glory of Christianity (the new Jerusalem of freedom) in contrast with the old Jerusalem of bondage (the current Judaism). His thought has moved rapidly, but he does not lose his line.

4:28 Now we [hemeis de]. Some MSS. have [humeis de] (now ye). In either case Paul means that Christians (Jews and Gentiles) are children of the promise as Isaac was [kata Isaak], after the manner of Isaac).

4:29 Persecuted [ediOken]. Imperfect active of [diOkO], to pursue, to persecute. Ge 21:9 has in Hebrew "laughing," but the LXX has "mocking." The Jewish tradition represents Ishmael as shooting arrows at Isaac. So now [houtos kai nun] the Jews were persecuting Paul and all Christians (1Th 2:15f.).

4:30 Cast out [ekbale]. Second aorist active imperative of [ekballo]. Quotation from Ge 21:10 (Sarah to Abraham) and confirmed in 21:12 by God's command to Abraham. Paul gives allegorical warning thus to the persecuting Jews and Judaizers. Shall not inherit [ou me kleronomesei]. Strong negative [ou me] and future indicative). "The law and the gospel cannot co-exist. The law must disappear before the gospel" (Lightfoot). See 3:18, 29 for the word "inherit."

4:31 But of the freewoman [alla tes eleutheras]. We are children of Abraham by faith (3:7).

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## Chapter 5: 5:1 With freedom [tei eleutheriai]. Rather dative case instead of

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5:1 With freedom [tei eleutheriai]. Rather dative case instead of instrumental, "for freedom," "for the (article) freedom that belongs to us children of the freewoman" (4:31). Did Christ set us free [hemas Christos eleutherOsen]. Effective aorist active indicative of [eleutheroO] (from [erchomai], to go, go free). Stand fast therefore [steketeoun]. See on Mr 3:31; 1Co 16:13 for this late word from perfect stem of [histemi], "keep on standing therefore," "stay free since Christ set you free." Be not entangled again [me palin enechesthe]. "Stop being held in by a yoke of bondage." Common word for ensnare by trap. The Judaizers were trying to lasso the Galatians for the old yoke of Judaism.

5:2 I Paul [egO Paulos]. Asserts all his personal and apostolic authority. For both words see also 1Th 2:16; 2Co 10:1; Col 1:23; Eph 3:1. If ye receive circumcision [ean peritemnesthe]. Condition of third class and present passive subjunctive, a supposable case, but with terrible consequences, for they will make circumcision a condition of salvation. In that case Christ will help them not at all.

5:3 A debtor [opheiletēs]. Common word from [opheilO], to owe for one who has assumed an obligation. See on Mt 6:12. See Ga 3:10. He takes the curse on himself.

5:4 Ye are severed from Christ [katergethete apo Christou]. First aorist passive of [katargeO], to make null and void as in Ro 7:2,6. Who would be justified by the law [hoitines en nomOi dikaiousthe]. Present passive conative indicative, "ye who are trying to be justified in the law." Ye are fallen away from grace [tes charitos exepesate]. Second

orist active indicative of [ekpiptO] (with [a] variable vowel of the first orist) and followed by the ablative case. "Ye did fall out of grace," "ye left the sphere of grace in Christ and took your stand in the sphere of law" as your hope of salvation. Paul does not mince words and carries the logic to the end of the course. He is not, of course, speaking of occasional sins, but he has in mind a far more serious matter, that of substituting law for Christ as the agent in salvation.

5:5 For we [hemeis gar]. We Christians as opposed to the legalists. Through the Spirit by faith [pneumati ek pisteOs]. By the Spirit (Holy Spirit) out of faith (not law). Clear-cut repetition to make it plain.

5:6 Avaieth anything [ischuei ti]. Old word to have strength [isch-s]. See on Mt 5:13. Neither Jew nor Greek has any recommendation in his state. See 3:28. All stand on a level in Christ. Faith working through love [pistis di' agapes energoumene]. Middle voice of [energeO] and "through love," "the moral dynamic" (Burton) of Paul's conception of freedom from law.

5:7 Who did hinder you? [tis humas enekopsen?]. First orist active indicative of [enkoptO], to cut in on one, for all the world like our use of one cutting in on us at the telephone. For this late verb see on Ac 24:4; 1Th 2:18. Note the singular [tis]. There was some ringleader in the business. Some one "cut in" on the Galatians as they were running the Christian race and tried to trip them or to turn them.

5:8 This persuasion [he peismone]. "The art of persuasion," the effort of the Judaizers to persuade you. Only here and in ecclesiastical writers.

5:9 This proverb Paul has in 1Co 5:6. It is merely the pervasive power of leaven that is involved in the proverb as in Mt 13:33, not the use of leaven as a symbol of evil.

5:10 Whosoever he be [hostis ean ei]. Indefinite relative clause with

[ean] and subjunctive. It seems unlikely that Paul knew precisely who the leader was. In 1:6 he uses the plural of the same verb [tarassO] and see also [anastatountes] in verse 12.

5:11 Why am I still persecuted? [ti eti diOkomai?]. Some of the Judaizers even circulated the slander that Paul preached circumcision in order to ruin his influence.

5:12 I would [ophelon]. Would that, used as conjunction in wishes. See on 1Co 4:2; 2Co 11:1. Here a wish about the future with future indicative. They which unsettle you [hoi anastatountes humas]. Late verb from [anastatos], driven from one's abode, and in papyri in this sense as well as in sense of upsetting or disturbing one's mind (boy's letter) as here. In Ac 17:6; 21:38 we have it in sense of making a commotion. Cut themselves off [apokopsontai]. Future middle of [apokoptO], old word to cut off as in Ac 27:32, here to mutilate.

5:13 Ye were called for freedom [ep' eleutheriai eklethete]. The same point as in 5:1 made plainer by the use of [ep'] (on the basis of, for the purpose of). See 1Th 4:7 for this use of [epi]. Only use not [monon me]. No word for "use" in the Greek. Probably supply [trepete] or [strephete], "turn not your liberty into an occasion for the flesh" [eis aphormen tei sarki], as a spring board for license. On [aphorme], see on 2Co 5:12. Liberty so easily turns to license.

5:14 Even in this [en tOi]. Just the article with [en], "in the," but it points at the quotation from Le 19:18. Jews (Lu 10:29) confined "neighbour" [plesion] to Jews. Paul uses here a striking paradox by urging obedience to the law against which he has been arguing, but this is the moral law as proof of the new love and life. See also Ro 13:8, precisely as Jesus did (Mt 22:40).

5:15 If ye bite and devour one another [ei allelous daknete kai katesthiete]. Condition of first class assumed as true. Two common and

old verbs often used together of wild animals, or like cats and dogs.

That ye be not consumed one of another [me hup' allelOn analOthete].

Negative final clause with first aorist passive subjunctive of

[analiskO], old word to consume or spend. In N.T. only here and Lu

9:54. There is a famous story of two snakes that grabbed each other by the tail and each swallowed the other.

5:16 Ye shall not fulfil [ou me telesete]. Rather, "Ye will not

fulfil." Strong double negative with aorist active subjunctive. The

lust of the flesh [epithumian sarkos]. Bad sense here as usual in Paul,

but not so in 1Th 2:17; Php 1:23. The word is just craving or longing

(from [epi, thumos], yearning after).

5:17 Lusteth against [epithumei kata]. Like a tug of war. This use of

[sarx] as opposed to the Spirit (Holy Spirit) personifies [sarx].

Lightfoot argues that [epithumei] cannot be used with the Spirit and so

some other verb must be supplied for it. But that is wholly needless,

for the verb, like [epithumia], does not mean evil desire, but simply

to long for. Christ and Satan long for the possession of the city of

Man Soul as Bunyan shows. Are contrary the one to the other [allelois

antikeitai]. Are lined up in conflict, face to face [anti-], a

spiritual duel (cf. Christ's temptations), with dative case of personal

interest [allelois]. That ye may not do [hina me poiete]. "That ye may

not keep on doing" (present active subjunctive of [poieO]. That ye

would [ha ean thelete]. "Whatever ye wish" (indefinite relative with

[ean] and present subjunctive).

5:18 Under the law [hupo nomon]. Instead of "under the flesh" as one

might expect. See Ga 3:2-6 for contrast between law and spirit. The

flesh made the law weak (Rom 8:3; Heb 9:10,13). They are one and the

same in result. See same idea in Ro 8:14. Note present tense of

[agesthe] (if you are continually led by the Spirit). See verse 23.

5:19 Manifest [phanera]. Opposed to "hidden" [krupta]. Ancient writers were fond of lists of vices and virtues. Cf. Stalker's sermons on The Seven Cardinal Virtues and The Seven Deadly Sins. There are more than seven in this deadly list in verses 19-21. He makes the two lists in explanation of the conflict in verse 17 to emphasize the command in verses 13f. There are four groups in Paul's list of manifest vices: (1) Sensual sins like fornication [porneia], prostitution, harlotry), uncleanness [akatharsia], moral impurity), lasciviousness [aselgeia], wantonness), sexual vice of all kinds prevailed in heathenism. (2) Idolatry [eidolatreia], worship of idols) and witchcraft [pharmakeia] from [pharmakon], a drug, the ministering of drugs), but the sorcerers monopolized the word for a while in their magical arts and used it in connection with idolatry. In N.T. only here and Re 18:23. See Ac 19:19 [perierga], curious arts. (3) Personal relations expressed by eight words, all old words, sins of the spirit, like enmities [exthrai], personal animosities), strife [eris], rivalry, discord), jealousies [zelos] or [zelois], MSS. vary, our very word), wraths [thumoi], stirring emotions, then explosions), factions [eritheiai], from [erithos], day labourer for hire, worker in wool, party spirit), divisions [dichostasiai], splits in two, [dicha] and [stasis], heresies [haireseis], the very word, but really choosings from [haireomai], preferences), envyings [phthonoi], feelings of ill-will). Surely a lively list. (4) Drunkenness [methai], old word and plural, drunken excesses, in N.T. only here and Lu 21:34; Ro 13:13), revellings [kOmoi], old word also for drinking parties like those in honour of Bacchus, in N.T. only here and Ro 13:13; 1Pe 4:3). And such like [kai ta homoia toutois]. And the things like these (associative instrumental [toutois] after [homoia], like). It is not meant to be exhaustive, but it is representative.

5:21 Forewarn [prolegO] --did forewarn [proieipon]. Paul repeats his warning given while with them. He did his duty then. Gentile churches were peculiarly subject to these sins. But who is not in danger from them? Practise [prassontes]. [PrassO] is the verb for habitual practice (our very word, in fact), not [poieO] for occasional doing. The habit of these sins is proof that one is not in the Kingdom of God and will not inherit it.

5:22 The fruit of the Spirit [ho karpos tou pneumatatos]. Paul changes the figure from works [erga] in verse 19 to fruit as the normal out-cropping of the Holy Spirit in us. It is a beautiful tree of fruit that Paul pictures here with nine luscious fruits on it: Love [agape]. Late, almost Biblical word. First as in 1Co 13, which see for discussion as superior to [philia] and [erOs]. Joy [chara]. Old word. See on 1Th 1:6. Peace [eirene]. See on 1Th 1:1. Long-suffering [makrothumia]. See on 2Co 6:6. Kindness [chrestotes]. See on 2Co 6:6. Goodness [agathOsune]. See on 2Th 1:11. Faithfulness [pistis]. Same word as "faith." See on Mt 23:33; 1Co 13:7,13. Meekness [prautes]. See on 1Co 4:21; 2Co 10:1. Temperance [egkrateia]. See on Ac 24:25. Old word from [egkrates], one holding control or holding in. In N.T. only in these passages and 2Pe 1:6. Paul has a better list than the four cardinal virtues of the Stoics (temperance, prudence, fortitude, justice), though they are included with better notes struck. Temperance is alike, but kindness is better than justice, long-suffering than fortitude, love than prudence.

5:24 Crucified the flesh [ten sarka estaurOsan]. Definite event, first aorist active indicative of [stauroO] as in 2:19 (mystical union with Christ). Paul uses [sarx] here in the same sense as in verses 16, 17, 19, "the force in men that makes for evil" (Burton). With [sun]. "Together with," emphasizing "the completeness of the extermination of

this evil force" and the guarantee of victory over one's passions and dispositions toward evil.

5:25 By the Spirit let us also walk [pneumati kai stoichomen]. Present subjunctive (volitive) of [stoicheo], "Let us also go on walking by the Spirit." Let us make our steps by the help and guidance of the Spirit.

5:26 Let us not be [me ginometha]. Present middle subjunctive (volitive), "Let us cease becoming vainglorious" [kenodoxoi], late word only here in N.T. [kenos, doxa]. Once in Epictetus in same sense.

Provoking one another [allelous prokaloumenoi]. Old word [prokaleo], to call forth, to challenge to combat. Only here in N.T. and in bad sense.

The word for "provoke" in Heb 10:24 is [paroxusmon] (our "paroxysm").

Envy [phthonountes]. Old verb from [phthonos]. Only here in N.T.

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## Chapter 6: 6:1 If a man be overtaken [ean kai prolemphthei anthrOpos]. Condition

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6:1 If a man be overtaken [ean kai prolemphthei anthrOpos]. Condition of third class, first aorist passive subjunctive of [prolambanO], old verb to take beforehand, to surprise, to detect. Trespass [paraptOmati]. Literally, a falling aside, a slip or lapse in the papyri rather than a wilful sin. In Polybius and Diodorus. Koine word. Ye which are spiritual [hoi pneumatikoi]. See on 1Co 3:1. The spiritually led (5:18), the spiritual experts in mending souls. Restore [katartizete]. Present active imperative of [katartizo], the very word used in Mt 4:21 of mending nets, old word to make [artios], fit, to equip thoroughly. Looking to thyself [skopOn seauton]. Keeping an eye on as in 2Co 4:18 like a runner on the goal. Lest thou also be tempted [me kai su peirastheis]. Negative purpose with first aorist passive subjunctive. Spiritual experts (preachers in particular) need this caution. Satan loves a shining mark.

6:2 Bear ye one another's burdens [allelOn ta bare bastazete]. Keep on bearing (present active imperative of [bastazo], old word, used of Jesus bearing his Cross in Joh 19:17. [Baros] means weight as in Mt 20:12; 2Co 4:17. It is when one's load ( [phortion], verse 5) is about to press one down. Then give help in carrying it.) Fulfil [anaplerOsate]. First aorist active imperative of [anapleroo], to fill up, old word, and see on Mt 23:32; 1Th 2:16; 1Co 14:16. Some MSS. have future indicative [anaplerOsete].

6:3 Something when he is nothing [ti meden On]. Thinks he is a big number being nothing at all (neuter singular pronouns). He is really zero. He deceiveth himself [phrenapatai heauton]. Late compound word

[phren], mind, [apataO], lead astray), leads his own mind astray. Here for first time. Afterwards in Galen, ecclesiastical and Byzantine writers. He deceives no one else.

6:5 Each shall bear his own burden [to idion phortion bastasei].

[Phortion] is old word for ship's cargo (Ac 27:10). Christ calls his [phortion] light, though he terms those of the Pharisees heavy (Mt 23:4), meant for other people. The terms are thus not always kept distinct, though Paul does make a distinction here from the [bare] in verse 2.

6:6 That is taught [ho katechoumenos]. For this late and rare verb [katecheO], see on Lu 1:4; Ac 18:25; 1Co 14:19. It occurs in the papyri for legal instruction. Here the present passive participle retains the accusative of the thing. The active [tOi katechounti] joined with the passive is interesting as showing how early we find paid teachers in the churches. Those who receive instruction are called on to "contribute" (better than "communicate" for [koinOneitO] for the time of the teacher (Burton). There was a teaching class thus early (1Th 5:12; 1Co 12:28; Eph 4:11; 1Th 5:17).

6:7 Be not deceived [me planasthe]. Present passive imperative with [me], "stop being led astray" [planaO], common verb to wander, to lead astray as in Mt 24:4f.). God is not mocked [ou mukterizetai]. This rare verb (common in LXX) occurs in Lysias. It comes from [mukter] (nose) and means to turn the nose up at one. That is done towards God, but never without punishment, Paul means to say. In particular, he means "an evasion of his laws which men think to accomplish, but, in fact, cannot" (Burton). Whatsoever a man soweth [ho ean speirei anthrOpos]. Indefinite relative clause with [ean] and the active subjunctive (either aorist or present, form same here). One of the most frequent of ancient proverbs (Job 4:8; Arist., Rhet. iii. 3). Already in 2Co 9:6.

Same point in Mt 7:16; Mr 4:26f. That [touto]. That very thing, not something different. Reap [therisei]. See on Mt 6:26 for this old verb. 6:8 Corruption [phthoran]. For this old word from [phtheirO], see on 1Co 15:42. The precise meaning turns on the context, here plainly the physical and moral decay or rottenness that follows sins of the flesh as all men know. Nature writes in one's body the penalty of sin as every doctor knows. Eternal life [zOen aiOnion]. See on Mt 25:46 for this interesting phrase so common in the Johannine writings. Plato used [aiOnios] for perpetual. See also 2Th 1:9. It comes as nearly meaning "eternal" as the Greek can express that idea.

6:9 Let us not be weary in well-doing [to kalon poiountes me enkakOmen]. Volitive present active subjunctive of [enkakeO] on which see Lu 18:1; 2Th 3:13; 2Co 4:1,16 [en, kakos], evil). Literally, "Let us not keep on giving in to evil while doing the good." It is curious how prone we are to give in and to give out in doing the good which somehow becomes prosy or insipid to us. In due season [kairOi idiOi]. Locative case, "at its proper season" (harvest time). Cf. 1Ti 2:6; 6:15 (plural). If we faint not [me ekluomenoi]. Present passive participle (conditional) with [me]. Cf. [ekluO], old verb to loosen out. Literally, "not loosened out," relaxed, exhausted as a result of giving in to evil [enkakOmen].

6:10 As we have opportunity [hOs kairon echOmen]. Indefinite comparative clause (present subjunctive without [an]. "As we have occasion at any time." Let us work that which is good [ergazOmetha to agathon]. Volitive present middle subjunctive of [ergazomai], "Let us keep on working the good deed." Of the household of faith [tous oikeious tes pisteOs]. For the obvious reason that they belong to the same family with necessary responsibility.

6:11 With how large letters [pelikois grammasin]. Paul now takes the

pen from the amanuensis (cf. Ro 16:22) and writes the rest of the Epistle (verses 11-18) himself instead of the mere farewell greeting (2Th 3:17; 1Co 16:21; Col 4:18). But what does he mean by "with how large letters"? Certainly not "how large a letter." It has been suggested that he employed large letters because of defective eyesight or because he could only write ill-formed letters because of his poor handwriting (like the print letters of children) or because he wished to call particular attention to this closing paragraph by placarding it in big letters (Ramsay). This latter is the most likely reason.

Deissmann, ( St. Paul, p. 51) argues that artisans write clumsy letters, yes, and scholars also. Milligan ( Documents, p. 24; Vocabulary, etc.) suggests the contrast seen in papyri often between the neat hand of the scribe and the big sprawling hand of the signature. I have written [egrapsa]. Epistolary aorist. With mine own hand [tei emei cheiri]. Instrumental case as in 1Co 16:21.

6:12 To make a fair show [euprosOpesai]. First aorist active infinitive of [euprosOpeO], late verb from [euprosOpos], fair of face [eu, prosOpon]. Here only in N.T., but one example in papyri (Tebt. I. 19 12 B.C. 114) which shows what may happen to any of our N.T. words not yet found elsewhere. It is in Chrysostom and later writers. They compel [anagkazousin]. Conative present active indicative, "they try to compel." For the cross of Christ [tOi staurOi tou Christou].

Instrumental case (causal use, Robertson, Grammar, p. 532). Cf. 2Co 2:13. "For professing the cross of Christ" (Lightfoot).

6:13 They who receive circumcision [hoi peritemnomenoi]. Present causative middle of [peritemnO], those who are having themselves circumcised. Some MSS. read [hoi peritetmemenoi], "they who have been circumcised" (perfect passive participle). Probably the present [peritemnomenoi] is correct as the harder reading.

6:14 Far be it from me [emoi me genoito]. Second aorist middle optative of [ginomai] in a negative [me] wish about the future with dative case: "May it not happen to me." See 2:17. The infinitive [kauchasthai] (to glory) is the subject of [genoito] as is common in the LXX, though not elsewhere in the N.T. Hath been crucified unto me [emoi estaurOtai]. Perfect passive indicative of [stauroO], stands crucified, with the ethical dative again [emoi]. This is one of the great sayings of Paul concerning his relation to Christ and the world in contrast with the Judaizers. Cf. 2:19f.; 3:13; 4:4f.; 1Co 1:23f.; Ro 1:16; 3:21ff.; 4:25; 5:18. World [kosmos] has no article, but is definite as in 2Co 5:19. Paul's old world of Jewish descent and environment is dead to him (Php 3:3f.).

6:15 A new creature [kaine ktisis]. For this phrase see on 2Co 5:17.

6:16 By this rule [tOi kanoni toutOi]. For [kanOn], see on 2Co 10:13, 15f.

6:17 From henceforth [tou loipou]. Usually [to loipon], the accusative of general reference, "as for the rest" (Php 3:1; 4:8). The genitive case (as here and Eph 6:10) means "in respect of the remaining time." The marks of Jesus [ta stigmata tou Iesou]. Old word from [stizO], to prick, to stick, to sting. Slaves had the names or stamp of their owners on their bodies. It was sometimes done for soldiers also. There were devotees also who stamped upon their bodies the names of the gods whom they worshipped. Today in a round-up cattle are given the owner's mark. Paul gloried in being the slave of Jesus Christ. This is probably the image in Paul's mind since he bore in his body landmarks of suffering for Christ received in many places (2Co 6:4-6; 11:23ff.), probably actual scars from the scourgings (thirty-nine lashes at a time). If for no other reason, listen to me by reason of these scars for Christ and "let no one keep on furnishing trouble to me."

6:18 The farewell salutation is much briefer than that in 2Co 13:13, but identical with that in Phm 1:25. He calls them "brethren" [adelphoi] in spite of the sharp things spoken to them.

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1. [file:///ccel/r/robertson\\_at/wp\\_gal/cache/wp\\_gal.html3?scrBook=Gen&scrCh=12&scrV=3#iv-p8.2](file:///ccel/r/robertson_at/wp_gal/cache/wp_gal.html3?scrBook=Gen&scrCh=12&scrV=3#iv-p8.2)
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