

**Notes on the Greek New Testament**  
**Week 65 – Galatians 4:15-5:15**

**Day 321: Galatians 4:15-20****Verse 15**

ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἔδωκατέ μοι.

μακαρισμος, ου m happiness, blessing

"The question is rhetorical, implying that a former state had come to an end, but without good reason." Longenecker – 'where then is your [former state of] blessedness?'

μαρτυρεω bear witness, testify

ὑμῖν here a 'dative of advantage' – 'I testify concerning you.' Paul is encouraging them to think back to the way in which they viewed his presence among them and words to them as their greatest blessing.

δυνατος, η, ον possible, strong, powerful, able

ἐξορύξαντες Verb, aor act ptc, m nom pl

ἐξορυσσω dig out, gouge out

διδωμι give

This phrase leads some to suggest that Paul's weakness or illness was connected with his sight. However, Longenecker thinks that "'to tear out one's eyes for someone' is a graphic and significant idiom for going to the extreme for another's welfare. Certainly it is more telling than our modern idiom of 'giving the shirt off one's back!'"

**Verse 16**

ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

ὥστε so that, with the result that

ἐχθρος, α, ον enemy, one hated

γένονα Verb, perf act indic, 1 s γινομαι

ἀληθευω speak the truth, be honest

Longenecker thinks that the verse is an indignant exclamation: 'So, [it seems,] I have become your enemy because I am telling you the truth!'

**Verse 17**

ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

ζηλω be jealous of, be very concerned about

ἐκκλείσαι Verb, aor act infin ἐκκλειω

exclude, shut out

θελω wish, will

Longenecker says that ζηλω was used in the language of love to mean 'take an interest in' or 'earnestly court another's favour'. These false teachers want to cut the Galatians off from all other influences so that the Galatians will view them 'jealously' – as their exclusive guides.

**Verse 18**

καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς,

ζηλοῦσθαι Verb, pres pass infin ζηλω παντοτε always

'but good is always to be courted in a good way.' Longenecker says that the first part of the verse has every appearance of being an aphorism of the day which Paul simply quotes for his own purpose when talking about ζηλω.

μονος, η, ον i) adj only, alone; ii) adv μονον only, alone

παρεῖναί Verb, pres infin παρειμι be present

**Note:** παρειναι is the aorist infin of two different verbs:

- i) παρειμι 'to be present' (Acts 24:19; Gal 4:18,20);
- ii) παρημι 'to neglect' (Lk 11:42).

The second half of the verse evidently refers to the Galatians' attitude to Paul and is an implied rebuke that they loved him so much when he was present but seem to despise him now that he is absent from them.

**Verse 19**

τέκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν·

τεκνον, ου n child

A number of MSS read τεκνια 'little children' which Longenecker thinks may be the original reading which scribes conformed to Paul's more normal τεκνα.

παλιν again, once more

ὠδίνω suffer birth pangs

"The verb ὠδίνω ('suffer the pains of childbirth') presents imagery that is somewhat startling, for nowhere else in Paul's letters does he portray himself as a pregnant mother giving birth to his converts. Indeed, in 1 Thess 2:7 he compares himself to 'a mother caring for her children,' with that figure then coupled in 2:11 with that of a father dealing with his children. But elsewhere in his letters the birth simile is that of a father begetting children (cf. 1 Cor 4:15; Philem 10)... Here ... we get a glimpse into the heart of a true evangelist and pastor, for whom the waywardness and struggles of those committed to his charge are his agonies as well." Longenecker

μεχρι and μεχρις i) prep with gen until, to, to the extent, as far as; ii) conj until  
μορφωθῆ Verb, aor pass subj, 3 s μορφοω  
form, fashion

Compare 2:20 "The reactionary step which the Galatians are in danger of taking, forces upon the apostle the painful repetition of that process by which he first brought them into the world of faith in Christ, and his pain, he declares, must continue till they have really entered into vital fellowship with Christ."  
Burton

### Verse 20

ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνὴν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

ἄρτι adv. now  
ἀλλάξαι Verb, aor act infin ἀλλάσσω  
change, alter, exchange

Longenecker suggests that the meaning is 'exchange my voice [for this letter].' "The phrase ἀλλάξαι τὴν φωνὴν μου (lit.: 'to exchange my voice') may be understood as expressing Paul's desire either to change the tone of his admonitions (so RSV, NEB, NIV) or to change their content (so JB). More likely, however, it has in mind the contrast between Paul's voice as expressed in a letter and Paul's voice as expressed in person, and so it is to be understood as expressing Paul's desire to talk with his converts directly rather than through the substitute of a letter."

ἀπορεω act & midd be at a loss, be disturbed, perplexed

### Day 322: Galatians 4:21-27

#### Verses 21-31: Hagar and Sarah

Those who pride themselves on being sons of Abraham, children of the covenant, need to remember that Abraham had not one son but two. The mark of a child of the covenant is the Spirit given freedom of the child of God (see Ch 5), not the legalistic bondage of the slave.

It is possible that the Judaisers likened Gentile converts to children of Hagar – children of Abraham maybe but not legitimate children like themselves. If this is so, then Paul turns their argument on its head. The children of Hagar are those who want to live under law, for Sinai is in Arabia and Arabia is the land of Hagar's children.

Longenecker suggests that the Judaisers "claimed that Paul's preaching represented an 'Ishmaelian' form of truth. Their argument probably was that while Ishmael was, indeed, the first son of Abraham, it was only Isaac who was considered the true son of Abraham, with the conclusion being that only as Paul's converts are related to Isaac and so to the Jewish nation, and not Ishmael the non-Jewish representative, can they legitimately be called 'sons of Abraham'.

"Paul's allegorical treatment of the Hagar-Sarah story is for polemical purposes, countering, it seems, the Judaisers' own contemporisation of that story in an ad-hominem fashion. In effect, he is saying that not his but their message is the Ishmaelian form of the truth."

Longenecker includes a lengthy excursus on the Hagar-Sarah story in Jewish writings and in Paul.

#### Verse 21

Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

Longenecker says that the church as a whole is being addressed, not a particular group within the church. Cf vv 26, 28, 31.

"Paul's challenge is that if the Galatians would really 'hear' the law – that is, understand it fully and respond to it aright – they would not regress to Jewish nomism, for, as he argued earlier, the law's purpose as a pedagogue was to function until the coming of Christ."

Longenecker

**Verse 22**

γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρης.

γέγραπται Verb, perf pass indic, 3 s γραφω

γέγραπται is normally used for direct citation of OT Scripture. "Here, however, what follows is not a direct quotation from the OT, but rather a statement summarising the stories about Abraham as found in several chapters of Genesis. This departure from Paul's usual exegetical procedure, as CK Barrett points out..., is one hint that Paul is here responding to the scriptural arguments of his opponents, for here 'it is written' does not identify a specific text but rather it 'allows the genuine Old Testament foundation of the Judaisers' argument.'" Longenecker

δύο gen & acc δύο dat δυσιν two  
ἔσχεν Verb, aor act indic, 3 s ἔχω  
παιδίσκη, ἡς f maid, slave-girl  
ἐλευθερός, α, ον free, free person

**Verse 23**

ἀλλ• ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρης δι• ἐπαγγελίας.

σαρξ, σαρκος f flesh, physical body, human nature

γεγέννηται Verb, perf pass indic, 3 s  
γενναω be father of; pass be born  
ἐπαγγελία, ας f promise, what is promised

Cf. Gen 15:4-6; 17:15-21.

**Verse 24**

ἅτινά ἐστιν ἀλληγορούμενα· αὐταὶ γὰρ εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγάρ.

ἅτινά pronoun, n nom & acc pl ὅστις  
ἀλληγορεω f speak of allegorically

Allegory – not in the sense in which this was later used by the 'church fathers' to find hidden meaning in Scripture. Paul's use of Scripture, even when used here in a highly original way, is not arbitrary but is informed and undergirded by a clear Biblical Theology which controls his exegesis.

"Paul is not here trying to emancipate the meaning of the passage from its historical content and transmute it into a moral sentiment or a philosophical truth, which is the almost invariable function of Alexandrian allegory ... [Rather,] he is envisaging a critical situation which took place under the Old Covenant (or, to be strictly accurate, before it but in prefiguration of it) as forecasting and repeated by a situation under the New Covenant." RPC Hanson

"CK Barrett has proposed that Paul's exegetical practices throughout Galatians 'can be best explained if we may suppose that he is taking up passages that had been used by his opponents, correcting their exegesis, and showing that their Old Testament prooftexts were on his side rather than on theirs'... In line with such a proposal, Barrett's further point here is apropos: 'His [Paul's] so-called allegorical treatment of Abraham and the two women was evoked not by a personal love of fantastic exegesis but by a reasoned case which it was necessary that he should answer.'" Longenecker

διαθήκη, ἡς covenant, will, testament

"What he means by 'two covenants,' of course, are the Old Covenant that is Torah-centred, under which the Judaisers were attempting to subsume the faith of Galatian Christians, and the New Covenant that is Christ-centred, which Paul proclaimed." Longenecker

ὄρος, οὗς n mountain, hill

δουλεία, ας f slavery

γεννώσα Verb, pres act ptc, f nom s

γενναω

"The affirmative particle μὲν ('indeed') probably operates here as in v23 – that is, to acknowledge the correctness of a statement before going on to draw different conclusions. If so, then Paul is here acknowledging a connection made by the Judaisers between Hagar, Mt Sinai and slavery, which was made in Jewish tradition when talking about the Ishmaelites (Hagar's posterity) and their settling in the desert regions to the south. But while acknowledging such a connection, Paul goes on in what follows to turn it to his own advantage." Longenecker

**Verse 25**

τὸ δὲ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ,  
 συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ,  
 δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς.

"το ... Ἄγαρ Σινα ὄρος ἐστὶν ('Hagar is Mount Sinai') is supported by A B D K L Byz etc.; το ... Σινα ὄρος ἐστὶν ('Sinai is a mountain') by p<sup>46</sup> & C F G etc. The external evidence is almost equally divided, as have been text critics and commentators through history. The former reading, however, is more susceptible to scribal modification (i.e., the harder reading) and therefore more likely the original, whereas there is nothing of either form or meaning in the latter to make its conversion the more likely." Longenecker. Accepting this reading, how can Hagar be identified with Mt Sinai? Longenecker suggests that Paul is associating Hagar with Sinai on the grounds that the Ishmaelites were believed to have settled in the region of Petra and that Sinai was also thought to be located in that region. He adds that the Galatians may well have been familiar with Hagar and her associations from the Judaisers explanation of the story to which Paul is here responding.

συστοιχεω correspond to, be a figure of  
 δουλευω here in sense of be enslaved  
 τεκνον, ου n child; pl descendants

"For Jews generally, the salvation-historical line of Scripture began with Abraham, Sarah, and Isaac, extended on through Moses and the Torah given at Mt Sinai, and came to focus in the present city of Jerusalem as the epitome of Israel's hopes regarding the law, the land, and the temple... This is how the Judaisers, evidently, set out associations as well. For Paul, however, slavery and freedom were the most important factors to be taken into consideration when asking how the various participants in salvation history were to be understood. So Paul, in what undoubtedly was a shocking realignment of personages and places in a Jewish understanding of salvation history, set out the line of slavery as follows: Hagar and her son Ishmael, who have to do with Mt Sinai, are to be associated with the present city of Jerusalem and her children, from whence the Judaisers came. For, says Paul, Jerusalem, like Hagar, 'is in slavery with her children.'" Longenecker

**Verse 26**

ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν,  
 ἥτις ἐστὶν μήτηρ ἡμῶν

ἄνω from above, again, from the  
 beginning, from the first

"The idea of a 'heavenly Jerusalem' ('the Jerusalem that is above') has a rich Jewish background. The concept has to do with the culmination of God's redemptive purposes in human history, the realisation of God's reign in its totality. As such, it is an eschatological concept that describes Jerusalem as it will be at the end of time, often in contrast to what the city is at present." Longenecker

On Jerusalem as 'our mother' cf. Ps 87. "Here in his Hagar-Sarah allegory, therefore, Paul conflates two Jewish traditions: the first, that of Sarah, the barren freeborn wife of Abraham, who was destined to be the mother of nations; the second, that of the holy city Jerusalem, the eschatological Zion, who symbolically is the mother of God's own." Longenecker

A number of later MSS read παντων ἡμων which is followed by the TR.

**Verse 27**

γέγραπται γάρ, Εὐφράνθητι, στείρα ἢ οὐ  
 τίκτουσα· ῥῆξον καὶ βόησον, ἢ οὐκ  
 ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου  
 μάλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

Cf. Is 54:1.

εὐφράνθητι Verb, aor pass imperat, 2s  
 εὐφραίνω make glad, cheer up; pass  
 be glad, rejoice  
 στείρα, ας f barren, a woman incapable  
 of having children  
 τικτω bear, give birth to, produce  
 ῥῆξον Verb, aor act imperat, 2s ῥηγνυμι  
 and ῥησω burst, tear in pieces (of an  
 animal), break forth (of a shout)  
 βόησον Verb, aor act imperat, 2s βοαω  
 call, cry out, shout  
 ὠδίνουσα Verb, pres act ptc, f nom s  
 ὠδινω suffer birth pangs  
 πολυς, πολλη, πολυ gen πολλου, ης, ου  
 much, many  
 ἐρημος, ου f deserted place, uninhabited  
 region, desert; also ἐρνος, ον adj  
 lonely, deserted, uninhabited, desolate  
 μάλλον adv more; rather, instead, more  
 than that  
 ἄνδρα Noun, acc s ἀνηρ, ἄνδρος m man,  
 husband

"In Paul's allegorical treatment of the Hagar-Sarah story, Sarah is spiritual mother to Gentile Christians in Galatia as well as Jewish Christians ('our mother'), for she as the freeborn wife of Abraham bears children who are born free because of God's promise to Abraham... Since, therefore, 'the Jerusalem that is above,' is an eschatological term expressing a reality that will exist in the future, Paul's use of it here for the experience of the Galatian believers implies that, as Paul understood matters, the Galatian believers had come into the eschatological situation of already participating in that future reality, in that the promise made to Abraham was fulfilled in Christ (cf. 3:16; 5:1)." Longenecker

### Day 323: Galatians 4:28-5:1

#### Verse 28

ὕμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ.

A number of MSS read ἡμεῖς but "the personal pronoun ὑμεῖς ... is not only well supported externally ... but is also required by the thrust of Paul's argument." Longenecker

#### Verse 29

ἀλλ' ὡςπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν.

ὡςπερ as, even as  
τοτε then, at that time  
σαρξ, σαρκος f flesh, physical body,  
human nature  
γεννηθεῖς see v.23  
διωκω persecute, seek after, pursue,  
follow

Paul uses *κατὰ πνεῦμα* in a roughly synonymous fashion with *δι' ἐπαγγελίας* (v23) and *ἐπαγγελίας τέκνα* (v28).

Paul would seem to draw on Jewish traditions which elaborated on the story of Ishmael and Isaac and spoke of them arguing about who had a right to the inheritance. With "reference to what he sees as a confirming historical parallel, Paul identifies the Judaisers with Ishmael, who is 'of the flesh' and a persecutor, and the Gentile believers of Galatia with Isaac, who is 'of the Spirit' and persecuted." Longenecker

#### Verse 30

ἀλλὰ τί λέγει ἡ γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρως.

"Here Sarah's uncharitable words in Gen 21:10 are applied to the situation in Galatia, though Paul attributes them not to Sarah but to 'the Scripture' and adapts the to the Galatian context by changing 'my son Isaac' (LXX: τοῦ υἱοῦ μου Ἰσαὰκ) to 'the son of the free woman' (τοῦ υἱοῦ τῆς ἐλευθέρως). Probably the Judaisers of Galatia had themselves used Gen 21:10 against Paul, whose theology in their view was an 'Ishmaelian' form of truth and so should be 'cast out.' Paul, however, having re-allegorised the Hagar-Sarah story from his own perspective, now uses the same exhortation against them 'to enshrine the basic gospel truth: legal bondage and spiritual freedom cannot coexist' (Bruce...)..."  
"The Galatian believers should cast out the Judaisers and their influence from the Christian congregations of Galatia." Longenecker

ἐκβαλε Verb, aor act imperat, 2s ἐκβαλλω  
throw out, expel, cast out  
παιδίσκη, ἡς f maid, slave-girl  
κληρονομεω receive, gain possession of,  
inherit  
παιδίσκη, ἡς f maid, slave-girl  
ἐλευθερος, α, ον free, free person

#### Verse 31

διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρως.

διο therefore, for this reason

"The question that comes directly to the fore in Paul's use of Abraham in 3:6-9, and that underlies all of his argumentation thereafter in 3:10-4:11, is: Who are Abraham's true children and heirs? Likewise in his hortatory use of the Hagar-Sarah story in 4:21-31 it is this question that permeates all the discussion. So in concluding his allegorical interpretation of the Hagar-Sarah story, Paul makes an affirmation that serves as the conclusion of 4:21-31." Longenecker

**Verse 1**

τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν·  
στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας  
ἐνέχεσθε.

5:1 can be seen as an exhortation concluding the previous verses or as the opening exhortation of vv 1-6. "It seems best ... to take the indicative statement of 5:1a as the summary of all that Paul has argued and exhorted regarding the Judaizing threat from 1:6 through 4:31, with then 5:1b-12 being his concluding exhortations vis-à-vis that threat in which he urges his converts to hold fast to the freedom they have in Christ." Longenecker

The abruptness of this verse has given rise to a number of textual variants. "The weight of external evidence ... strongly favours τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν, and the originality of this reading is confirmed by the fact that it accounts for all the rest." Burton Westcott and Hort suggested that there may be 'a primitive error' or early scribal corruption for ἐπ' ἐλευθερία 'for freedom'.

ἐλευθερία, ας f freedom, liberty

τῇ ἐλευθερίᾳ was used in manumission procedures of the day to signal destiny or purpose and so can be translated 'for freedom' (cf. τῇ ἐλπίδι ἐσωθημεν Rom 8:24, which picks up the expression ἐπ' ἐλπίδι of 8:20).

ἐλευθερω free, set free

Christ is the one who sets **us** free – whether as Paul from Jewish legalism or as the Galatians from pagan bondage.

στήκετε Verb, perf act imperat, 2 pl ἵστημι and ἵστανω intrans in perf stand, stop, stand firm, hold ground.

πάλιν again, once more

Not that they had before been under the 'yoke' of the Jewish law but they had been enslaved. "In Paul's view, from the perspective of being 'in Christ,' Judaism and paganism could be lumped together under the rubric 'the basic principles of the world' (see comment on 4:9), and so a leaving of Christian principles for either one or the other was a renunciation of freedom and a return 'again' to slavery." Longenecker

ζυγος, ου m yoke, balance scale

Cf. Acts 15:10.

δουλεία, ας f slavery

ἐνεχω have a grudge against, be hostile to  
pass be subject to

"The whole sentence states in a very concise form both the 'indicative' and the 'imperative' of Christian salvation in the Pauline sense." Betz

**Day 324: Galatians 5:2-6****Verse 2**

Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.

"Ἴδε is properly the imperative of εἶδον ('see,' 'look,' 'perceive') and could easily be considered identical to ἴδου ('behold,' 'look'), but it came to function in rather a stereotyped fashion as an opening particle meaning something like 'you see' or 'mark my words' (cf. the use of ἴδετε in 6:11)." Longenecker

ἐὰν Conjunction ἐάν if, even if, though

Implies that the Galatians were considering circumcision but had not yet been circumcised.

περιτέμνησθε Verb, pres pass subj, 2 pl

περιτεμνω circumcise

οὐδεις, οὐδεμια, οὐδεν no one, nothing;

οὐδεν not at all

ὠφελω gain, profit, achieve, benefit

"For Gentiles to revert to the prescriptions of the Jewish law as a necessary form of Christian lifestyle is, in effect, to make Christianity legalistic rather than Christocentric, and so not to have Christ's guidance in one's life." Longenecker

**Verse 3**

μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

πάλιν again, once more

Could be a reference back to things he taught when he was with them, though Longenecker thinks "here πάλιν probably has generally in mind what has just been said in v 2 and so calls attention to v 3 as a reinforcement of what was said there, much as πάλιν of 1:9 sets up a parallel between what is said in 1:8 and what is said in 1:9, with the latter reinforcing the former. For as Bruce points out: 'When he was with them there was probably no occasion to mention circumcision. The occasion to mention it had only recently arisen.'"

ὀφειλέτης, ου m debtor, one indebted

ὅλος, η, ον whole, all, complete, entire

Cf. Jas 2:10.

**Verse 4**

κατηργήθητε ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ  
δικαιούσθε, τῆς χάριτος ἐξεπέσατε.

κατηργήθητε Verb, aor pass indic, 2 pl  
καταργεω render ineffective, cancel;  
pass be cut off from, be released from  
οἵτινες Pronoun, m nom pl ὅστις

ἐν νόμῳ is either locative ('in the sphere of the  
law') or instrumental ('by law').

δικαιωω acquit, justify

The οἵτινες introduces an indefinite element  
– "any of you who would (seek to be) justified  
by means of the law ..."

ἐξεπέσατε Verb, aor act indic, 2 pl  
ἐκπιπτω fall off, fall away, lose, fail

"The Judaizers must have assured the Galatians that in accepting supervision for their lives from the prescriptions of the Mosaic law they were not forsaking Christ or renouncing grace, but rather were completing their commitment to both. Paul, however, tells them just the opposite: commitment to Christ and commitment to legal prescriptions for righteousness, whether that righteousness is understood in forensic terms (i.e. 'justification') or ethical terms (i.e. 'lifestyle' and expression) are mutually exclusive; experientially, the one destroys the other." Longenecker

**Verse 5**

ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα  
δικαιοσύνης ἀπεκδεχόμεθα.

'For we by the Spirit through faith eagerly  
await the righteousness for which we hope.'

ἐλπις, ἰδος f hope, ground of hope, what  
is hoped for  
δικαιοσύνη, ης f righteousness, what is  
right, what God requires, justice  
ἀπεκδεχομαι look for, wait for

**Verse 6**

ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι  
ἰσχύει οὔτε ἀκροβυστία, ἀλλὰ πίστις δι-  
ἀγάπης ἐνεργουμένη.

οὔτε not, nor (οὔτε ... οὔτε neither ...  
nor)

περιτομή, ης f circumcision, those  
circumcised, Jews

ἰσχυω be strong, be able, be sufficient

Here in the sense of being able to accomplish  
something

οὔτε not, nor (οὔτε ... οὔτε neither ...  
nor)

ἀκροβυστία, ας f uncircumcision, non-  
Jews

Longenecker says that vv5-6a are a concise  
summary of all that he has taught and 6b an  
additional thought, "though no less important  
because of that."

ἐνεργεω work, be at work (in)

"Anticipating the objection that freedom from  
the law leaves the life without moral dynamic,  
he answers in a brief phrase that faith begets  
love and through it becomes operative in  
conduct." Burton

Compare Romans 13:10 and 1 Corinthians  
7:19. Faith's work of love corresponds to the  
requirements of God's law. See also vv 13 &  
14 below.

**Day 325: Galatians 5:7-15****Verse 7**

Ἔτρεχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν [τῆ]  
ἀληθείᾳ μὴ πείθεσθαι;

τρέχω run, exert oneself

Imperfect meaning 'you were running [well]'

ἐνέκοψεν Verb, aor act indic, 3 s ἐγκοπτω  
prevent, hinder, detain

In the context of a race suggests tripping or  
otherwise hindering a runner. Longenecker  
translates 'who cut in on you'.

ἀληθεια, ας f truth, reality; ἐν ᾧ. truly  
πείθεσθαι Verb, pres pass infin πειθω  
persuade, convince; pass obey, listen  
to, be a follower of.

Continuous sense 'to be keeping you from  
obeying'.

**Verse 8**

ἢ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.  
πεισμονη, ης f persuasion

Here alone in NT. Longenecker says that the  
sense is '[humanly] contrived persuasiveness.'

The mind set they now have is not the work of  
the Spirit.

**Verse 9**

μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

These exact words occur in 1 Cor 5:6,  
suggesting that Paul is quoting a proverbial  
saying, here applied to false theology  
pervading and perverting the Galatian  
churches.

ζυμη, ης f yeast

φουραμα, τος n lump

ζυμοω cause to rise

**Verse 10**

ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾦ.

πέποιθα Verb, perf act indic, 1 s πειθω  
perf act & pass trust, rely on, have  
confidence, be confident  
ἄλλος, η, ο another, other  
φρονεω think, have in mind

'I am confident in the Lord regarding you that you will take no other view'

"Paul ... found the basis for his hopes and the ground of his confidence not in the way the situation seemed to be working itself out but 'in the Lord' (for similar expressions of confidence 'in the Lord' see Rom 14:14; Phil 2:24; 2 Thess 3:4)." Longenecker

ταρασσω trouble, disturb, frighten, stir up

Here a generic singular.

βαστάζω carry, bear, endure  
ἐὰν Conjunction ἐάν if, even if, though

In Koine, ἐάν is often (as here) equivalent to ἄν indicating contingency. ἐάν ᾦ 'whoever he might be'

ᾦ Verb, pres subj, 3s εἶμι

**Verse 11**

ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διωκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.

περιτομή, ης f circumcision, those  
circumcised, Jews  
κηρυσσω preach, proclaim

Suggests that the Judaisers were saying that Paul still advocated circumcision in his preaching elsewhere (as he had done before his conversion), though he had withheld it from the Galatians in order to win their approval (cf. 1:10).

ἔτι still, yet, moreover  
διωκω persecute, seek after, pursue,  
follow  
κατήργηται Verb, perf pass indic, 3s  
καταργεω render ineffective, cancel,  
do away with  
σκανδαλον, ου n that which causes sin/  
offence, obstacle  
σταυρος, ου m cross

"The phrase τὸ σκάνδαλον τοῦ σταυροῦ ('the offence of the cross') is probably one that Paul coined himself (cf. 1 Cor 1:23), stemming from his own pre-Christian reactions as a Pharisaic Jew and encapsulating several essential features of his theology of the cross (cf. 3:1; 5:24; 6:12-14)." Longenecker

**Verse 12**

ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

ὄφελον would that, I wish that

"The form ὄφελον probably arose as the first person singular second aorist of the verb ὀφείλω ('owe,' 'be indebted'), but came to be treated as a fixed term expressing a wish ('O that,' 'I would that') – an unattainable wish with an imperfect or aorist indicative verb, but a wish viewed as perhaps attainable with a future indicative verb. In Pauline usage the wish is always set in an ironic context (cf. 1 Cor 4:8; 2 Cor 11:1)." Longenecker

ἀποκοπτω cut off, cut away; midd  
mutilate oneself

'O that they would go the whole way and emasculate themselves.'

"The crudest and rudest of all Paul's extant statements... Underling the sarcasm and crudity of the comment, however, is Paul's understanding of circumcision as purely a physical act without religious significance (cf. 5:6; 6:15), which when done for societal or physical reasons is acceptable but when done either to gain acceptance before God or to achieve a more acceptable lifestyle becomes simply bodily mutilation (cf. Phil 3:2)." Longenecker

ἀναστατω agitator, unsettle, incite to  
revolt

**5:13-6:10**

"Two dangers threatened Christian freedom in Galatia: the first was the acceptance of Jewish nomism as a lifestyle for Gentile Christians, which in effect brought one right back to the basic question of whether righteousness was to be gained by 'works of the law' or by a response of faith to 'the faithfulness of Jesus Christ' (cf. 2:16); the second was the corruption of the Christian life by reliance on 'the flesh' rather than 'the Spirit.' The most immediate danger was that of Jewish nomism, which was brought in from outside the church by the Judaisers. So Paul deals with that first and most extensively in 1:6-5:12. The danger of libertinism, however, was also present within the Galatian churches, being there in an indigenous fashion from the very first. And Paul must also have dealt with that as a threat to the freedom that believers have in Christ, which he does in the remainder of the body of Galatians in 5:13-6:10.

"Most often Galatians is viewed as the great document of justification by faith. What Christians all too often fail to realise is that in reality it is a document which sets out a Christ-centred lifestyle – one that stands in opposition to both nomism and libertinism. Sadly, though applauding justification by faith, Christians frequently renounce their freedom in Christ by espousing either nomism or libertinism, and sometimes (like the Galatians) both. So Paul's letter to the Galatians, though directly relevant to the Galatian situation, speaks also to our situation today." Longenecker

The key themes of 5:13-6:10 are Christian *freedom*, living by the *Spirit* and a life directed by *love*.

"Loveless strife was evidently present within the Galatian churches, with such attitudes and actions evidencing the dominance of 'the flesh' and certain libertine tendencies within the church – probably not 'libertinism' as a conscious, articulated philosophy, but libertine tendencies which took the form of self-promotion, self-vindication, and disregard of others, with the result that Christian freedom was not being expressed in loving service to others. So Paul in upholding Christian freedom, not only speaks of the Spirit as the effective answer to the Judaisers' call for a nomistic lifestyle, but also argues for the Spirit as the effective power for overcoming the flesh and such libertine attitudes as have arisen within the church. For Paul, in fact, the Christian life is wholly determined by the presence and activity of the Spirit."

Longenecker

### Verse 13

Ἑμεῖς γὰρ ἐπὶ ἐλευθερίᾳ ἐκλήθητε,  
ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς  
ἀφορμὴν τῆ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης  
δουλεύετε ἀλλήλοις.

The γὰρ marks a reintroduction of the theme of freedom declared in v 1a.

ἐλευθερία, ας f freedom, liberty

ἐπι with the dative is used to express purpose, cf. Eph 2:10; 1 Thess 4:7.

The freedom spoken of here is freedom from Jewish nomism.

ἐκλήθητε Verb, aor pass indic, 2pl καλεω  
call

μόνος, η, ον i) adj only, alone; ii) adv  
μόνον only, alone

ἀφορμη, ης f occasion, opportunity  
σαρξ, σαρκος f flesh, physical body,  
human nature

Here σαρξ is used in an ethical sense, signifying fallen humanity of sinful nature.

"The flesh is what man has made himself in contrast with man as God made him. The flesh is man as he has allowed himself to become in contrast with man as God meant him to be. The flesh stands for the total effect upon man of his own sin and of the sin of his fathers and of the sin of all men who have gone before him. The flesh is human nature as it has become through sin... The flesh stands for human nature weakened, vitiated, tainted by sin. The flesh is man as he is apart from Jesus Christ and his Spirit." Barclay

"Paul speaks of 'the flesh' [human nature] not as itself the culprit, but as captive of sin.

Nevertheless, 'flesh' as a captive also acts in behalf of its captor, and so produces 'desires and passions' (cf. 5:16-17, 19-21) that are at work against the Spirit. Indeed, the Christian has 'crucified the flesh with its passions and desires' (5:24). Yet the Christian continues to exist, anthropologically speaking, 'in the flesh,' and so, ethically speaking, 'the flesh' continues to be a potential threat. Thus the Christian may choose to use his or her freedom in Christ either as 'an opportunity for the flesh' or in response to 'the Spirit.' Paul calls on his converts to renounce the former, thereby being open to the latter." Longenecker

With ἀγάπη Paul picks up the theme of 5:6, though the definite article may also point back to *that* love which has appeared in Christ (cf. 2:20).

δουλευω serve, be a slave

Paul deliberately highlights something of the paradox of the Christian life in the juxtaposition of freedom and servitude. "A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to everyone." Luther

ἀλλήλων, οἱς, οὐς reciprocal pronoun one  
another

### Verse 14

ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται,  
ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς  
σεαυτόν.

Longenecker follows Betz and Westerholm in emphasising that Paul does not speak of the Christian *doing* the law but of *fulfilling* the law. He quotes Westerholme's conclusions that:

i) Paul never derives appropriate Christian behaviour by simply applying relevant precepts from Torah;

- ii) Paul never claims that Christians 'do' (ποιεῖν) the law; they – and they alone – are said to 'fulfil' (πληροῦν) it;  
 iii) Paul never speaks of the law's fulfilment in prescribing Christian conduct, but only while describing its results.

Longenecker continues, "The focus of Paul's statement in Gal 5:14, as also in Rom 13:8-10, is not on law but on love. So it is love – love that responds to Christ's love and that expresses a new existence in Christ (cf. 2:20) – that motivates the ethical life of a Christian, with the results of that love ethic fulfilling the real purport of the Mosaic law."

πληροῶ fulfill, make come true, bring about, accomplish

"The perfect indicative passive πεπληρωται ('it is fulfilled') signals past completion with a present result, probably having in mind what Jesus did in fulfilling the law (cf. Matt 5:17). So, in effect there remains no more necessity for commandments." Longenecker

ἀγαπήσεις Verb, fut act indic, 2 s ἀγαπαῶ πλησίον i) prep with gen near; ii) ὁ π. neighbour, fellow man.  
 σεαυτοῦ, ἡς reflexive pronoun yourself

### Verse 15

εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.

δάκνω bite

κατεσθίω and κατεσθῶ eat up, devour, prey upon

βλέπω see, look, be able to see, beware of

ἀναλωθῆτε Verb, aor pass subj, 2 pl ἀναλίσκω and ἀναλωῶ consume, destroy

"The hyperbole pictures wild beasts fighting so ferociously with one another that they end up annihilating each other. The implication of the portrayal is that this was what was happening – or at least, what Paul thought was happening – in the churches of Galatia... Perhaps their fighting stemmed from differing attitudes toward the Judaisers' activities among them. More likely, however, it was an expression of their own indigenous and loveless libertine attitudes. So in a comment similar to that of 5:12 Paul here sarcastically denounces the libertine tendencies present among his Galatian converts just as he earlier castigated the Judaisers in their midst." Longenecker