

Notes on the Greek New Testament Week 64 — Galatians 3:6-4:14

Day 316: Galatians 3:6-14

Verses 6-25

The Promise to Abraham fulfilled in Christ and the Gospel.

First circle of argument – vv.6-14

vv6-9 Statement of the covenant to Abraham – he was blessed through faith and the Gentiles are likewise blessed through faith.

vv10-12 The law, on the contrary, proves no source of blessing.

vv13-14 Christ redeemed us (Jewish believers) from the curse of the law in order that the blessing of Abraham might come to the Gentiles: Jew and Gentile both receive the promise of the Spirit through faith. This section thus links back to vv1-5, returning to the theme of the gift of the Spirit.

Second circle of argument – vv 15-29

vv15-17 The Abrahamic covenant, as a binding covenant, could not be overthrown: it is a covenant marked by *promise* and *inheritance*; a covenant which finds its fulfilment in Christ.

v18 Thus the law cannot have been the ground of the inheritance promised to Abraham.

vv19-24 The function of the law:
a) given because of transgressions (vv19-20);

b) directs to the promise (vv21-22)

vv23-25 Now that Christ has come, the promise has been fulfilled and the law has been brought to an end.

Verse 6

καθως Ἀβραάμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

Paul is undoubtedly picking up themes from the Judaizers who were arguing that without obedience to all of the law, these Gentile Christians were not sons of Abraham – not fully part of the family of God.

Longenecker suggests that καθως Ἀβραάμ should be understood as 'take Abraham as an example.'

ἐλογίσθη Verb, aor pass indic, 3s
λογίζομαι reckon, count, calculate, credit, suppose

Verse 7

Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ.

γινώσκετε could be either indicative or imperative. Most think it imperative, but Longenecker suggests that γινώσκετε ἄρα ὅτι is "a typical disclosure formula in ancient Hellenistic letters that serves to remind readers of what is known than to exhort."

ἐκ πίστεως 'those who rely on faith'

The expression υἱοὶ Ἀβραάμ "is probably to be seen as polemically based. The Judaizers' message focused on being rightly related to Abraham and God's covenant with Israel." Longenecker. Cf. 'Abraham's seed' (3:16,29) and 'the Israel of God' (6:16).

Verse 8

προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ θεὸς προεηγγελίατο τῷ Ἀβραάμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.

προϊδοῦσα Verb, aor act ptc, f nom s

προοραω see ahead of time

δικαιοὶ Verb, pres act indic, 3s, δικαιοω justify, declare righteous

A present tense functioning as a future.

ἔθνη Noun, nom & acc pl ἔθνος, οὐς n nation, people; τα ἔθνη Gentiles

προεηγγελίατο Verb, aor midd indic, 3 s

προεναγγελίζομαι proclaim the good news beforehand

ἐνευλογηθήσονται Verb, fut pass indic, 3 pl ἐνευλογεω bless

The Judaizers probably also quoted the texts which spoke of the blessings promised to Abraham. "Their emphasis undoubtedly was on being related to Abraham – i.e., on the synonymous expressions 'in you' (Gen 12:3), 'in your seed' (Gen 22:18; 26:4), 'in you ... even in your seed' (Gen 28:14), and 'in him [Abraham]' Gen 18:18. Paul's emphasis, however, is on the fact that 'all the nations of the earth' (Gen 18:18; 22:18; 26:4) or 'all the tribes of the earth' (Gen 12:3; 28:14) are included in that foundational blessing."

Longenecker

Paul found God's saving purpose to the Gentiles everywhere in the OT. Cf. Rom 15:9-12 where he cites Ps 18:49; 2 Sam 22:50; Deut 32:43; Ps 117:1; Isa 11:10.

Verse 9

ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

ὥστε **so that, with the result that**

οἱ ἐκ πίστεως 'those who rely on faith', contrasted with ἐξ ἔργων νομου of the next verse '[all who] rely on the works of the law'

εὐλογοῦνται Verb, pres pass indic, 3 pl
εὐλογεω **bless**

συν "lays stress on the believer's vital connection with Abraham." Longenecker

πιστος, η, ον **faithful, trustworthy, reliable, believing**

'Abraham, the man of faith.'

Verse 10

ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσὶν· γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά.

ὅσος, η, ον **correlative pronoun, as much as, how much, how far; pl. as many as, all**

Those whose lives are governed by observance of the Mosaic law.

καταρα, ας f **curse, something accursed**

"Israel had willingly placed herself under the stipulations of the covenant (cf. Ex 24:3,7), and in so doing had accepted the threat of being cursed for non-fulfilment... Coming under a curse was therefore inextricably bound up with receiving the law, and Paul seeks to make that point explicit in his treatment of Deut 27:26." Longenecker

ἐπικατάρατος, ον **under a curse**
ἐμμενω **remain faithful to, obey, stay**
γεγραμμένοις Verb, perf pass ptc, m & n
dat pl γραφω

"We may assume that the premise of the Judaisers' argument was that one who faithfully observes the Mosaic law will live a full and acceptable life before God which is what is stated as the principle of the law in v12 quoting Lev 18:5: 'The one who does these things shall live by them'... Paul's premise, however, though unstated, is that no one is capable of keeping the law." Longenecker

Verse 11

ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται·

δε ... δῆλον 'clearly however'.

ἐν νόμῳ is a shorthand way of expressing the same as ἐξ ἔργων νομου

οὐδεὶς, οὐδεμία, οὐδεν **no one, nothing;**
οὐδεν **not at all**

δικαιοῦται Verb, pres pass indic, 3s
δικαιωω

The passive emphasises that righteousness is given by another.

τῷ θεῷ means 'in the sight of God'.

παρα preposition with dat **with, in the presence of**

δηλος, η, ον **evident** δηλον (ὅτι) it is **evident (that)**

δίκαιος, α, ον **righteous, just, conforming to the standard, in a right relationship with God**

ζήσεται Verb, fut mid indic, 3s ζω **live, be alive**

The Hebrew of Hab 2:4 הַיְיָ יִתְּנֵם בְּאֵן אֱמוּנָתוֹ 'the righteous shall live by his faith' is ambiguous and the LXX translated it in two different ways: "either ὁ δίκαιος ἐκ πίστεως μου ζήσεται ('the righteous shall live on the basis of my [God's] faithfulness,' so LXX^B) or ὁ δίκαιος μου ἐκ πίστεως ζήσεται ('my righteous one shall live on the basis of faith/faithfulness,' so LXX^A)." Paul does not pick up the issue of the pronominal suffix.

"The point he is making here is that righteousness in this pivotal text is associated with faith alone – not with the law! Paul himself may have read the text 'the one who is righteous by faith shall live' (as the close association of ὁ δίκαιος and ἐκ πίστεως in the word order might suggest) or 'the righteous one shall live by faith' (which is the more traditional reading, both then and today). Either way, however, in v 11 Paul sets up a sharp antithesis to v 10: righteousness is to be associated with faith alone; curse is the result of trying to observe the law in order to gain righteousness." Longenecker

Verse 12

ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.

'Law' and 'faith' are mutually exclusive as bases of righteousness. The quotation here is from Lev 18:5. The law has to do with *doing*.

Verse 13

Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατὰρα, ὅτι γέγραπται, Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου,

ἐξαγοραζω **set free, release, redeem**

The aorist points to a historic event.

καταρα, ας f see v.10
γενόμενος Verb, aor ptc, m nom s γινομαι
ἐπικαταρατος see v.10

"Thou Christ art my sin and my curse, or rather, I am thy sin, thy curse, thy death, thy wrath of God, thy hell; and contrawise, thou art my righteousness, my blessing, my life, my grace of God and my heaven." Luther

κρεμάμενος Verb, pres midd ptc, m nom s
κρεμάννυμι hang, midd intrans. hang
ξύλον, ου n wood, tree, cross, stocks

Dt 21:23. "For Jews, the proclamation of a crucified Messiah was scandalous (cf. 1 Cor 1:23; Gal 5:11), 'a blasphemous contradiction in terms' (Bruce...). Undoubtedly the central problem for all Jewish Christians was how to understand Jesus as God's Messiah and yet as cursed by God, with the magnitude of the problem only heightened by the pronouncement of Deut 21:23. The process as to how early Christians came to understand Jesus as both Messiah and accursed may be obscure, but their conclusion is clear: the curse of the cross was 'an exchange curse' wherein Christ became a curse for us (cf. esp. 2 Cor 5:21). And it is just such an assertion that appears in 3:13a, which we believe is probably an early Christian confession used by Paul... In all likelihood, therefore, what Paul is doing here in v13 is citing a traditional confessional portion, presumably known to his Galatian converts (also to the Judaisers, though they may not have used it themselves), to show how Christ's bearing of mankind's curse nullifies all thoughts of legalism and to set up his conclusion regarding the blessing of Abraham and the promise of the Spirit in v14." Longenecker

Verse 14

ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ
γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν
ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ
τῆς πίστεως.

The two ἵνα clauses are coordinate rather than one being subordinate to the other.

εὐλογία, ας f blessing
γένηται Verb, aor subj, 3 s γινομαι

ἐν Χριστῷ Ἰησοῦ all that comes to us from God comes to us 'in Christ'. No blessing can be obtained from any other source.

ἐπαγγελία, ας f promise, what is promised

A few ancient MSS read εὐλογίαν rather than ἐπαγγελίαν.

λάβωμεν Verb, aor act subj, 1 pl λαμβανω

It is the Spirit, received by faith, who makes us part of the community of the people of God and thereby heirs of Abraham.

Day 317: Galatians 3:15-20

Verse 15

Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως
ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς
ἄθετεῖ ἢ ἐπιδιατάσσεται.

ἀδελφοί "functions as an epistolatory convention signalling certain breaks in the letter structure of Galatians, as well as expressing Paul's sincere affection." Longenecker

κατὰ ἄνθρωπον λέγω 'speaking in human terms'

Cf. Rom 3:5; 6:19; 1 Cor 9:8. The meaning here is 'let me take an example from everyday life.'

ὅμως even, nevertheless
κεκυρωμένην Verb, perf pass ptc, f acc s
κυρωω put into effect (of a covenant)

The perfect reflects the fact that a covenant once set up is fixed – of permanent effect.

διαθήκη, ης covenant, will, testament

The Greek term commonly meant a 'will' but is used to translate the Hebrew בְּרִית ('covenant') in 270 of 286 occurrences in the LXX. "It appears, therefore that in developing his *minori ad maius* type of argument, Paul has both secular and theological connotations for διαθήκη in mind and that he is working from that of 'testament' or 'will' to that of 'covenant.'" Longenecker

ἀθετεω reject, set aside, refuse
ἐπιδιατάσσομαι add to (a will)

Verse 16

τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι
καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει, Καὶ
τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ· ὡς
ἐφ' ἐνός, Καὶ τῷ σπέρματί σου, ὅς ἐστιν
Χριστός.

ἐρρέθησαν Verb, aor pass indic, 3 pl λεγω
ἐπαγγελία, ας f promise, what is promised

Gen 12:3; 13:15; 15:18; 17:8; 22:16-18 etc.

σπερμα, τος seed, offspring

Paul's argument based on the use of the singular term 'seed' is not artificial or false. Paul is well aware that seed, as much in Greek as in English, is a collective noun (see v.29). His point is that the promise, like the recipients, is *one*: neither the promise itself, nor the recipients is capable of division. That unity is evident from the fact that Christ is *the* promised seed (see also Gen 3:15), the one in whom all of the promises of God find their focus and to whom alone they rightfully belong (see 2 Cor 1:20). He is *the* son of God and heir to the promises; he is the true Israel of God. The promises are therefore possessed by the one seed which is Christ, and with him all who are found in him Jew and Gentile. "Paul is here invoking a corporate solidarity understanding of the promise to Abraham wherein the Messiah, as the true descendant of Abraham and the true representative of the nation, is seen as the true 'seed' of Abraham – as are, of course, also the Messiah's own, as v29 insists." Longenecker

Paul's argument refutes the Judaisers' advocacy of Christ plus ... : to possess Christ is to possess all of the promises of God – nothing else is needed and nothing more is possible. Equally, Paul's argument disallows any form of dispensationalism which would seek to establish two separate people of God and two separate bodies of promise.

Verse 17

τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονώς νόμος οὐκ ἄκυροί, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

The conclusion to vv 15 and 16.

προκεκυρωμένην Verb, perf pass ptc, f acc
s προκυρω make previously

Cf. the perf pass ptc of κυρω in v.15.

"After θεου the TR, following the late uncials and most minuscules ... continues with εἰς Χριστον... Apparently the interpretative gloss was added in order to introduce into the argument a reference to Χριστος of the preceding verse. The shorter text is strongly supported..." *UBS Textual Commentary*

τετρακοσιοι, αι, α four hundred
τριακοντα thirty

"The rabbis found the difference between Gen 15:13 ('400 years') and Ex 12:40 ('430 years') somewhat perplexing ... and there are many places in their writings where the matter is dealt with. Usually they solved the problem by taking 430 years as the time between God's covenant with Abraham and Moses' reception of the law and 400 years as the period Israel spent in Egypt... And so Paul here is probably not relying on Ex 12:40 versus Gen 15:13, but only repeating the traditionally accepted number of years for the time span between the Abrahamic covenant and the Mosaic law." Longenecker

ἔτη Noun, nom & acc pl ἔτος, ους n year
γεγονώς Verb, perf act ptc, m nom s

γίνομαι

ἀκυρω cancel, disregard

εἰς with infinitive 'so as to be'

καταργεω render ineffective, cancel, do away with; pass be cut off from, be released from

Verse 18

εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἔξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι· ἐπαγγελίας κεχάρισται ὁ θεός.

κληρονομια, ας f inheritance, what is promised

"'Inheritance' is introduced by Paul into the discussion here for the first time, though subsequently it plays a major role (κληρονομια, 'inheritance,' here; κληρονομος, 'heir,' at 3:29; 4:1,7; κληρονομεω, 'inherit,' at 4:30; 5:21; with the idea being prominent in the illustration of 4:1-7, the allegory of 4:21-31, and the blessing of 6:16). It stems, of course, from references to the promise(s) contained in the Abrahamic covenant of vv 16-17." Longenecker

οὐκέτι adv no longer, no more

κεχάρισται Verb, perf indic, 3s χαρίζομαι
grant, give, bestow

"The verb χαρίζομαι ('graciously give') lays stress on the character of the inheritance given – that is, it was an expression of God's grace and not a commercial transaction. The perfect tense (κεχαρισται) identifies the inheritance as still being in force, so bringing to the fore Paul's underlying argument throughout vv 15-17." Longenecker

3:19-4:7

Many treat these verses as a digression, but Longenecker says that they are vital to Paul's argument. "If, as we have argued ..., the Judaizers of Galatia were not presenting themselves as opposing Paul's message of faith in Christ (i.e., not overtly advocating 'legalism'), but rather claiming to be complementing his proclamation so as to bring his converts to perfection (i.e., advocating Jewish 'nomism'), then Paul's treatments of (1) the purpose and function of the law (3:19-25, particularly as a *paidagogos* in the supervision of one's life of faith), (2) the new relationship established by God of being 'in Christ' (3:26-29), and (3) how relationships under the supervision of the law and being 'in Christ' are to be seen (4:1-7) are directly related to issues in the churches of Galatia."

Verse 19

Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου.

παραβασις, εως f **overstepping, transgression, disobedience, sin**

The word bears the sense of overstepping a mark. In adding the law, the boundaries for human conduct were clearly marked out and transgression exposed. The law was added to bring about a knowledge of sin (cf. Rom 3:20).

χαριν prep with gen, **for the sake of, because of**

Though referred to as a preposition, *χαριν* generally occurs after the noun to which it belongs.

προσετέθη Verb, aor pass indic, 3s
προστιθημι **add, add to, increase, proceed**

"Suggests that the law was not of the essence of God's redemptive activity with humankind." Longenecker

ἄχρι (and ἄχρις): i) prep with gen **until, as far as**; ii) conj **until; ἄχρι οὗ until, as, when, as long as**

ἐπαγγελλομαι **promise, profess, claim**

I.e. it had a shelf life which expired with the coming of Christ. "Thus the covenant of promise is presented to the mind as of permanent validity, both beginning before and continuing through the period of the law and afterwards, the law on the other hand as temporary, added to the permanent covenant for a period limited in both directions."

Burton

διαταγείς Verb, aor pass ptc, m nom s

διατασσω **command, give instructions**

χειρ, χειρος f **hand, power**

μεσίτης, ου m **mediator, intermediary**

The argument of the latter part of verse 19 and of verse 20 is difficult partly because of lack of any explicit mention in the OT of angels being involved in the giving of the law (though cf. Deut 33:2; Ps 68 (LXX 67):18 which were elaborated in later Jewish tradition). It raises the question of whether ἀγγέλων might here be used in the more general sense of messenger (WD Davis suggests that the reference is to prophets or priests).

Longenecker suggests that, "the Judaizers were citing the angels' presence at Sinai as evidence of the law's glory and God's approval. Paul, however, turns this tradition in *ad hominem* fashion against them."

Whatever the intent of the words, the meaning is clear. In giving the law, God acted through intermediaries and the recipients were left with the task of fulfilling the law's demands. In contrast, in bringing redemption, God has acted alone, acting in Christ.

Paul's argument here underlines the superiority of the gospel to the giving of the law and is similar to the argument at the beginning of the letter to the Hebrews.

Verse 20

ὁ δὲ μεσίτης ἐνός οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἔστιν.

This is a difficult verse but would seem to mean 'a mediator, however, does not just represent one party; but God is one!' The point is that "the process of divine redemption requires conformity to the oneness of God!" Betz. It must be unilateral.

Day 318: Galatians 3:21-29**Verse 21**

Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη.

κατα prep with i) acc **according to**; ii) gen **against, throughout**

ἐπαγγελια, ας f **promise, what is promised**

του θεου is omitted by p⁴⁶ B and a few versions.

γένοιτο Verb, aor opt, 3s **γινομαι**

μη γενοιτο 'by no means,' 'certainly not'

ἐδόθη Verb, aor pass indic, 3 s διδωμι
give
ζωοποιεω give life, make alive
ὄντως really, certainly, indeed
ὄν particle indicating contingency
δικαιοσύνη, ης f righteousness, what is
right, what God requires, justice

No law has power to give spiritual life "and so righteousness in whatever dimension, whether forensic or ethical, cannot be based on any law." Longenecker

Verse 22

ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ
ἀμαρτίαν ἵνα ἡ ἐπαγγελία ἐκ πίστεως
Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.

συνέκλεισεν Verb, aor act indic, 3 s
συγκλειω make/ keep (someone) a
prisoner

"Paul's normal use of the singular γραφή ... and the presence of the article ἡ ... suggest that he had a particular passage in mind, probably the immediate antecedent of 3:10, i.e. Deut 27:26." Longenecker

"The neuter τα πάντα (lit: 'al things') used of people has the effect of obliterating every distinction and referring to all humanity as an entity (so 'all people' or perhaps better 'everyone without distinction'; cf. Eph 1:10; Col 1:20). Longenecker

ἀμαρτία, ας f sin

"Paul saw the law functioning in a negative fashion vis-à-vis God's promise: it brought about a knowledge of sin, perhaps even an intensified knowledge by actually increasing sin, and it brought condemnation by bringing all humanity under its curse. In effect, it was, as Lutheran theologians often call it, 'God's strange work' instituted in order to bring us to 'God's proper work.' It was not opposed to God's promises, for it operated in the economy of God on a different level or plane than did God's promises." Longenecker

ἐπαγγελία, ας f promise, what is
promised

On the expression ἐκ πίστεως Ἰησοῦ Χριστοῦ ('based on the faithfulness of Christ' Longenecker) cf. the comments on 2:16.

δοθῆναι Verb, aor pass subj, 3s διδωμι give

"Paul saw two strands of God-given material running throughout the Scriptures: (1) the law of God, which was given to highlight the true nature of sin and so bring sinful humanity under its curse; and (2) the promises of God, which have always called for a response of faith and are now focused in the faithfulness or obedience of Jesus Christ. In terms of how these two strands operate in our standing before God: the one brings us down; the other raises us up. Ultimately, the strands are united in a common, overall purpose." Longenecker

Verse 23

Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον
ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν
μέλλουσαν πίστιν ἀποκαλυφθῆναι.

Verse 23 repeats the thought of v22 but the focus now shifts from 'everyone without distinction' to the Jews.

ἐλθεῖν Verb, aor act infin ἐρχομαι
φρουρεω guard, hold prisoner

Explained more fully in v24.

συγκλειόμενοι Verb, perf pass ptc, m nom
pl συγκλειω see v.22
μέλλουσαν Verb, pres act ptc, f acc s
μελλω

"Paul means not faith generically, but the particular faith referred to in v22b that has to do with 'the faithfulness of Jesus Christ' and humanity's response of faith." Longenecker

ἀποκαλυφθῆναι Verb, aor pass infin
ἀποκαλυπτω reveal, disclose

Verse 24

ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν
εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν·

ὥστε so that, with the result that
παιδαγωγός, ου m guardian, teacher

The term 'teacher' is misleading. "The παιδαγωγός, though usually a slave, was an important figure in ancient patrician households, being charged with the supervision and conduct of one or more sons in the family. He was distinguished from the διδασκαλός, for he gave no formal instruction but administered the directives of the father in a custodial manner, though, of course, indirectly he taught by the supervision he gave and the discipline he administered." Longenecker

γέγονεν Verb, perf act indic, 3s γινομαι

εἰς Χριστόν is either:

i) 'to lead us to Christ' (NIV), perhaps as the παιδαγωγός took the child to the teacher; or,

ii) 'until Christ came', parallel to the use of εἰς in v23b.

Longenecker argues that the second is required by the context since Paul is speaking of successive periods of salvation history.

δικαιωθῶμεν Verb, aor pass subj, 1pl
δικαιωω

Verse 25

ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἔσμεν.

ἐλθούσης Verb, aor act ptc, f gen s ἐρχομαι
οὐκέτι adv no longer, no more

"Here Paul delivers the *coup de grace* to the Judaizers' argument for Gentile Christians to live a lifestyle governed by the Mosaic law. For with the coming of the Christian gospel (της πιστεως) as effected by Christ, the law no longer has validity as a παιδαγωγος regulating the life of faith. One may, of course, as a Jew continue to live a Jewish nomistic lifestyle for cultural, national or pragmatic reasons. To be a Jewish believer in Jesus did not mean turning one's back on one's own culture or nation. Yet no longer could it be argued that circumcision, Jewish dietary laws, following distinctly Jewish ethical precepts, or any other matter having to do with a Jewish lifestyle were requisite for the life of faith...

The Christian church today has many who formally oppose legalism but hold firmly to nomism. Theirs is a religion of piety that they believe to be God-honouring. What they fail to realise, however, is that in many ways they are recapitulating the error of the Judaizers." Longenecker.

Verses 26-29

Longenecker suggests that "The 'sayings' statement of v26 and the confessional portions of vv27-28 probably stem from the early church, being quoted here by Paul; the concluding statement of v29 is in Paul's own words in application of these early Christian affirmations to the question at hand."

Verse 26

Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.

"In Christ Jesus' there is a new universality of oneness and a new relationship of being God's children." Longenecker

Verse 27

ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε·

For vv27-28 as part of a baptismal confession of the early church, cf. similar phrases in 1 Cor 12:13 and Col 3:11 (the latter passage though not explicitly mentioning baptism immediately follows verses on that subject).

ὅσος, η, ον correlative pronoun, as much as; pl. as many as, all
ἐβαπτίσθητε Verb, aor pass indic, 2 pl
βαπτίζω baptise, wash

"The passive form of the verb ... suggests the action done by another, certainly those baptising but more importantly God himself." Longenecker

ἐνεδύσασθε Verb, aor midd indic, 2 pl
ἐνδύω dress, clothe; midd put on, wear

"The figurative use of ἐνδύω ('put on' or 'clothe') with a personal object means to take on the characteristics, virtues, and/or intentions of the one referred to, and so to become like that person... It may be as well that the metaphorical sense of clothing one's self with Christ was suggested to early Christians by baptismal candidates divesting themselves of clothing before baptism and then being re clothed afterwards." Longenecker

Verse 28

οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλληγ, οὐκ ἔνι δούλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ.

ἐνι there is (equivalent to ἐνεστιν)
Ἰουδαῖος, α, ον a Jew, Jewish, Judean
οὐδε neither, nor
ἐλευθερος, α, ον free, free person
ἄρσην, εν gen ενος male, man
θῆλυ Adjective, n nom & acc s θηλυς, εια, υ female, woman

These three couplets may express a deliberate contrast with the 'blessings' that appear at the beginning of the Jewish cycle of morning prayers, thanking God he did not make me a Gentile, a slave or a woman. "Christians saw it as particularly appropriate to give praise in their baptismal confession that through Christ the old racial schisms and cultural divisions had been healed." Longenecker

Verse 29

εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ
σπέρμα ἐστέ, κατ' ἐπαγγελίαν
κληρονόμοι.

κατα prep with i) acc according to
ἐπαγγελία, ας f promise, what is
promised
κληρονομος, ου m heir, one who
receives what is promised (by God)

Day 319: Galatians 4:1-7**Verses 1-7**

"There is much that needs to be said regarding the form, provenance, meaning and use of many of the individual items within this passage. But whatever one may conclude with regard to its details, Paul's overall meaning in the illustration is clear: the guardianship of the Mosaic law was meant to be for a time when God's people were in their spiritual minority; but now with the coming of Christ, the time set by the Father has been fulfilled and Christians are to live freely as mature sons 'in Christ,' not under the law's supervision." Longenecker

Verse 1

Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος
νήπιός ἐστιν, οὐδὲν διαφέρει δούλου
κύριος πάντων ὄν,

λεγω δε 'what I am saying is this ...'
introducing an illustrative analogy.

ὅσος, η, ον correlative pronoun, as much
as, how much, how far

ἐφ' ὅσον χρόνον 'as long as'

νηπιος, α, ον baby, infant, child
οὐδεις, οὐδεμα, οὐδεν no one, nothing
διαφερω intrans. be worth more than, be
superior to, differ from

"The picture he draws is of a boy in a home of wealth and standing who is legally an heir (ὁ κληρονομος) and so the 'young master' (κυριος, lit. 'lord' or 'owner') of the family estate, but who is still a minor (νηπιος) and so lives under rules very much like a slave (δουλος)." Longenecker

Verse 2

ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ
οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ
πατρός.

ἐπιτροπος, ου m steward, guardian,
foreman

A synonym for παιδαγωγος

οἰκονομος, ου m steward, manager

It is not clear why Paul adds this second term or what its particular intent. The two terms have prompted much discussion. Having outlined a variety of views, Longenecker says, "It is difficult to determine exactly what legal system Paul had in mind when he said, 'but he is under guardians and administrators until the time set by the father.' It is entirely possible, in fact, that Paul, being more interested in application than precise legal details, made the specifics of his illustration conform to his purpose."

ἄχρι (and ἄχρις): i) prep with gen until,
as far as; ii) conj until
προθεσμία, ας f set time

Verse 3

οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ
στοιχεῖα τοῦ κόσμου ἡμεθα δεδουλωμένοι·

οὕτως signals the application of the
illustration.

ἡμεῖς "The first person plural of 4:3, as well as that of 4:5, ought to be understood as referring primarily to Jewish believers: in v3 as Paul's application of his illustration of the Jewish experience under the custodianship of the law and in vv 4-5 as Paul's quotation of an early Jewish Christian confessional portion, with vv 6-7, then, applying the thrust of the confession cited in vv 4-5 to his Gentile converts' situation and therefore reverting back to his usual second person plural 'you.'" Longenecker

στοιχεῖα, ον n elements (of which the
world is made), basic principles

"Building on the view of τὰ στοιχεῖα as being 'first principles' or 'elemental teachings,' he asserts here in 4:3 that the Mosaic law comprised in the Jewish experience those 'basic principles' given by God in preparation for the coming of Christ. His use of τοῦ κοσμου ('of the world') seems also somewhat unique. For while στοιχεῖα τοῦ κοσμου would have been taken by Greek writers cosmologically (e.g., the elements of the natural world), Paul takes κοσμος in an ethical sense to mean 'worldly' with its synonym being 'fleshly,' as opposed to 'spiritual' (cf. ... 5:13-26)..."

"When talking about the Gentile experience, it was paganism with its veneration of nature and cultic rituals that made up the Gentiles' 'basic principles' of religion. The use of τα στοιχεία του κοσμου in Col 2:8, 20 is to be distinguished from its use here in Gal 4:3 and that of τα ἄσθενη και πτωχα στοιχεία ('the weak and miserable basic principles') in 4:9. For while Paul is speaking about first principles or rudimentary teachings in all four passages, his meaning varies in each of those passages in terms of the specific context (cf. also τα στοιχεία in Heb 5:12 and 2 Peter 3:10,12)." Longenecker

δεδουλωμένοι Verb, perf pass ptc, m nom pl δουλω **enslave, make (someone) a slave**

Verse 4

ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον,

Longenecker suggests that vv 4-5 incorporate confessional material from the early church. "Gal 4:4-5 is admittedly notoriously difficult to analyse as to its structure and provenance. Our own evaluation of the data and weighing of the various hypotheses offered in explanation is that what we have here is an early Christian confessional portion that Paul has drawn, either in whole or in part, from the Church's proclamation – a confession which, as narrative analysis suggests ... was based on the gospel story as told by the earliest Christians."

πλήρωμα, τος n **fulness, completeness, fulfilment**

ἐξαπέστειλεν Verb, aor act indic, 3 s
ἐξαποστελλω **send out, send away, send forth**

Suggests the preexistence of the Son.

γενόμενον Verb, aor ptc, m acc & n nom & acc s γινομαι

"The aorist middle use of γινομαι ('be,' 'become') for γενναω ('beget'; in the passive 'be born') was common in Jewish circles." Longenecker

γυνη, αικος f **woman, wife**

Stresses Jesus' true humanity and his full identification with the situation of the Jews. "The early church spoke of Christ not only as being truly human and possessing a representative quality ('the Man') but also as 'born under the law' to offer a perfect obedience to God the Father on behalf of those under the law ('the Jew')." Longenecker

Verse 5

ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.

ἐξαγοράζω **redeem, rescue**
υἰοθεσια, ας f **adoption, sonship**

A word unique to Paul within the biblical writings.

ἀπολάβωμεν Verb, aor act subj, 1pl
ἀπολαμβανω

"The statements ... are probably to be interpreted as complementary facets of what Jewish believers in Jesus had experienced: (1) redemption from both the law's condemnation (cf. 3:13) and the law's supervision (cf. 3:23-25), and (2) reception of a new relationship with God, which involved primarily the enjoyment of full sonship rights." Longenecker

Verse 6

Ὅτι δὲ ἔστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρᾶζον, Αββα ὁ πατήρ.

ἐξαπέστειλεν see v.4

Most later MSS read ὑμῶν, conforming the pronoun to the earlier verb ἔστε. The shift to the second person plural in the verb arises from Paul's application of the confessional material in vv 4-5 to the Galatians. By then reverting to the first person plural pronoun, Paul identifies himself with his Galatian converts.

κραζω **cry out, call out**

"Paul is not here setting out stages in the Christian life, whether logical or chronological. Rather, his emphasis is on the reciprocal relation or correlational nature of sonship and the reception of the Spirit..."

"The primary function of the Spirit in one's life ... is not to cause a believer in Jesus to become a 'spiritual' or 'charismatic' person, as is so often popularly assumed, but to witness to the filial relation of the believer with God that has been established by the work of Christ – a witness both to the believer (so 3:2,5) and to God the Father (so here)... As a neuter participle κρᾶζον ('crying') agrees in gender with τὸ πνεῦμα ('the Spirit'), so identifying its subject. It is the Spirit who cries out to God the Father on behalf of the believer, though synonymously Paul can also say that the believer cries out to God the Father as energised by the Spirit (Rom 8:15).

"The content of the cry or acclamation epitomises the believer's new relationship with God: 'Father'... The acclamation 'Father' stemmed primarily from Jesus' own consciousness and usage, with the early Christians' remembrance of Jesus' usage giving expression to their new realisation of a more intimate relationship with God 'in Christ'." Longenecker

Verse 7

ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

ὥστε **so that, with the result that**

Summarises and concludes the argument of the previous verses and repeats the assertion of 3:26.

οὐκέτι **adv no longer, no more**

The second person singular εἶ "has the effect of bringing matters home to each individual person in view, without, of course, changing the persons designated." Longenecker

κληρονόμος, ου see 3:28

Cf. Rom 8:17.

The unusual expression δια θεου, well supported by early witnesses, gave rise to a number of variants, including θεου δια Χριστου (Byz, TR).

"The addition of the prepositional phrase δια θεου ('through God') serves the twofold purpose of (1) reminding Paul's readers that their status as heirs is entirely the result of God's grace, not of their works or merit, and (2) assuring them of the certainty of their possession of that status, since it is the result of God's work on their behalf and not their own endeavours." Longenecker

Day 320: Galatians 4:8-14**Verse 8**

Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς·

τότε **then, at that time**

'formerly'

εἰδότες **Verb, perf act ptc, m nom pl οἶδα (verb perf in form but with present meaning) know, understand**

"A rare instance of the classical use of οὐ with the participle." Bruce

δουλω **enslave, make (someone) a slave**

"Though the pre-Christian experiences of Jews and Gentiles were decidedly different, Paul thinks of both in terms of enslavement. So he uses the illustration of vv 1-2 and the perfect passive participle δεδουλωμενοι ('enslaved') in v 3 of the Jewish experience; so likewise the noun δοῦλος ('slave') in v 7 and the aorist verb ἐδουλεύσατε ('you were enslaved') here in v 8 appear with respect to that of the Gentiles." Longenecker

φύσει **Noun, dat s φυσις, εως f nature, natural condition**

οὖσιν **Verb, pres ptc, m & n dat pl εἶμι**

Verse 9

νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;

νῦν **in contrast to τότε of the previous verse.**

γνόντες **Verb, aor act ptc, m nom pl γινωσκω**

The aorist has the force, 'having come to know'.

μαλλον **adv more; rather, instead, more than that**

γνωσθέντες **Verb, aor pass ptc, m nom pl γινωσκω**

"Here, as elsewhere throughout Scripture, experiential relationships between God and his people are set out in terms of God's initiative and mankind's response. Relationship with God does not have its basis in man's seeking (mysticism) or doing (legalism) or knowing (gnosticism), but it originates with God himself and is carried on always by divine grace." Longenecker

πῶς **interrog. particle how? in what way?**
ἐπιστρέφω **turn back, return, turn round, turn**

παλιν **again, once more**

ἀσθενῆ **Adjective, n nom & acc pl**

ἀσθενης, ες **sick, weak, helpless**

πτωχος, η, ον **poor, pitiful**

στοιχεῖα, ων **n elements (of which the world is made), basic principles**

ἀνωθεν **from above, again, from the beginning**

θελω **wish, will**

Paul implies that the religion of the Judaisers is like the paganism of the Galatians before they were converted.

"Not, of course, that paganism and the Mosaic law are qualitatively the same, but that both fall under the same judgment when seen from the perspective of being 'in Christ' and that both come under the same condemnation when favored above Christ

"Beyond question, Paul's lumping of Judaism and paganism together in this manner is radical in the extreme. No Judaiser would ever have accepted such a characterisation of Torah observance; nor would those in Galatia who acceded to their message. By accepting circumcision and the observance of Torah that went with it, they had no thought of returning to paganism. Such a move, they believed, would bring them closer to perfection in their Christian lives. In fact, they might even have thought that obedience to the Jewish law was their only real protection against the ethical perversions associated with their former paganism. For Paul, however, whatever leads one away from sole reliance on Christ, whether based on good intentions or depraved desires, is sub-Christian and therefore to be condemned. Martin Luther (taking up the imagery of one of Aesop's fables) is true to Paul's thought here when he speaks of one who desires to supplement faith by works as being like 'the dog who runs along a stream with a piece of meat in his mouth, and deceived by the reflection of the meat in the water, opens his mouth to snap at it, and so loses both the meat and the reflection'." Longenecker

Verse 10

ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροῦς καὶ ἐνιαυτοῦς.

παρατηρεῶ (act & midd) watch, watch closely, observe, keep
 μην, μηνος m month
 καιρος, ου m time (viewed as occasion rather than an extent), appointed/proper time, season, age
 ἐνιαυτος, ου m year

I.e. observing the Jewish religious calendar.

Verse 11

φοβοῦμαι ὑμᾶς μή πως εἰκῆ κεκοπίακα εἰς ὑμᾶς.

φοβεομαι trans fear, be afraid of, reverence; intrans be afraid
 πως here, enclitic particle somehow, in some way

For μη πως cf. 2:2; 1 Thess 3:5.

εἰκῆ adv. in vain, for nothing

κοπιαῶ work, work hard, labour, become tired

4:12ff

4:12 marks the beginning of a new major section in which Paul now turns to appealing to the Galatians. "In 4:12ff. Paul is no longer so much concerned to accuse or defend as to persuade his Galatian converts to adopt a certain course of action." Longenecker
 The remainder of Galatians falls roughly into two sections:

- i) 4:12-5:12 Exhortations against the Judaizing Threat;
- ii) 5:13-6:10 Exhortations against Libertine Tendencies.

Verse 12

Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἠδικήσατε·

κἀγὼ a compound word = καὶ ἐγώ

'Become like me, for I *became* like you' cf. 1 Cor 9:20-21.

δέομαι ask, beg, pray

οὐδέν Adjective, n nom & acc s οὐδεις,

οὐδεμία, οὐδεν no one, nothing;

οὐδεν not at all

ἄδικεω wrong, treat unjustly, harm

This last phrase could be interpreted in a number of ways. Longenecker says "Paul should probably be understood as affirming: 'I grant, whatever your views and proposed actions, that I have not been personally wronged by what has gone on among Christians at Galatia.'"

But in vv 13-16 Paul speaks of his relationship with the Galatians when he first visited them and in v 11 he has spoken of his fear that his labours might have been in vain. The thought here may therefore be 'you have *not yet* done me any wrong', i.e. 'turn back before your actions amount to a rejection of both me and my ministry.'

Verse 13

οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον,

οἶδα (verb perf in form but with present meaning) know, understand

ἀσθενεια, ας f weakness, illness

σαρξ, σαρκος f flesh, physical body, human nature

The phrase δι' ἀσθένειαν τῆς σαρκὸς means 'because of an illness.' "It was an illness, Paul tells us, that served as the occasion for his original ministry in Galatia, either by causing him first to go into the province or by detaining him there longer than he originally planned." Longenecker

The nature of the illness is uncertain. Longenecker suggests that it may have been the result of one or more of the afflictions mentioned in 2 Cor 11:23-25 or that it is perhaps to be equated with his 'thorn in the flesh' referred to in 2 Cor 12:7-10. Ramsay suggested that Paul contracted malaria in the marshes of Pamphylia and came to the plateau area of Pisidian Antioch at first only to recuperate. Others suggest on the basis of v 15 that Paul suffered from some affliction of the eyes. We have insufficient information to be definite as to the nature of the illness.

εὐαγγελίζω act. and midd **proclaim the good news**

πρότερον and το π. Adverb, **before, previously, formerly, first of all, at first, originally**

In context το προτερον should probably be contrasted with the implied νυν rather than being seen as a reference to the first of two (or more) visits.

Verse 14

καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

πειρασμος, ου m **period or process of testing, trial, test, temptation**
σαρξ, σαρκος f **flesh, physical body, human nature**

τον πειρασμον ὑμων ἐν τη σαρκα μου "that which was a temptation to you in my flesh" – Paul is saying that because of his bodily frailty they might have been tempted to despise him.

The awkwardness of the grammar has given rise to a number of textual variants which seek to ease the expression. The text used above is strongly supported by good, ancient and varied witnesses.

ἐξουθενεω **despise, treat with contempt**
οὐδε **neither, nor**
ἐξεπτύσατε Verb, aor act indic, 2 pl
ἐκπτωω **despise, reject**

Here only in NT.

"Illness would probably have been interpreted by them as demonic in nature and so they could easily have been tempted to dismiss both Paul and his message." Longenecker

ἄγγελον Longenecker says should be understood as 'angel' rather than simply 'messenger'. He adds, "The exaggerated comparisons are used to praise the Galatians with regard to their earlier response to Paul and his evangelistic ministry, and not to extol Paul himself."

ἐδέξασθέ Verb, aor midd (dep) indic, 2pl
δεχομαι