

Galatians

Doctrinal: Defense of the Gospel [2:15-4:31]

- Justification by Faith Stated [2:15-21]
 - We *are* Jews by nature and not “sinners” from among the Gentiles;
Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί·
 - The phrase “by nature” is from φύσις (phusis) which means “by birth” or “by nature”.
 - This word describes a condition or circumstance as determined by birth [Rom 11:24; Eph 2:3].
 - The word “sinners” is from ἁμαρτωλός (hamartōlos) which means “miss the mark”.
 - This word is used here to describe those who miss the mark of Judaism [Mark 2:15-16; Luke 7:33-34].
 - Paul used the phrase “sinners from among the Gentiles” somewhat sarcastically here because of Peter’s actions in pulling back from the Gentiles.
 - nevertheless having known that a man is not justified by the works of the Law
εἰδότες [δὲ] ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου
 - The word “nevertheless” is the conjunction δὲ (de).
 - This word is not in every manuscript, but the meaning of this verse is the same either way.
 - The word “knowing” is a participle of οἶδα (oida) which means “know” or “know about”.
 - This word is in the perfect tense, so we will translate this “having known” here.
 - The word “justified” is from δικαιοῶ (dikaioō).
 - This word is a legal term, borrowed from the courtroom, and means “declare innocent” or “declare righteous”.
 - This is the first of four occurrences of δικαιοῶ (dikaioō) in this passage.
 - This is a very important passage discussing how unholy sinners can be justified before a holy God.
 - The phrase “the works of the Law” describes following the requirements of the Mosaic Law.
 - This phrase appears two more times in this verse and three more times in chapter three.
 - This phrase also appears in Rom 3:20 which also deals with the subject of justification.
 - Though this phrase describes works of the Law, all attempts to be justified by works are in view.
 - but through faith in Jesus Christ, even we ourselves have believed in Christ Jesus,
ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεῦσαμεν,
 - The previous phrase described how we are not justified before God.
 - This phrase “through faith in Christ Jesus” tells us how we are justified before God.

- Because this phrase uses a genitive construction, some modern translations say, “the faithfulness of Jesus Christ” here instead.
- This is inconsistent with other Bible passages.
- The first reference to the Savior here is Ἰησοῦ Χριστοῦ (Iēsou Christou = Jesus Christ) and the second is Χριστὸν Ἰησοῦν (Christon Iēsoun = Christ Jesus).
- The NASB translators decided to translate both of these as “Christ Jesus” even though the order is reversed in the two.
- However, there is a significance in the order here.
- We will translate the first as “Jesus Christ” just as it is in the Greek text.
- The second has Christ first in the order to emphasize Him as the Jewish Messiah.
- The word “we” is stated here in emphatic terms.
- This is a reference to the Jewish believers [v. 15].
- We will translate this as “we ourselves”.
- The phrase “have believed” is from the verb πιστεύω (pisteuō).
- This is in the aorist tense emphasizing the point in time when they first believed in Christ Jesus.
- with the result that we would be justified by faith in Christ and not by the works of the Law;

ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου,

 - The phrase “so that” is ἵνα (hina).
 - This word is often used of a purpose clause, but here it is used to denote the result, so we will translate this “with the result that”.
 - The phrase “we may be justified” is a subjunctive of δικαιόω (dikaioō).
 - The subjunctive is used here to indicate that this was the result of the choice to believe in Jesus.
 - Because they did choose to believe in Jesus rather than rely upon the works of the Law, we will translate this “we would be justified” here.
 - Note that the phrase “faith in Jesus Christ” has been shortened to “faith in Christ” here, once again to emphasize He is the Jewish Messiah.
 - This is now the second occurrence of the phrase “the works of the Law” in this verse, again given in contrast to faith in Christ.
- since by the works of the Law no flesh will be justified.

ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ.

 - This is now the third occurrence of the phrase “the works of the Law” in this verse as well as the third occurrence of the verb δικαιόω (dikaioō).
 - However, this time Paul states that “no flesh” will be justified by the works of the Law.
 - This shifts the emphasis from Jewish believers to all of mankind.
 - This language is very similar to what Paul would later use in Rom 3:20.

- But since, while aiming to be justified in Christ, we ourselves have also been found sinners,

εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ

 - The word “if” here is a first-class conditional – if, and it is true.
 - We will translate this as “since”.
 - The word “seeking” is a participle of ζητέω (zēteō) which means “seek”, “strive for” or “aim at”.
 - This word is used in the sense of “aim at” here, so we will translate this as “aiming”.
 - This is now the fourth occurrence of the verb δικαιόω (dikaioō) in this passage.
 - Paul is hammering home his point regarding justification through faith in Christ.
 - The phrase “have been found” is from εὐρίσκω (huriskō) which means “find” or “discover”.
 - This word describes discovering something through thorough investigation.
 - The phrase “we ourselves” is inherent in the form of the verb εὐρίσκω (huriskō).
 - This now refers to all believers given that Paul shifted the focus at the end of v. 16.
 - The word “sinners” is once again from ἁμαρτωλός (hamartōlos) which means “miss the mark”.
 - This time Paul is using this word to describe missing the mark of God’s holiness.
- is Christ then a minister of sin? Absolutely not!

ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο.

 - Paul had been proclaiming the grace gospel for some time, and he had encountered those who accused him of promoting licentiousness.
 - He points out the flaw in that thinking by stating they are accusing Christ Himself.
 - Paul’s emphatic response to such accusations was μὴ γένοιτο (mē genoito).
 - This is the Greek phrase we have consistently translated as “Absolutely not!”.
- For since I rebuild what I have *once* destroyed, I prove myself to be a transgressor.

εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνιστάνω.

 - The word “if” here is a first-class conditional – if, and it is true.
 - We will translate this as “since”.
 - In this verse, Paul switches from “we” to “I”.
 - This is a debate technique where an action is attributed to oneself when the action is actually being done by others (some Jewish Christians).
 - The word “rebuild” is literally “build again”.
 - This is describing trying to once again build a basis for living a righteous life through the Law.
 - The word “destroyed” is the aorist of καταλύω (kataluō) which means “destroy”.
 - The aorist tense indicates this is punctiliar – this occurred at the moment of salvation through faith.
 - Rather than being able to achieve righteousness through the Law, the Law shows us that we are, in fact, transgressors [Rom 3:20].

- For through the Law I died to the Law, so that I might live to God.
 ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω.
 - The phrase “through the Law I died to the Law” is a summing up of Paul’s standing with the Law.
 - The phrase “I died to the Law” means that Paul is no longer living under the demands of the Law.
 - This process involves several steps...
 - The Law showed the need for a Savior [Gal 3:24a].
 - Salvation comes by grace through faith [Gal 2:16; 3:24b; Eph 2:8-9].
 - Once saved by faith, the believer today is no longer under the Law as a tutor [Gal 3:25] but has died to the law [Rom 7:4] and is under grace [Rom 6:14].
 - The phrase “so that I might live to God” begins with ἵνα (hina), so it is a purpose clause.
 - God’s purpose in making believers die to the Law is that we might live our lives to Him.
- I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός·
 - The phrase “I have been crucified” is a perfect, passive participle of συσταυρόω (sustauroō).
 - The perfect tense means this is a past completed action with present, ongoing results.
 - Our old self (old sin nature) was crucified with Christ on the cross [Rom 6:6].
 - This is a positional truth reality for believers, becoming effective at the moment of salvation.
 - The “I” from the first part of this verse is the old self (old sin nature) and remains so here.
 - Our old sin nature is effectively dead (rendered powerless) once we are born-again.
 - Another positional truth for Church Age believers is that Christ indwells us [Rom 8:10].
 - This is distinct from union with Christ which came about through the baptism of the Spirit [Rom 6:3].
- and the *life* which I now live in the flesh I live by faith in the Son of God,
 ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ θεοῦ
 - The phrase “the life which I now live in the flesh” describes Paul’s temporal life after salvation.
 - This introduces the experiential reality of the life of a believer.
 - Though positionally Christ lives in us, the believer must walk by faith in Christ [Col 2:6].
 - Failure to do so results in believers falling short of the life to which they have been called [Col 1:3-12].

- who loved me and gave Himself up for me.
τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.
 - The phrase “who loved me” includes a participle of ἀγαπάω (agapaō).
 - Even knowing all of the sins Paul would commit, including the persecution of Christians, Jesus Christ loved Paul with ἀγάπη (agapē) love.
 - The phrase “gave Himself up” includes a participle of παραδίδωμι (paradidōmi).
 - This verse is similar to Eph 5:2 and Eph 5:25 which also connect Christ’s ἀγάπη (agapē) love with giving Himself up.
- I do not invalidate the grace of God, for if righteousness comes through the Law, then Christ died for no reason whatsoever.
Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.
 - The word “nullify” is from ἀθετέω (atheteō) which means “declare invalid” or “nullify”.
 - We will translate this “invalidate”.
 - Paul makes it clear that he is not guilty of invalidating God’s grace and explains what he means by that in the rest of this verse.
 - The word “if” is a 2nd-class conditional here meaning the statement which follows is not true.
 - The word “needlessly” is δωρεάν (dōrean) which means “in vain” or “to no purpose”.
 - We will translate this “for no reason whatsoever”.
 - Paul declares that those who attempt to gain righteousness through the Law render the death of Christ as pointless and invalidate God’s grace.

- Principles of Galatians 2:15-21
 - In addressing the problem that prompted Paul to admonish Peter, Paul highlighted that they were both Jews who followed the Law, not “sinners” who fell short of the standards of Pharisaical legalism.
 - According to the Pharisees’ legalistic standard, even Jesus was a “sinner” [John 9:16].
 - However, even though the Pharisees focused intently on the following of the Mosaic Law, no one has ever been justified by the works of the Law [Rom 3:20-22; 9:30-32].
 - Even the Jews who had been faithful under Judaism understood this, so they had believed in Jesus in order to be justified in God’s sight.
 - The truth of the free grace Gospel invokes unwarranted accusations of a license to sin.
 - These accusations effectively makes Christ a minister of sin, which is totally false [Rom 6:1-2].
 - When believers who were saved by grace rely upon a works-based system after salvation, they return to the hopelessness that led them to Christ.
 - The process of coming to faith in Jesus is not done in defiance of the Law but occurs through the Law itself [Gal 2:19] which serves as a tutor [Gal 3:24].
 - The truths of Rom 10:4 and Col 2:16-17 applied to every O.T. believer who trusted in God’s promise.
 - As believers, we are to live daily by faith in Christ [Hab 2:4; 2 Cor 5:7; Col 2:6].
 - Legalism invalidates grace and denigrates the finished work of Christ on the Cross [John 19:30].
 - The perfect, once-for-all sacrifice of Christ on the Cross fulfilled the typology of the sacrifices made under the Mosaic Law [Heb 7:26-28].
 - Today, as we walk by the Spirit, the requirements of the Law are fulfilled in us [Rom 8:3-4].
 - Our motivation to walk in this manner does not come from a desire to measure up to legalistic requirements, but naturally occurs as we respond to the love of Christ who gave Himself up for us [Rom 5:8; Eph 5:2, 25; 1 John 3:16; 4:9-10; 5:3].
 - In this walk of faith, we are able to overwhelmingly conquer through Christ who love us [Rom 8:37-39].

- The Law and Faith [3:1-25]

- Works vs. Faith [3:1-5]

- O foolish Galatians, who has bewitched you,
ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν,
 - The word “You” is the interjection ὦ (ō) followed by the vocative of ἀνόητος (anoētos).
 - We will translate this as the English vocative “O”.
 - The word “foolish” is from ἀνόητος (anoētos) which means “unintelligent” or “foolish”.
 - Other than here and in v. 3, this word is found only in [Luke 24:25; Rom 1:14; 1 Tim 6:9; Titus 3:3].
 - The word “bewitched” is from βασκαίνω (baskainō) which means “bewitch”.
 - This is a hapax legomena, but in other contemporary Greek writings it means to exert an evil influence with the eye.
 - before whose eyes Jesus Christ was publicly portrayed *as* crucified?
οἷς κατ’ ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος;
 - The phrase “before whose eyes” is literally “toward whose eyes”.
 - The meaning is that the Galatians witnessed this.
 - The phrase “publicly portrayed” is from προγράφω (prographō) which means “write before”.
 - This word can mean something written beforehand [Rom 15:4; Eph 3:3], but here it describes something portrayed (or displayed) publicly.
 - The word “crucified” is from σταυρώω (stauroō) which means “fastened to a cross” or “crucify”.
 - The Galatians were well aware of the crucifixion.
 - This is the only thing I want to find out from you:
τοῦτο μόνον θέλω μαθεῖν ἀφ’ ὑμῶν.
 - The word “this” is τοῦτο (touto), a neuter pronoun.
 - This pronoun does not reference a noun, but is connected with an entire phrase which follows.
 - This is similar to the usage in Eph 2:8-9.
 - In addressing the foolishness of the Galatians, Paul hones in on one particular issue.
 - By doing so, he gets to the crux of the matter by highlighting a key mistake they have made.
 - did you receive the Spirit by the works of the Law, or by believing what you heard?
ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;
 - The word “receive” is an aorist of the verb λαμβάνω (lambanō).
 - The aorist indicates a point-in-time occurrence.
 - The phrase “hearing with faith” is literally “hearing of faith”.
 - The meaning here is believing what was heard.

- Are you so foolish? Having begun by means of the Spirit, are you now trying to complete the course by means of the flesh?
οὕτως ἀνόητοί ἐστε, ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;
 - In making his argument here, Paul reiterates the foolishness of the Galatians.
 - He will clarify this with the question that follows.
 - The phrase “Having begun” is an aorist participle of ἐνάρχομαι (enarchomai) which means “begin”.
 - The only other occurrence is in Phil 1:6.
 - The phrase “being perfected” is from ἐπιτελέω (epiteleō) which means “finish” or “complete”.
 - This word is also found in Phil 1:6.
 - This word is translated in the passive voice here, but more likely is in the middle voice.
 - The idea here is that an effort is being made to “finish” or “complete” what God started, so we will translate this as “trying to complete the course”.
 - The phrases “by the Spirit/by the flesh” are datives of means, so we will translate “by means of”.
- Did you experience so many wonderful things to no avail — if indeed it was to no avail?
τοσαῦτα ἐπάθετε εἰκῆ; εἴ γε καὶ εἰκῆ
 - The word “suffer” is from πάσχω (paschō) which means “experience” or “suffer”.
 - In the N.T. this word almost always refers to a bad experience – suffering.
 - However, in the context of verses 3 and 5, this word refers to positive spiritual experiences.
 - We will translate this word “experience” to better capture this meaning.
 - The phrase “so many things” is from τοσοῦτος (tosoutos) which means “so many” or “so great”.
 - In light of the context, we will translate this as “so many wonderful things”.
 - The two phrases “in vain” are εἰκῆ (eikē) which means “without a purpose” or “to no avail”.
 - We will translate these as “to no avail”.
 - The “if” here is in the form of a 1st class conditional, but it has the sense of a 3rd class conditional.
 - Paul suspects that these experiences were to no avail, but is leaving open the alternate possibility.
- So then, did God provide you with the Spirit and work miracles among you
ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν,
 - The phrase “So then” is οὖν (oun).
 - This tells us that Paul is summing up his thoughts from verse 1-4 here in verse 5.
 - The context makes it clear that the masculine pronoun ὁ (ho) here refers to God.
 - We will translate this as “God” here.

- The two participles in this verse are in the present tense, but they take on the sense of the aorist given the verses leading up to this one.
- Paul cites a provision from God at the moment of their salvation as well as His continued work in their lives after salvation.
- by your doing the works of the Law, or by your believing what you heard?
ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;
 - The NASB translators added the phrase “do it” in order to make the English sentence flow.
 - Because we have updated the translation, we do not need that phrase anymore.
 - As before, the phrase “hearing with faith” is literally “hearing of faith”.
 - We will once again translate this “believing what you heard”.
 - The two options here refer to what the Galatians had done, not what God had done.
 - We will translate this accordingly.
- Principles of Galatians 3:1-5
 - After making a doctrinal statement addressing the hypocrisy of Peter (and the others), Paul turns to the problem affecting the Galatians.
 - They had abandoned grace for Law and Paul’s assessment is that someone must have bewitched (spellbound, tricked) them [Eph 4:14].
 - The Galatians had been witnesses of the public portrayal of Christ’s crucifixion during the first missionary journey of Paul/Barnabas [Acts 13-14].
 - God the Father works in and through us today to publicly portray Christ to this lost and dying world [2 Cor 2:14-16; 4:7-11; Col 1:24-29].
 - The undeniable truth of the crucifixion is that Christ completed (once-for-all) the work of salvation [John 19:30; Heb 7:26-27; 10:10].
 - This means that His death on the Cross was not only necessary for our salvation, but sufficient.
 - Adding works of any kind, including the works of the Law, denies its sufficiency.
 - Paul makes his point by asking a pointed question about how the Galatians had received the Spirit.
 - The Galatians, just like all of us today, had received the Spirit at the moment of their salvation [Rom 8:15-16; 1 Cor 2:12-13; Eph 1:13-14].
 - This, then, was by grace through faith [Eph 2:8-9].
 - Having begun our spiritual life by grace through faith, it is foolishness to think that we could progress in our spiritual walk by works.
 - Everything God has accomplished in our lives, in our salvation and since, has come about by grace through faith, not through any system of works.
 - Abandoning grace for legalism makes no sense whatsoever, yet many believers have been led down that path throughout the Church Age.
 - Therefore, we must be diligent to continually walk by faith [2 Cor 5:7] – a faith which comes from hearing the word of God [Rom 10:17].

- The Law and Faith [3:1-25]

- Example of Abraham [3:6-9]

- For example, Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.

- Καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

- The phrase “Even so” is καθὼς (kathōs).
 - This word is translated in the N.A.S.B. either “as” or “just as” in 160 of the 181 occurrences.
 - The word καθὼς (kathōs) is combined with γέγραπται (gegraptai) 30 times to form the phrase “(just) as it is written” [Rom 1:17; 10:15].
 - Almost every other instance of καθὼς (kathōs) is used as a comparative [Luke 11:30; 17:26; John 3:14; 2 Cor 1:5; Col 3:12-13; 1 Thess 4:13].
 - This case is unusual because καθὼς (kathōs) is being used to introduce Abraham as an example.
 - We will translate this accordingly.
 - Paul then quotes Gen 15:6 as an example of a revered O.T. saint who believed what he heard.
 - Abraham was saved by faith and lived by faith.
 - Therefore, recognize that it is those who are of the faith who are sons of Abraham. γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσὶν Ἀβραάμ.
 - The phrase “be sure” is from γινώσκω (ginōskō) which means “know” or “know about”.
 - Here, it is an imperative meaning “recognize”.
 - The phrase “those who are of faith” refers to born-again believers.
 - This is similar to the phrase found in Rom 4:16.
 - The phrase “sons of Abraham” refers to those who are descendants of Abraham.
 - Here, this phrase is used of spiritual descendants.
 - Paul likely used this phrase here as a polemic against the Judaizers who took great pride in being physical descendants of Abraham.
 - The Scripture, foreseeing that God would justify the Gentiles by faith, προῖδούσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεός,
 - The phrase “The Scripture” is in the singular here.
 - If this were referring to all of the written word of God, this phrase would be plural [Acts 17:10-11].
 - This usage is similar to Rom 9:17 and Rom 10:11 where a specific verse or passage is in view.
 - In this case, it is Gen 12:3 that is in view.
 - The word “foreseeing” is a participle of προοράω (prooraō) which means “see in advance”.
 - Gen 12:1-3 is indeed a forward-looking passage.

- The phrase “would justify” is from δικαιόω (dikaioō) which means “justify” or “vindicate”.
- This verb is in the present tense here.
- However, δικαιόω (dikaioō) functions as a future tense in this context as demanded by the participle “foreseeing”.
- As we saw in the closing passage of chapter 2, the doctrine of justification by faith is once again emphasized here.
- proclaimed the good news to Abraham, *saying*, “ALL THE NATIONS WILL BE BLESSED IN YOU.”
 προεηγγελίσσατο τῷ Ἀβραάμ ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.
 - The phrase “preached the gospel beforehand” is from προευαγγελίζομαι (proeuaggelizomai) which means “proclaim good news in advance”.
 - The “in advance” part is implied by the passage.
 - We will translate this word as “proclaimed the good news”.
 - The good news proclaimed to Abraham in Gen 12:3 is that everyone will be blessed in him.
 - This comes through his descendant, Jesus Christ.
- So then those who are of the faith are blessed together with Abraham, the believer.
 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.
 - The phrase “So then” is ὥστε (hōste).
 - This word is used here to introduce a concluding statement emphasizing the results.
 - The phrase “those who are of faith” again refers to born-again believers.
 - We will translate this as we did back in verse 7.
 - The word “blessed” here equates the blessing of the Abrahamic Covenant with justification by faith, both clearly stated in verse 8.
 - The word “with” is σὺν (sun).
 - This word emphasizes a connection with, so we will translate this as “together with”.
 - The phrase “the believer” is τῷ πιστῷ (tō pistō).
 - This could be translated “the man of faith” as it emphasizes a life of faith, not merely salvation.

- Principles of Galatians 3:6-9
 - The Judaizers who were bewitching the Galatian believers attempted to defend their stipulations based on the O.T., especially the Mosaic Law.
 - Paul took direct aim at the core of their position by pointing out that Abraham, the father of the Jewish people, was justified by faith, not by works.
 - By citing Gen 15:6, Paul hoped that the Galatians would recognize that Abraham was justified by faith while uncircumcised [Ge 17:24; Ro 4:9-12].
 - This blasted a huge hole in the argument of the Judaizers that circumcision was necessary in order to be accepted by God.
 - Paul continued to go after the Judaizers' claims by stating that all believers (Jew or Gentile) are true sons of Abraham [Rom 4:16].
 - The Judaizers had used the fact that Abraham was their father by blood line to establish themselves as authorities in matters of the faith.
 - Paul then quoted the Abrahamic Covenant in Gen 12:3 noting that there was a universal aspect of blessing promised from the very beginning.
 - God had spoken this promise directly to Abraham, but Paul made it clear that what the Bible says, God says [2 Tim 3:16-17; 2 Pet 1:20-21].
 - The Abrahamic Covenant promises blessing to "all the nations", but only those who are of the faith receive the blessing of justification [Rom 4:5].
 - This is an important distinction between the provision of salvation from God and the appropriation of that salvation by individuals.

- The Law and Faith [3:1-25]

- The Curse of the Law [3:10-14]

- For all people who are relying upon the works of the Law are under a curse;
 - Ἵσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶν.
 - The phrase “as many as” is from ὅσος (hosos).
 - This is talking about the people who are of the works of the Law.
 - The phrase “of the works of the Law” describes trying to obtain righteousness based upon the works of the Law.
 - The word “curse” is from κατάρα (katara) which means “curse” or “imprecation”.
 - A form of this word is used in Deut 27:26 (LXX).
 - for it is written, “CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM.”
 - γέγραπται γὰρ ὅτι ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά.
 - Paul introduces this O.T. quote with “it is written”.
 - The written word provides undeniable evidence.
 - The quotation is Deut 27:26 from the LXX.
 - Now that no one is justified by the Law before God is clearly obvious;
 - ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ δῆλον,
 - Paul restates what he had declared in Gal 2:16.
 - Here, he states that “no one” will be justified as opposed to “no flesh” in Gal 2:16.
 - He also adds the phrase “before God”.
 - This was implied in Gal 2:16, but Paul now states this explicitly here.
 - The word “evident” is from δῆλος (dēlos) which means “clear”, “plain” or “evident”.
 - We will translate this as “clearly obvious”.
 - for, “THE RIGHTEOUS MAN SHALL LIVE BY FAITH.”
 - ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται.
 - Paul then quotes another O.T. verse as evidence, this time from Habakkuk.
 - Hab 2:4c makes it clear that righteousness has always been a function of faith, not works.
 - However, the Law is not based upon faith; on the contrary, “HE WHO PRACTICES THEM SHALL LIVE BY THEM.”
 - ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ’ ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.
 - The phrase “of faith” is used in the sense of “based upon faith”.
 - To substantiate his point, Paul quotes from another O.T. verse – the middle part of Lev 18:5.
 - The two words “them” refer to “My statutes and My judgments” – stipulations of the Mosaic Law.
 - So then, the “doers” of the Law live by the Law, not by faith as quoted from Hab 2:4c in verse 10.

- Christ redeemed us from the curse of the Law, having become a curse for us
Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα,
 - The word “redeemed” is from ἐξαγοράζω (exagorazō) which means “buy up” or “buy back”.
 - The meaning is to pay for someone’s deliverance.
 - After extensively discussing the topic of justification by faith, Paul shifts to the redemptive work of Christ on the Cross.
 - Paul specifically highlights our redemption from the curse of the Law here, but we, as believers, have been redeemed from so much more.
 - The phrase “the curse of the Law” refers back to the quotation from Deut 27:26 which describes every human being, other than Christ Himself.
 - The phrase “having become a curse for us” explicitly declares that Christ’s death on the Cross was substitutionary.
- — for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE” —
ὅτι γέγραπται· ἐπικατάρατος πᾶς ὁ κρεμώμενος ἐπὶ ζύλου,
 - Once again, Paul validates his statement by referring to an O.T. verse – this time a parenthetical phrase from Deut 21:23.
 - This is not an exact quote from the LXX, but Paul’s paraphrase captures the basic meaning of both the Hebrew and LXX.
- in order that in Christ Jesus the blessing of Abraham might come to the Gentiles,
ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ,
 - The phrase “in order that” is ἵνα (dēlos) which is a marker denoting purpose, in this case the purpose of Christ’s redemptive work on the Cross.
 - The phrase “in Christ Jesus” is important here.
 - As in all of Paul’s writings, this phrase refers to the believer’s position in Christ and all that entails.
 - The phrase “the blessing of Abraham” refers to the blessing discussed in vv. 8 and 9.
 - This blessing is obtained by faith, not by works.
 - The phrase “might come to the Gentiles” refers to Gentiles becoming sons of Abraham (v. 7) by grace through faith in Christ Jesus.
- so that we would receive the promise of the Spirit through faith.
ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.
 - The phrase “so that” is ἵνα (dēlos) which is a marker denoting purpose, once again the purpose of Christ’s redemptive work on the Cross.
 - This time, rather than focusing specifically on the blessing that would come to the Gentiles, Paul describes a blessing received by all believers.
 - The promise of the Spirit is a promise of the Father [Acts 2:33] communicated by the Son [Acts 1:4; John 14:16-17, 26; 15:26-27].
 - Once again, Paul emphasizes that the blessings from God bestowed upon believers are based upon faith, not works.

- Principles of Galatians 3:10-14
 - The Mosaic Law puts everyone under a curse because no one can keep the entire Law without failing [Deut 27:26; Jas 2:10; Rom 3:23].
 - So then, it should be clearly obvious to everyone that no one can be justified by doing the works of the Mosaic Law [Gal 2:16; Acts 13:38-39].
 - It has always been true that those who follow the Mosaic Law live by the Law [Lev 18:5; Neh 9:29; Ezek 20:11; Rom 10:5], but the righteous live by faith [Hab 2:4].
 - The Pharisees tried to derive their righteousness from the Law and Jesus knew that [Matt 9:11-13].
 - On the Cross, Jesus redeemed us from...
 - the curse of the Law [Gal 3:13; 4:4-5].
 - every lawless deed [Titus 2:11-14 cf. Jn 3:19].
 - our futile (empty) way of life [1 Pet 1:18].
 - our sins [Eph 1:7; Col 1:14 cf. 2 Cor 5:21].
 - the fear of death [Heb 2:14-15].
 - Church Age believers are baptized into Christ Jesus [Gal 3:27; Rom 6:3].
 - As a result of our position in Christ, we are spiritual sons of Abraham [Rom 4:16-17].
 - This is true whether the believer was physically born a Jew or a Gentile [Gal 3:28-29; Col 3:11].
 - Our position in Christ also provides us with...
 - eternal life [Rom 6:23].
 - freedom from condemnation [Rom 8:1, 38-39].
 - a fresh start as a new creature [2 Cor 5:17].
 - access to every spiritual blessing [Eph 1:3].
 - divine work assignments [Eph 2:10].
 - encouragement [Phil 2:1].
 - surpassing peace and protection [Phil 4:7].
 - everything we truly need [Phil 4:19].
 - comfort of the Rapture [1 Thess 4:16-18].
 - a holy calling by grace [2 Tim 1:9].
 - Everyone who believes in Jesus Christ receives the Holy Spirit at the moment of salvation.
 - Beyond the blessings of divine understanding and daily guidance provided by the Spirit, He serves as a pledge of the eternal blessings we have in Christ [2 Cor 1:21-22; 5:4-5; Eph 1:13-14].

- The Law and Faith [3:1-25]

- Promises Over Law [3:15-18]

- Brethren, I give you an example from everyday human life:

- Ἀδελφοί, κατὰ ἄνθρωπον λέγω.

- Paul addresses the recipients of this letter as “Brethren”.
 - He is highlighting the fact that they are his brothers and sisters in Christ.
 - The phrase “I speak in terms of human relations” is literally “I speak according to man”.
 - This is a difficult phrase to translate as we saw during our Romans study in Rom 3:5.
 - Here, it is used to introduce an example from the human realm.
 - We will translate this as “I give you an example from the human perspective”.

- no one nullifies or adds conditions to a man’s covenant, once it has been ratified.

- ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.

- The phrase “even though/yet” is ὅμως (homōs) which means “all the same” or “nevertheless”.
 - Here, this word is used to introduce the example previously mentioned, so it need not be translated.
 - The four words “it” refer to “a man’s covenant”.
 - For clarity, we will rearrange the sentence.
 - The phrase “sets aside” is from ἀθετέω (atheteō) which means “declare invalid” or “nullify”.
 - The best translation here is “nullifies”.
 - The phrase “when it has been ratified” is from κυρώω (kuroō) which means “confirm” or “ratify”.
 - This is a perfect, passive participle which means “once it has been ratified”.

- Now the promises were spoken to Abraham and to his seed.

- τῶ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ.

- The word “promises” is from ἐπαγγελία (epaggelia) which means “promise” or “pledge”.
 - Here, this specifically refers to God’s promises.
 - The divine promises in view here were indeed spoken promises [Gen 12:7; 13:14-15; 24:7].
 - The word “descendants” in each is actually “seed”.
 - The word “seed” is from σπέρμα (sperma) which means “seed”.
 - The Hebrew equivalent is זְרָא (zehra’).
 - Both words, used in the singular, often refer to someone’s offspring or descendants [Gen 9:9; 46:6-7; Lev 20:2-4; Luke 1:55].

- He does not say, “And to seeds,” as *referring* to many, but *rather* to one, οὐ λέγει· καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν ἀλλ’ ὡς ἐφ’ ἑνός·
 - Paul brings attention to the fact that the word used in those promises was, in fact, singular.
 - He will then make a singular application.
 - This is interesting because the word in those verses is taken in the sense of “descendants”, but Paul is showing us a singular meaning here.
- “And to your seed,” that is, Christ. καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός.
 - Paul then quotes the exact phrase from the LXX verses where God made his covenant promises to Abraham [Gen 17:7-8].
 - This phrase is also used when the promises are made to Isaac [Gen 26:3] and Jacob [Gen 28:13].
 - Paul then explains the singular application of the word “seed” in the Abrahamic promises.
 - The “seed” of Abraham (Isaac, and Jacob) is the Savior, Jesus Christ Himself.
- What I am saying is this: the Law, which came four hundred and thirty years later, τοῦτο δὲ λέγω· ... ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονώς νόμος
 - The phrase “What I am saying is this:” is Paul’s way of introducing his explanation of the point he is trying to make.
 - The first detail of his explanation is the fact that the Mosaic Law was not given to Moses until 430 years after the promises were given to Abraham.
- does not negate a covenant previously ratified by God, so as to invalidate the promise. διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ... οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.
 - The word “invalidate” is from ἀκυροῶ (akuroō) which means “make void”.
 - This word is literally “un-ratify”.
 - We will translate this as “negate”.
 - The phrase “previously ratified” is from προκυροῶ (prokuroō) which means “ratify in advance”.
 - This is another cognate of κυροῶ (kuroō).
 - The word “nullify” is from καταργέω (katargeō) which means “make powerless” or “invalidate”.
 - We will translate this as “invalidate”.
 - Notice that Paul states two times that the covenant promises of God are not in any way negated or invalidated by the giving of the Law.

- For if the inheritance is based on Law, it is no longer based on a promise;

εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας·

 - The word “if” is a 2nd class conditional – if, and it is not true.
 - The word “inheritance” is κληρονομία (klēronomia) which means “possession” or “inheritance”.
 - This inheritance includes justification by faith.
 - The word “law” is from νόμος (nomos) which means “rule”, “principle” or “law”.
 - The Mosaic Law is in view here.
- but God has graciously granted it to Abraham through a promise.

τῷ δὲ Ἀβραὰμ δι’ ἐπαγγελίας κεχάρισται ὁ θεός.

 - The word “granted” is from χαρίζομαι (charizomai) which means “give graciously”.
 - We will translate this as “graciously granted”.
 - The phrase “by means of a promise” is literally “through a promise”.
 - We will translate this using the literal meaning.
- Principles of Galatians 3:15-18
 - In almost all cases, a covenant (contract) made between men will not be nullified nor will terms be added once it has been ratified.
 - Accordingly, it would be foolishness to think that the Mosaic Law could nullify or add terms to the Abrahamic Covenant, ratified by God Himself.
 - The Abrahamic Covenant consists of unconditional promises made by God to Abraham regarding land, seed and blessing...
 - Land [Gen 12:1; 17:8].
 - Seed [Gen 17:7].
 - Blessing [Gen 12:2-3].
 - In the O.T., the promised Messiah is progressively revealed as the Seed of...
 - The Woman [Gen 3:15].
 - Abraham [Gen 17:7].
 - David [2 Sam 7:12].
 - The Mosaic Law came 430 years after the Abrahamic Covenant was established.
 - That is after Abraham had died [Gen 25:7].
 - That is before the Seed was born [Gal 4:4].
 - The inheritance of the Abrahamic Covenant is based upon promise, not the Law [Rom 4:13-14].
 - The inheritance for the physical descendants of Abraham is an earthly inheritance which includes an allotment of land [Num 34:1-12; Ezek 47:13-23].
 - The inheritance for the spiritual descendants of Abraham is a heavenly inheritance [Eph 1:3, 13-14, 18; Col 3:23-24; 1 Pet 1:3-4].

- The Law and Faith [3:1-25]

- The Purpose of the Law [3:19-25]

- Why the Law then? It was added to expose misdeeds,
Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη,
 - After Paul had shown that the Law brings a curse but could not justify nor nullify a promise, he asks the obvious question, “Why the Law then?”
 - This is a good example of one of Paul’s favorite methods for making his point – asking a question that he anticipates will be asked [Rom 6:1, 15].
 - The word “added” is from προστίθημι (prostithēmi) which means “add to something already present”.
 - This is used of believers in Acts 2:41, 47; 5:14.
 - The phrase “because of” is χάριν (charin) which means “for the sake of” or “on behalf of”.
 - The translation “because of” is misleading.
 - The meaning here is to bring the transgressions out into the open.
 - We will translate this as “to expose”.
 - The word “transgressions” is from παράβασις (parabasis) which means “deviation from a norm”.
 - This is not the most common Greek word for this.
 - That word is παράπτωμα (paraptōma) which means “a violation of moral standards”.
 - This word is applicable after the Law is given.
 - To indicate this subtle distinction, we will translate this as “misdeeds”.
 - having been administered through angels by the agency of a mediator,
διαταγείς δι’ ἀγγέλων ἐν χειρὶ μεσίτου.
 - The phrase “having been ordained” is from διατάσσω (diatassō) which means “give orders”, “give instructions” or “direct”.
 - God gave the Law directly to Israel [Exod 20:1-17].
 - This word is used here in the sense of an administrative function.
 - We will translate this as “administered” to capture this meaning.
 - Deut 33:2 seems to indicate that there were myriads of holy ones (angels) present at Sinai.
 - Some say this refers to prophets or priests, but most scholars see this as a references to angels.
 - The word “agency” is from χεῖρ (cheir) which means “hand”.
 - Here, this word is used figuratively in the sense of agency [Mark 6:2; Acts 5:12; 7:25; 11:30; 19:11].
 - The mediator of the Law, a conditional covenant, is Moses.
 - The mediator of the unconditional New Covenant is Christ [Heb 9:25].
 - until the Seed would come to whom the promise had been made.
ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται,

- The phrase “the seed” refers to Jesus Christ as we saw in v. 16.
- We will capitalize the word “seed” to make this clear.
- The phrase “until the Seed would come” points out that the Law was given with an intended duration.
- This is in direct contrast with the views of Judaism and, in particular, the Judaizers of the time.
- The Law remained in place for the entirety of Jesus’ life.
- Once the stewardship changed from Israel to the Church, the Law was no longer in effect.
- The phrase “the promise had been made” is a perfect passive of the verb ἐπαγγέλλομαι (epaggellomai).
- The perfect means the promise is still in effect.
- Now a mediator is not for one *party only*; whereas God is *only* one.
ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἔστιν.
- Paul points out that a mediator is only necessary when two parties are involved.
- This is the case with the conditional covenant of the Mosaic Law.
- For the promises, there is only one party as guarantor and that is God Himself.
- Thus, there is no need for a mediator to be involved since it is an unconditional covenant.
- Is the Law then contrary to the promises of God? Absolutely not!
ὁ οὐκ ἔστιν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο.
- Paul anticipates another question being asked.
- Given what Paul has said about the Law, someone may see it as conflicting with the promises.
- There is a text question about the phrase “of God”.
- It is obvious from the context that the promises of God are in view here, so this is a non-issue.
- Paul answers the question with an emphatic no.
- We have consistently translated μὴ γένοιτο (mē genoito) as “Absolutely not!”.
- For if a Law had been given which was able to impart spiritual life, then righteousness would certainly be based on Law.
εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη.
- The word “if” here is a 2nd class conditional – if and it is not true.
- The “law” mentioned here twice is talking about the Mosaic Law, so we will capitalize it.
- The phrase “impart life” is from ζωοποιέω (zōopoieō) which means “give life to”.
- This word is talking about spiritual life here, not physical life.
- The word “indeed” is ὄντως (ontōs) which means “really” or “certainly”.
- The phrase “would have been” is the imperfect of εἶμι (eimi) which means “to be”.
- Though the imperfect refers to the past, this phrase applies to the present as well.

- But instead the Scripture has locked up everything and everyone under sin, ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν,
 - The word “But” is ἀλλὰ (alla) which marks a sharp contrast with what precedes.
 - We will translate this “But instead” here.
 - As we saw before, when Paul uses the singular phrase “the Scripture” he had a passage in mind.
 - This could be Deut 27:26, Ps 143:2, Ecc 7:20, etc.
 - The phrase “shut up” is from συγκλείω (sugkleiō) which means “enclose”, “confine” or “imprison”.
 - We will translate this as “locked up”.
 - The word “everyone” is τὰ πάντα (ta panta) which means “all things” or “everything”.
 - The entire creation suffers under the curse of sin.
 - The end of this verse makes it clear that people are the focus here.
 - We will translate this as “everything and everyone”.
 - The word “sin” is a singular of ἁμαρτία (hamartia).
 - This refers to the domain of sin which is the result of being under the curse of Adam’s original sin.
- so that the promise by faith in Jesus Christ might be given to those who believe. ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.
 - The phrase “so that” is ἵνα (hina) which introduces a purpose clause – God’s purpose in locking everyone up under sin.
 - The phrase “the promise by faith in Jesus Christ” refers to salvation (righteousness, justification, everlasting life) by grace through faith in Jesus.
 - The phrase “might be given” is a passive subjunctive of δίδωμι (didōmi) – the subjunctive being used here because not all will believe.
 - The phrase “to those who believe” is important.
 - It makes it clear that the phrase “by faith in Jesus Christ” is translated correctly.
 - This translation takes Ἰησοῦ Χριστοῦ (yēsou christou) as an objective genitive with Jesus Christ as the object of our faith.
 - However, there are a number of modern scholars who translate ἐκ πίστεως Ἰησοῦ Χριστοῦ as “through the faithfulness of Jesus Christ”.
 - This translation takes Ἰησοῦ Χριστοῦ (yēsou christou) as a subjective genitive with Jesus Christ being the One having the faith (or faithfulness).
 - That is a possible translation of that Greek phrase, but when explained by the phrase “to those who believe” we see that it refers to faith of individuals.
- But before faith in Jesus Christ came, we were in protective custody under the Law, Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα
 - The phrase “before faith came” refers to the faith just mentioned in v.22 – faith in the person of Jesus Christ.

- O.T. saints, including Jews under the Law, had always been justified by faith, but the exact object of their faith had not yet been revealed.
 - That all changed when “the Seed would come” (v. 19) because instead of believing in a promised Savior, we now specifically believe in Jesus Christ.
 - The phrase “kept in custody” is from φρουρέω (phroureō) which means “under guard” or “protective custody”.
 - Even though the Law cannot justify, there is a protective aspect as it reveals sins which otherwise might not be recognized.
 - Given the context, the word “law” here refers to the Mosaic Law, so we will translate this as “Law”.
- being locked up to the faith *in Jesus Christ* which was later to be revealed.
 συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι,
- The phrase “shut up” is from συγκλείω (sugkleiō) which means “enclose”, “confine” or “imprison”.
 - As in v.22, we will translate this as “locked up”.
 - The phrase “to the faith” once again refers to faith in the person of Jesus Christ.
 - We will add that to the translation again here.
 - The phrase “which was later to be revealed” is literally “which was about to be revealed” and explains the phrase “locked up to the faith”.
- Therefore the Law has been our guide to lead us to Christ,
 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν,
- The phrase “has become” is from γίνομαι (ginomai) which means “be” or “become”.
 - This verb is in the perfect tense here.
 - The perfect connotes a past completed action with present ongoing results.
 - We will translate this as “has been” here.
 - The word “tutor” is παιδαγωγὸς (paidagōgos) which means “leader” or “guide”.
 - This word does not really mean a “teacher”.
 - Instead, it describes someone (or something) that gives guidance to a child.
 - We will translate this as “guide”.
 - The phrase “to lead us” is not in the original Greek.
 - However, given the Law being described as a “guide”, this was a good addition by the NASB.
- so that we may be justified by faith.
 ἵνα ἐκ πίστεως δικαιωθῶμεν·
- The phrase “so that” is ἵνα (hina) which introduces a purpose clause.
 - In this case it is God’s purpose in giving the Law as a guide leading people to Christ.
 - The phrase “we may be justified” is a subjunctive of δικαιόω (dikaioō).
 - As we saw with the phrase “might be given” this verb is in the subjunctive here because not all people will believe and be justified before God.

- But now that faith *in Jesus Christ* has come, we are no longer under a guide.
 ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν.
 - The word “faith” is actually “the faith” and once again refers to faith in the person of Jesus Christ.
 - We will add that to the translation again here.
 - The word “tutor” is once again from παιδαγωγός (paidagōgos) which we translated as “guide”.
 - We will use that translation again here.
- Principles of Galatians 3:19-25
 - The Law was given to the nation of Israel as a blessing from God to distinguish them from among all the other nations of the Earth [Deut 4:5-8].
 - Another purpose of the Law was to expose the misdeeds of the people as utterly sinful in the eyes of a righteous God [Rom 3:20; 5:20; 7:7-13].
 - The Law was added to the promises of God, but not to replace, modify or nullify those promises.
 - Instead, the Law was given to Israel to introduce a conditional experiential reality to the unconditional experiential reality they already knew under the covenant promises of God.
 - The Law was never intended to impart life, but it was very effective in pointing people to the promise already given of the coming Seed.
 - All of humanity was condemned in Adam, but once the Law was given through Moses, everyone was locked up under sin [Rom 5:12-14].
 - Moses was the mediator for Israel and received the Mosaic Covenant, but Christ is the mediator between God and men [1 Tim 2:5] and the mediator of the New Covenant [Heb 8:6; 12:24].
 - However, the Mosaic Law was never intended to be in place permanently [Heb 8:7-13].
 - Instead, the Law was given by God to be a guide to lead the people to the coming Seed (Messiah) until He would come.
 - But now that the Messiah has come, we are no longer being guided to a coming Messiah – we now place our faith in the person of Jesus Christ.
 - Justification by faith has always been the way of salvation, but our faith is no longer in the promises, but rather in the Promised One who came.
 - Also, the life of a believer today is a faith-walk [2 Cor 5:7], whereas the life of a believer under the Law was a Law-keeping walk [Deut 28:1, 15].

- A Practical Argument [3:26-4:7]
 - Heirs According to the Promise [3:26-29]
 - For you are all sons of God through faith in Christ Jesus.
Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.
 - The phrase “you are all sons of God” is addressing the believers in the Galatian churches.
 - This is a shift of focus from the previous section.
 - This verse makes it clear that our adoption as sons is based purely on faith alone in Christ alone.
 - He explains adoption further in Gal 4:4-5.
 - For all of you who were baptized into Christ have clothed yourselves with Christ.
ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.
 - The phrase “all of you who” is from ὅσος (hosos) which means “as much as” or “as many as”.
 - The meaning is conveyed well by this rephrase.
 - The phrase “you who were baptized into Christ” is talking about the same group of people (believers) who are sons of God through faith in Jesus Christ.
 - This refers to the baptism of the Spirit by which believers are placed into union with Christ and with His Body (the Church) [1 Cor 12:13; Col 1:18, 24].
 - The phrase “have clothed yourselves with” is from ἐνδύω (enduō) which means “put on” or “clothe”.
 - This word is also used in Rom 13:14.
 - This same word is used of the new self in Eph 4:24 and Col 3:10.
 - Here, as in Rom 13:14, it is used of Christ.
 - There is neither Jew nor Gentile, there is neither slave nor free man, there is neither male nor female;
οὐκ ἐνὶ Ἰουδαίῳ οὐδὲ Ἕλληνι, οὐκ ἐνὶ δοῦλῳ οὐδὲ ἐλεύθερῳ, οὐκ ἐνὶ ἄρσεν καὶ θήλῃ.
 - The word “Greek” is used to refer to Gentiles here, so we will translate it that way.
 - To illustrate believers’ unity in Christ, Paul highlights three significant comparisons.
 - He could have added “rich nor poor”, “white nor black”, etc.
 - for you are all one in Christ Jesus.
πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ.
 - This phrase sums up the union (and unity) of believers in the body of Christ.
 - All distinctions that were present prior to our salvation lose their significance in respect to our position in Christ.
 - Earthly roles will still be valid in our experiential life, but in terms of our position in Christ, we are one with one another.

- And since you belong to Christ, then you are Abraham's *spiritual* descendants, εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ,
 - The word “if” is a 1st-class conditional meaning if, and it is true.
 - We will translate this as “since” here.
 - The phrase “you belong to Christ” is literally “you are Christ’s”, but the emphasis is on being His possession, so this is a good translation.
 - The phrase “you are Abraham’s descendants” is referring to our spiritual descendancy from Abraham, so we will translate this accordingly.
- heirs according to promise. κατ’ ἐπαγγελίαν κληρονόμοι.
 - The word “heirs” is from κληρονόμος (klēronomos) which means “one who is designated as an heir”.
 - This word carries the idea of being a beneficiary, receiving something as a result of being an heir.
 - The phrase “according to promise” refers to promises made to Abraham and his Seed.
 - This connects our sonship, our union in Christ, our unity in Christ, and our heirship to our spiritual descendancy from Abraham.
- Principles of Galatians 3:26-29
 - Believers in the Church are sons of God through faith in Jesus Christ [Rom 8:14, 19].
 - Believers in the Millennium will also be called sons of God [Matt 5:9, 45].
 - All believers will attain this title when they are resurrected [Luke 20:36].
 - Believers in the Church are baptized into Christ [Rom 6:3-6], thus being permanently placed into union with Him and His body [1 Cor 12:13-14].
 - Believers in the Church are also clothed with Christ [Eph 4:20-24; Col 3:9-10].
 - Our union with Christ eliminates all earthly distinctions from members of the body [Col 3:11].
 - We will have differing experiential roles in this life, but every role is equally important to the function of the body of believers [1 Cor 12:15-25].
 - As believers in the Church, we belong to Christ [Gal 5:24; 1 Cor 3:23; 15:23; 2 Cor 10:7].
 - Christ is Abraham’s Seed, and because we are in Christ, we are Abraham’s seed (spiritual descendants) [Rom 4:16].
 - As descendants of Abraham through faith in Christ, believers in the Church are heirs of the promises given to Abraham and his Seed [Rom 4:13-14].
 - This heirship is a spiritual inheritance [1 Pet 1:3-5], guaranteed by the Holy Spirit of promise who is given as a pledge [Eph 1:13-18].
 - This heirship does not mean that we are recipients of the national promises made to Abraham and to his physical descendants.
 - This means that those promises made to Israel still stand and that the Church has not replaced Israel in God’s A to Ω plan.

- A Practical Argument [3:26-4:7]
 - Adopted as Sons [4:1-7]
 - Now I say, as long as the heir is a minor, he does not differ at all from a house slave
 Λέγω δέ, ἐφ’ ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου
 - The phrase “Now I say” introduces an illustration.
 - This is similar to what we saw in Gal 3:17 and what we will find in Gal 5:16.
 - The phrase “as long as” is literally “over how much time”.
 - This is a Greek idiom meaning “for as long as”.
 - The word “heir” is κληρονόμος (klēronomos).
 - This is the same word we saw in the previous verse, so Paul is illustrating that thought here.
 - The word “child” is νήπιος (nēpios) which means “infant”, “child” or “minor”.
 - This word is used in the sense of “minor” here.
 - The word “slave” is from δοῦλος (doulos) which means “slave”, “subject” or “servant”.
 - This word describes a “house slave” here.
 - although he is master of the entire estate,
 κύριος πάντων ὄν,
 - The word “owner” is from κύριος (kurios) which means “master” or “lord”.
 - Paul is making a contrast between master and slave here, so we will translate this as “master”.
 - The word “everything” is from πᾶς (pas) which means “all” or “everything”.
 - This word is used here of the entire estate, so we will translate this accordingly.
 - but instead he is under guardians and house stewards until the date set by the father.
 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρὸς.
 - The word “but” is ἀλλὰ (alla) which marks a sharp contrast with what precedes.
 - We will translate this “but instead” here.
 - The word “guardians” is from ἐπίτροπος (epitropos) which means “manager” or “guardian”.
 - This word describes guardians of the estate here.
 - The word “managers” is from οἰκονόμος (oikonomos) which means “steward”.
 - This word describes house stewards here.
 - The phrase “the date set by the father” refers to the Roman custom of a father setting a date to declare when his male child has come of age.
 - On that date, there was a ceremonial giving of the toga virilis which signified the acknowledgement that he was a man of the house and an heir.
 - So also we, while we were unsaved children,
 οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι,
 - Paul shifts from his illustration to make application to believers.

- The word “children” is from νήπιος (nēpios) which again means “infant”, “child” or “minor”.
- Here it is referring to the time before our salvation.
- were enslaved under the rudimentary principles of the world.
 ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεθα δεδουλωμένοι·
 - The phrase “held in bondage” is from δουλόω (doulōō) which means “enslave”.
 - We will translate this as “enslaved” here.
 - The phrase “elemental things” is from στοιχεῖον (stoicheion) which means “elements”.
 - This word refers to the rudimentary principles of the world here.
 - Some take these rudimentary principles to be the Mosaic Law, but that does not fit the Galatians.
 - Most of the Galatian believers came from pagan backgrounds and were never under the Law.
 - What Paul is saying here is that both heathenistic Gentiles and unbelieving Jews under the Law found themselves enslaved by these rudimentary principles of the world.
- But when the fullness of the time came, God *the Father* sent forth His Son,
 ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ,
 - The phrase “the fullness of the time” refers to the perfect time in God’s A to Ω plan for God the Son to come in the flesh and dwell among us [Jn 1:14].
 - Just as a human father chose the time for his son’s coming of age, God the Father chose the time for His Son’s coming to free humanity from bondage.
 - The word “God” is ὁ θεός (ho theos) which is used here to refer to God the Father as it often does in the N.T.
 - The phrase “sent forth” is from ἐξαποστέλλω (exapostellō) which means “dispatch”, “send away” or “send forth”.
 - This necessarily entails the sending of the Son from elsewhere to dwell on the earth.
 - He was, of course, sent from heaven.
 - The phrase “His Son” invokes the title Son of God.
 - This verse will also invoke the title Son of Man.
- born of a woman, born under the Law,
 γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον,
 - The phrase “born of a woman” is significant because it mentions only Jesus’ human mother.
 - This lines up perfectly with how Jesus came into the world in the likeness of sinful flesh through the virgin birth [Rom 8:3].
 - The phrase “born under the Law” is significant as well because it places Jesus under the very Law that He came to redeem people from.
 - This also clearly identifies Jesus as an Israelite.

- so that He might redeem those who were under the Law,
 ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ,
 - The phrase “so that” is ἵνα (hina) which introduces a purpose clause.
 - In this case it is God’s purpose in sending His Son into this world.
 - The phrase “He might redeem” is a subjunctive of ἐξαγοράζω (exagorazō).
 - This verb is in the subjunctive here because not all will believe and be redeemed.
 - The redemption in view here is for Jews living under the Law.
 - Believing Jews are redeemed from the bondage of the Law (along with the curse in Gal 3:13).
- and so that we might receive the adoption as sons.
 ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.
 - The word “that” is ἵνα (hina) which introduces a purpose clause.
 - This is not a subordinate purpose clause – this introduces another aspect of God’s purpose in sending His Son into this world.
 - The phrase “we might receive” is a subjunctive of ἀπολαμβάνω (apolambanō).
 - This verb is in the subjunctive here because not all will believe and receive the adoption as sons.
 - This phrase gives the explanation for the statement Paul made in Gal 3:26.
 - We become sons of God through adoption into the Royal Family of God.
 - This adoption comes by grace through faith and occurs at the moment of our salvation.
 - Paul is describing adoption under Roman law here.
 - Under Roman law, the adopted son has the full rights of a son by birth.
 - In addition, under Roman law an adopted son cannot be cast out from the family.
- Because you are sons, God has sent forth the Spirit of His Son into our hearts,
 Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν
 - The phrase “sent forth” is from ἐξαποστέλλω (exapostellō) which means “dispatch”, “send away” or “send forth”.
 - This is the same word we saw back in verse 4 describing God the Father sending forth His Son.
 - In this case, God the Father has sent forth the Spirit of His Son into the hearts of believers.
 - The phrase “the Spirit of His Son” is one of the many titles of God the Holy Spirit.
 - His titles include the Spirit of the Lord [Isa 40:13], the Spirit of God [1 Cor 12:3], the Helper/the Spirit of Truth [John 15:26], the Spirit of Christ [Rom 8:9], the Eternal Spirit [Heb 9:14], the Spirit of Grace [Heb 10:29], the Spirit of Glory [1 Pet 4:14], the Spirit of Life [Rom 8:2], etc.

- calling out, “Abba! Father!”
κράζων· αββα ὁ πατήρ.
 - The word “crying” is from κράζω (krazō) which means “cry”, “cry out”, “scream”, “shriek”, “call” or “call out”.
 - This word is used in the sense of “calling out” here.
 - The word “Abba” is a transliteration of the Aramaic word אבא (abbah).
 - This word means “father” and was used by little children in addressing their fathers (like Daddy).
 - It was the customary title used of God in prayer.
 - Paul then adds the word “Father” explicitly here.
 - This emphasizes the sonship of the believer and identification with His Son, Jesus Christ.
- Therefore you are no longer a slave, but a son;
ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός·
 - The phrase “Therefore you are no longer a slave” refers to the bondage we were under to the rudimentary principles of the world (v. 3).
 - Believers have been released from that bondage and are now full-fledged sons of God.
- and since you are a son, then you are an heir through the grace of God the Father.
εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ
 - The word “if” is a 1st-class conditional meaning if, and it is true.
 - We will translate this as “since” here.
 - This translation does not read very well as is, so we are going to add the words “you are” in two places to make it read better.
 - The word “heir” is κληρονόμος (klēronomos) which means “one who is designated as an heir”.
 - This is the word we have seen throughout this section.
 - The phrase “through God” means through what God has done for us in His matchless grace.
 - In this sonship passage, this is clearly a reference to God the Father.

- Principles of Galatians 4:1-7
 - All unbelievers are slaves to the rudimentary principles of the κόσμος world system.
 - This is true for Jews and Gentiles alike.
 - Both the Mosaic Law and paganism leave unbelievers under bondage to these worldly principles.
 - Unbelievers are also slaves to sin [John 8:34-36].
 - At the moment of faith in Jesus Christ, God adopts every believer into His Royal Family.
 - This means believers are sons, not slaves.
 - This adoption is by God's grace in accordance with the good pleasure of His will [Eph 1:5-6].
 - This adoption was made possible because God sent His Son from heaven to this earth [Rom 8:3] to be the propitiation for our sins [Heb 2:17].
 - Jesus was born of a virgin woman, conceived by means of the Holy Spirit [Matt 1:18-25; Luke 1:35].
 - For Him to become our Kinsman Redeemer He had to partake of flesh and blood [Heb 2:14-15].
 - Our heavenly Father had chosen the perfect time for Jesus to come into this world, when...
 - The Roman civilization had brought peace and a road system that made travel much more feasible.
 - The Grecian civilization had provided a common language that was spoken throughout the empire.
 - The Jews had been proclaiming monotheism and a message of hope in the coming Messiah throughout the Mediterranean region.
 - All other conditions were in place as determined by His A to Ω plan.
 - God sent His Son from heaven to this earth in the likeness of sinful flesh so that He would...
 - provide an example for believers [1 Pet 2:21-23].
 - bear our sins on the Cross [1 Pet 2:24].
 - make it possible for all believers to be adopted as sons [John 1:12-13].
 - set the creation free from the futility it has been subjected to [Rom 8:20-21].
 - redeem us from the curse of the Law [Gal 3:13].
 - redeem those under the bondage of the Law [v. 5].
 - Since Christ has so redeemed us from the curse and the bondage of the Law, it makes no sense for the Galatian believers to willingly submit to it.
 - The burden of the Law has been lifted from us and we are now free to live under grace [Rom 6:14].
 - Believers are sons, not slaves, who submit to Christ as Lord by choice [1 Pe 3:15].

- A Sentimental Argument [4:8-20]

- Fear of Return to Bondage [4:8-11]

- But formerly, when you did not know God, you were slaves to beings which in reality are not gods *at all*.

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

- The word “However” is Ἀλλὰ (Alla) which forms a sharp contrast with what preceded.
 - We will simply translate this word as “But” here.
 - The phrase “at that time” is τότε (tote) which refers to a time in the past here.
 - We will translate this word as “formerly” here.
 - The phrase “when you did not know God” refers back to the time before their salvation.
 - The word “know” is from οἶδα (oida) which means “have information about” or “know”.
 - This word is contrasted with γινώσκω (ginōskō) in verse 9 using a μὲν (men) / δὲ (de) construction.
 - The phrase “you were slaves” highlights another form of slavery unbelievers experience.
 - The phrase “to those which by nature are no gods” is literally “to are not by nature gods”.
 - We will translate this phrase “to beings which in reality are not gods at all”.

- But now that you have come to know God, or rather to be known by God,

νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ,

- Here we have the second half of the μὲν (men) / δὲ (de) construction begun back in verse 8.
 - The phrase “you have come to know God” includes an aorist active participle of γινώσκω (ginōskō) which means “know” or “learn about”.
 - This is then clarified by the phrase “to be known by God” which includes an aorist passive participle of γινώσκω (ginōskō).
 - In both cases, the idea of “knowing” is used in the relationship sense, building upon the doctrine of sonship previously taught in this chapter.
 - Paul is not saying that only one or the other is true, but that both facets of our relationship with God come about when we place our faith in Christ.

- how can it possibly be that you return again to the weak and worthless rudimentary principles of the world?

πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα

- The phrase “how is it that you turn back” is literally “how do you return”.
 - This phrase expresses Paul’s utter astonishment.
 - In order to capture this sentiment, we will translate this as “how can it possibly be that you return”.

- The word “again” is used here to emphasize that both Jews and Gentiles came from the place of slavery to rudimentary principles prior to salvation.
 - The word “weak” is from ἀσθενής (asthenēs) which means “sick” or “weak” and denotes the inability to justify or provide for godliness.
 - The word “worthless” is from πτωχός (ptōchos) which means “poor”, “worthless” or “impotent” and denotes the inability to provide an inheritance.
 - The phrase “elemental things” is from στοιχεῖον (stoicheion) which is the word we translated as “rudimentary principles” back in v. 3.
 - Because this is a reference back to that, we will translate this “rudimentary principles of the world”.
 - We will translate the rest of this verse as another question, so we will put a question mark here.
- Do you want to be enslaved to those rudimentary principles all over again?
οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;
- The phrase “to which” refers back to the rudimentary principles of the world just mentioned.
 - Because we are translating this as a separate question, we will retranslate this phrase.
 - The word “desire” is from θέλω (thelō) which means “desire” or “want”.
 - To best express the meaning in this context, we will translate this as “want”.
 - The word “enslaved” is from δουλεύω (douleuō) which means “be a slave”.
 - This is a cognate of the word we saw back in v. 3 describing their bondage as unbelievers.
- You carefully observe days and months and seasons and years.
ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροῦς καὶ ἐνιαυτούς,
- The word “observe” is from παρατηρέω (paratēreō) which means “carefully observe” as in traditions.
 - We will translate this accordingly.
 - The words “days” and “months” and “seasons” and “years” refers to the events of the Jewish calendar.
 - This was per the demands of the Judaizers.
 - As unbelievers, the Gentiles in Galatia had observed similar pagan calendar events.
- I fear for you, that perhaps I have toiled over you to no avail.
φοβοῦμαι ὑμᾶς μή πως εἰκῆ κεκοπίακα εἰς ὑμᾶς.
- The word “fear” is from φοβέω (phobeō) which means “be/become afraid”.
 - This word describes Paul’s concern over the Galatian Christians returning to bondage.
 - The word “labored” is from κοπιάω (kopiaō) which means “work hard” or “toil”.
 - We will translate this as “toiled” here to capture the meaning of this word.
 - The phrase “in vain” is from εἰκῆ (eikē) which means “for no purpose” or “to no avail”.
 - We will translate this as “to no avail” here.

- Principles of Galatians 4:8-11
 - Unbelieving Jews and Gentiles are slaves to the rudimentary principles of the world [Col 2:8].
 - These principles include ideas such as over-valued self-worth, over-sexualized love, evaluations based on relative merit, worship of idols, etc.
 - Jewish unbelievers would at least have had a sense of God-consciousness due to their heritage.
 - Gentile unbelievers in Galatia (and elsewhere) were also slaves to so-called gods such as Zeus, Hermes, etc. [Acts 14:11-15]
 - Jewish unbelievers in Galatia (and elsewhere) were monotheistic by culture, but were slaves to idols such as money, power, prestige, etc.
 - Once they were saved, the Galatian believers knew the one true God and were known by Him.
 - Knowing God is wonderful [John 17:3, 25-26; 1 John 2:13-14; 4:6-8].
 - Being known by God is even better [John 10:27-28; 1 Cor 8:2-3; 2 Tim 2:19].
 - It makes no sense whatsoever for someone who has a personal relationship with God and has been freed from the rudimentary principles of the world to turn back to those principles [Col 2:20-23].
 - However, that is exactly what the Judaizers had convinced the Galatian believers to do.
 - The Galatian believers had been convinced to follow the Jewish calendar of days (weekly Sabbaths), months (New Moon), seasons (festivals such as Passover, Pentecost, and Tabernacles) and years (Sabbatical and Jubilee) believing that such observance would merit acceptance by God.
 - As we will see, they were also being pressured to adopt the practice of circumcision [Gal 5:2-3].
 - This pressure was coming from one troublemaking Judaizer [Gal 5:10] with support from even more troublemaking Judaizers [Gal 5:12].
 - This senseless reversion to following weak and worthless worldly principles had Paul concerned that he had toiled over the Galatians to no avail.
 - In his letter to the Romans, Paul would explain it as conformity versus transformation [Rom 12:2].
 - Paul would later write about a similar concern for the Thessalonian believers [1 Thess 3:5].
 - Likewise, every one of us today carries all sorts of baggage that resulted from the time prior to our salvation [Eph 2:1-3; Col 1:21].
 - To avoid reverting back to our old ways, we need to put aside all of that baggage from our past and humbly receive the word implanted [James 1:21].

- A Sentimental Argument [4:8-20]
 - Past and Present Dealings [4:12-20]
 - I beg of you, brethren, become as I *am*, for I also *have become* as you *are*.
Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν.
 - The word “beg” is δέομαι (deomai) which means “ask” or “request”.
 - This word has the sense of pleading or begging.
 - Paul refers to the Galatians as brethren.
 - This word identifies them as his brothers in Christ and he is appealing to them as such.
 - The word “become” is an imperative of γίνομαι (ginomai) which means “be” or “become”.
 - Paul implores the Galatians to become as he is.
 - This refers primarily to the fact that Paul is living under grace, not the Mosaic Law, but he is also exhorting them to imitate him [1 Cor 4:16; 11:1].
 - The phrase “have become” is implied by the sentence construction in that Paul is telling the Galatians he has become as they are.
 - This refers to the fact that Paul was formerly living under the Law, but after his salvation he became as the Gentiles who are not under the Law.
 - You did not mistreat me;
οὐδέν με ἠδικήσατε·
 - The phrase “You have done me no wrong” is literally “You did not do me wrong”.
 - This phrase belongs with verse 13 because Paul is now talking about the way the Galatians had treated him when he had come to visit them.
 - We will translate this as “You did not mistreat me” to best capture this meaning.
 - but you have known for a long time that it was because of a bodily illness that I preached the gospel to you the first time;
οἴδατε δὲ ὅτι δι’ ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον,
 - The word “know” is from οἶδα (oida) which means “have information about” or “know”.
 - This is in the perfect tense which indicates a past completed action with present ongoing results.
 - Paul is emphasizing that they have known about this for a while, so we will translate this as such.
 - The phrase “because of” is διά (dia) followed by an accusative which indicates causality.
 - Paul states that it was because of an infirmity of the flesh that he preached the gospel to them.
 - We do not have an explanation of the events that Paul is referring to here.
 - It is possible that Paul fell ill and went to Galatia to recuperate when he shared the gospel with them.

- It is also possible that Paul fell ill in Galatia and this took place while he remained there to recuperate.
- All of this is speculation, but we do know that God used his illness to facilitate giving the gospel.
- The phrase “the first time” refers to the fact that Paul is giving them the gospel again in this letter.
- and you did not despise or loathe me even though my bodily condition was a test for you, καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε,
 - This whole phrase is awkward to read at best.
 - We will rearrange the whole phrase to make it more readable.
 - The word “despise” is from ἐξουθενέω (exoutheneō) which means “despise” or “disdain”.
 - This word means to treat someone with contempt.
 - The word “loathe” is from ἐκπτύω (ekptuō) which means “have contempt for” or “disdain”.
 - This word means to spit at someone in disgust.
 - The phrase “a trial to your” is literally “your test”.
 - We will translate this as “a test for you”.
- but instead you welcomed me as an angel of God, or even as Christ Jesus *Himself*. ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.
 - The word “but” is ἀλλὰ (alla) which forms a sharp contrast with what precedes it.
 - We will translate this as “but instead”.
 - The word “received” is from δέχομαι (dechomai) which means “receive” or “welcome”.
 - We will translate this as “welcomed”.
 - The phrase “as Christ Jesus Himself” does not explain the phrase “as an angel of God”.
 - This phrase is a second way they welcomed him.
 - The word “Himself” is not in the original Greek text, but is included here to add the emphasis that Paul is making with this statement.
- Where then is your mindset of being blessed? ποῦ οὖν ὁ μακαρισμὸς ὑμῶν;
 - The phrase “sense of blessing” is μακαρισμός (makarismos) which means “blessing”.
 - This word means to make a pronouncement of being in receipt of a special favor.
 - This means they recognized and acknowledged the blessing they had received.
 - We will translate this verbosely as “mindset of being blessed” to capture that meaning.
 - The words “that” and “you had” are an attempt to translate the word ὑμῶν (humōn) which means “of you”.
 - We will translate this simply as “your” here.

- For I declare to you that, if possible, you would have plucked out your eyes and given them to me.
μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι.
 - The phrase “bear witness” is from μαρτυρέω (martureō) which means “bear witness” or “testify”.
 - This word can mean to declare something.
 - We will translate this as “declare to” here.
 - The word “if” here is a 2nd class conditional, meaning if, but it is not true.
 - It was, of course, possible that the Galatians could have plucked their eyes out, but not at all realistic.
 - The phrase “plucked out” is from ἐξορύσσω (exorussō) which means “tear out”.
 - This word means to extract something by force, so “plucked out” is a decent translation.
 - Paul is making a bold statement, not suggesting that the Galatians would do this.
 - This statement serves to show how much the Galatians appreciated Paul for sharing the gospel.
- So have I become your enemy by telling you the truth?
ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;
 - The word “enemy” is ἐχθρός (echthros) which means “hated one” or “enemy”.
 - The basic meaning of this word is to be the object of hostility.
 - The phrase “telling ... the truth” is from ἀληθεύω (alētheuō) which means “be truthful”.
 - This is a hapax legomena, but this word was commonly used and has many known cognates.
 - Paul is astonished that the Galatians had gone from loving him so much to hating him in a matter of just two short years, simply because he was being honest with them.
- They eagerly seek you, not in a good way, but instead they wish to shut you out from me so that you will eagerly seek them.
ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.
 - The words “they” and “them” in this verse refer to the Judaizers who were misleading the Galatians.
 - The phrase “eagerly seek” is from ζηλόω (zēloō) which means “desire” or “be zealous for”.
 - This word is used here of seeking after someone in order to garner their attention.
 - The word “commendably” is καλῶς (kalōs) which means “well” or “appropriately”.
 - We will translate this word as “in a good way” here.
 - The word “but” is ἀλλὰ (alla) which forms a sharp contrast with what precedes it.
 - We will translate this as “but instead” here.
 - The phrase “shut ... out” is from ἐκκλείω (ekkleiō) which means “exclude” or “shut out”.

- The Judaizers wished to shut out the Galatians from Paul, so we will add that here.
- The word “seek” is from ζηλώω (zēloō) which we saw earlier in this verse.
- We will translate this word “eagerly seek” just as it was before.
- But it is nice to be eagerly sought in a good way at any time,
καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε
 - The word “good” is from καλός (kalos) which means “good”, “beautiful” or “fine”.
 - We will translate this as “nice” here.
 - The word “always” is πάντοτε (pantote) which means “always” or “at all times”.
 - We will translate this as “at any time” here.
 - The phrase “in a commendable manner” is literally “in a good thing”.
 - Because this is a reference back to verse 17, we will translate this as “in a good way”.
- and not only when I am present with you.
καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς.
 - Paul reminds the Galatians that he had been present with them.
 - He also makes it clear that he eagerly sought them during the time when he was present with them.
- My dear children, with whom I am again in labor until Christ is formed in you —
τέκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν.
 - Paul refers to the Galatians as “My children”.
 - This is similar to the way he would later speak of Timothy, his child in the faith [1 Tim 1:2].
 - This is a term of endearment, so we will translate this as “My dear children”.
 - The phrase “I am ... in labor” is ὠδίνω (ōdinō) which means “have birth-pains”.
 - The word “again” is added here because Paul had labored over the Galatians when he led them to Christ in the first place.
 - Now Paul was again laboring over the Galatians until such time as Christ would be formed in them.
 - The word “formed” is from μορφόω (morphoō) which means “form” or “shape” and this is a passive verb meaning God does the forming.
- but I could wish to be present with you now and to speak to you in person,
ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι καὶ ἀλλάξαι τὴν φωνήν μου
 - The word “wish” is from θέλω (thelō) which means “wish”, “desire” or “want”.
 - This is the word used of the Judaizers in v. 17.
 - Paul is contrasting the nefarious wishes of the Judaizers with his own well-intended wishes.
 - The phrase “to change my tone” is literally “exchange my voice”.
 - Paul wanted to exchange his voice for this letter.
 - This is Paul’s idiomatic way of saying that he wanted to be able to speak to them in person, so we will translate this that way.

- for I am perplexed about you.
ὅτι ἀποροῦμαι ἐν ὑμῖν.
 - The word “perplexed” is from ἀπορέω (aporeō) which means “be at a loss” or “be in doubt”.
 - This word describes uncertainty and/or confusion, both of which seem to be present in Paul’s thinking with regard to the Galatian believers.
 - Paul would once again describe himself this way in 2 Cor 4:8.
 - The women who went to the tomb of Jesus were also described in this way [Luke 24:1-7].
- Summary of Galatians 4:12-20
 - Paul had been living under the Mosaic Law prior to his salvation, but as a believer he recognized that he was no longer under the Law [Rom 6:14].
 - The Gentiles in Galatia were not under the Mosaic Law prior to their salvation, but as believers they were willingly subjecting themselves to the Law.
 - This led Paul to plead with the Galatians to follow his example [Phil 3:17; 4:9].
 - When Paul had been in Galatia during his first missionary journey, he was received with grace and gratitude by the Galatians even though he was suffering under an infirmity of the flesh.
 - The Galatians had received Paul as though he were an angel of God which would mean he would be a messenger of God [Matt 1:18-25].
 - The Galatians had even received Paul as though he were Christ Himself who explained (exegeted) the Father to the world [John 1:18].
 - The Galatians had received the gospel from Paul and believed, recognizing that he was speaking the word of God to them [1 Thess 2:13].
 - Paul was deeply perplexed that their joy had now turned into hostility simply because he was being honest with them about their current behavior.
 - While in Galatia, Paul had eagerly sought them (in a good way) because he desired to share the gospel with them.
 - Now, the Judaizers were eagerly seeking the Galatians (in a bad way) because they desired to enslave them under the requirements of the Law.
 - The Judaizers were so determined to hold sway over the Galatian believers that they tried to keep them from having any communication with Paul.
 - Paul was writing this letter to address these issues, but even more than that, he wished to be present with the Galatians and speak to them in person.
 - Paul was ready to address this issue with the Galatian believers and would use whatever approach was necessary [1 Cor 4:19-21].
 - He had labored over them in their salvation and was prepared to labor over them again until Christ was formed in them [Rom 8:29; 12:2; Col 3:10].

- An Allegorical Argument [4:21-31]

- Tell me, you who want to be under Law, do you not pay careful attention to the Law?

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

- The phrase “Tell me” is Paul’s way of introducing a new section of his argument against the Judaizers.
- This phrase is rhetorical in nature because he is not expecting a reply.
- The phrase “you who want to be under law” identifies the people he is addressing.
- Note that they had not yet completely subjected themselves to the Law, but desired to do so.
- The two occurrences of the word “law” here both refer to the Mosaic Law.
- For that reason, we will translate these as “Law”.
- The word “listen” is from ἀκούω (akouō) which means “hear”, “listen to” or “heed”.
- This word is used in the sense of “pay careful attention to” here.

- For it is written in the Law that Abraham had two sons, one by the bondwoman and one by the free woman.

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

- The phrase “it is written” is referring to what is written in the Law in this context.
- We will add those words here accordingly.
- Paul contrasts two of Abraham’s sons, noting the difference between their mothers - the bondwoman being Hagar and the free woman being Sarah.
- The word “bondwoman” is from παιδίσκη (paidiskē) which means “female slave”.
- This word is used 5X throughout this passage.
- The phrase “free woman” is from ἐλεύθερος (eleutheros) which means “free”.
- This word is used 5X throughout this passage.
- Here, the word is a singular feminine (ας ending), so “free woman” is the correct translation.
- The narrative that details Ishmael and Isaac is in Genesis [Gen 16:1-17:21], but this book is in the Pentateuch which is also called the Torah (Law).

- But, in contrast, the son by the bondwoman was born through human effort,

ἀλλ’ ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται,

- The word “But” is from ἀλλὰ (alla) which marks a sharp contrast with what precedes.
- We will translate this “But, in contrast,” here.
- The phrase “according to the flesh” describes the means by which Ishmael was conceived.
- We will translate this “through human effort” to capture this meaning.

- and the son by the free woman through the promise of God.

ὁ δὲ ἐκ τῆς ἐλευθέρας δι’ ἐπαγγελίας.

- The phrase “through the promise” describes the means by which Isaac was conceived.

- It is clear that the promise refers to the promise of God made to Abraham and Sarah, so we will add the words “of God” here.
- This is being interpreted allegorically *here*, for these *women* are like two covenants: ἄτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθήκαι,
 - The phrase “allegorically speaking” is from ἀλληγορέω (allēgoreō) which means “use an analogy or likeness” or “speak allegorically”.
 - Paul is not saying this about the original text.
 - He recognized the literal meaning of the original text, but is using an allegorical interpretation here.
 - We will translate this as “being interpreted allegorically here” to best express this.
 - The phrase “two covenants” refers to the Mosaic Covenant and Abrahamic Covenant.
 - Given that this is being interpreted allegorically, we will add the word “like” here.
- on the one hand, one *proceeding* from Mount Sinai bearing children who are to be slaves; μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννώσα,
 - Paul uses a μὲν/δὲ (men/de) construction here where the δὲ (de) does not occur until v. 26.
 - To make this obvious, we will translate this “on the one hand” here and “on the other hand” in v.26.
 - The phrase “one proceeding from Mount Sinai” refers to the Mosaic Covenant which had its origin at Mount Sinai [Exod 19:20-20:17].
 - This covenant caused the people to be enslaved under its requirements and conditions [Gal 4:3].
 - Although Paul does not mention it here, it is implied that the other covenant (Abrahamic) brought forth children who are free.
 - Instead, Paul moves to a different analogy involving two cities of Jerusalem.
- which is Hagar. Now this Hagar is Mount Sinai in Arabia and corresponds to the present-day Jerusalem, ἥτις ἐστὶν Ἁγάρ· τὸ δὲ Ἁγάρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ· συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ,
 - The phrase “she is Hagar” is actually “which is Hagar” equating the Mosaic Covenant with Hagar.
 - Paul says Hagar, who represents the Mosaic Covenant, is Mount Sinai and corresponds to the present-day (1st century) Jerusalem.
 - Clearly, Paul’s allegorical treatment of this O.T. passage has multiple levels, but from here he further develops the Jerusalem angle.
- for she is in slavery with her children. δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς.
 - The word “she” refers to Hagar/Jerusalem.
 - In the 1st century, Jerusalem was enslaved to the Romans.
 - In addition, the citizens of Jerusalem were living under the Law and enslaved to it.

- On the other hand, the Jerusalem above is free; which is our mother.
 ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν, ἣτις ἐστὶν μήτηρ ἡμῶν·
 - Here we have the second half of the μὲν/δὲ (men/de) construction started in v.24.
 - We will translate this “on the other hand” here.
 - The phrase “the Jerusalem above” refers to a “Heavenly Jerusalem” [Heb 12:22].
 - This concept was well developed in Jewish writings regarding the culmination of God’s reign.
 - This concept is also well developed in the N.T. [Heb 11:13-16; 13:14; Rev 3:12; 21:2].
 - Within Paul’s allegorical interpretation, this is the Jerusalem of the promise.
 - Paul is contrasting the freedom of the Heavenly Jerusalem with the slavery of the present-day (1st century) Jerusalem.
 - The phrase “she is our mother” is actually “which is our mother” equating the Heavenly Jerusalem with Sarah.
- Verses 22-26 form a chiasmic structure with notably missing pieces...
 - Hagar : Mosaic Covenant
 - Mount Sinai
 - The present-day (1st century) Jerusalem
 - The heavenly Jerusalem
 - (Mount Zion)
 - Sarah (: Abrahamic Covenant)
 - It is not clear why Paul never mentioned the corollaries of Mount Zion or the Abrahamic Covenant here.
 - Nonetheless, these are implicit in the chiasm and would need to be assumed by the reader.
- For it is written, “REJOICE, BARREN WOMAN WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR;”
 γέγραπται γάρ· εὐφράνθητι, στείρα ἢ οὐ τίκτουσα, ῥῆζον καὶ βόησον, ἢ οὐκ ᾠδίνουσα·
 - As we have seen before, Paul introduces an O.T. quotation here with the phrase “it is written” highlighting the significance of the quotation.
 - Paul quotes Isa 54:1 here which in the beginning of a chapter of prophecy detailing Israel’s future blessings in the Millennial Kingdom.
 - The phrases “barren woman who does not bear” and “you who are not in labor” describe Israel in captivity or under foreign rule.
 - Nevertheless, the commands are to “rejoice” and “break forth and shout” because of the promises of God for Israel’s future blessings.
- “FOR MORE NUMEROUS ARE THE CHILDREN OF THE DESOLATE THAN OF THE ONE WHO HAS A HUSBAND.”
 ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.
 -

- The remainder of the quotation of Isa 54:1 uses the analogy of the fruits of the womb to refer to the future blessings for Israel.
- The phrase “the one who has a husband” refers to Israel before the divided kingdom, Assyrian and Babylonian captivities, and the diaspora.
- This verse tells us that Israel’s promised blessings in the Millennial Kingdom will be greater than anything Israel experienced in its history.
- And you brethren, similar to Isaac, are children of promise.
Ἑμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ.
 - As we saw in vv. 12-20, Paul refers to the Galatian believers as brethren.
 - This word identifies them as his brothers in Christ and he is, once again, appealing to them as such.
 - The word “like” is κατὰ (kata) which means “in accordance with” or “according to”.
 - This word is used in the sense of similarity, so we will translate this as “similar to”.
 - Just as Isaac (the son of Sarah) was the son of promise, we are children of promise [Gal 3:29].
 - Being children of promise means we are also children of the free woman (Sarah).
- But, even so, as at that time he who was born through human effort persecuted him who was born by means of the Spirit, so it is now also.
ἀλλ’ ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν.
 - The word “But” is from ἀλλὰ (alla) which marks a sharp contrast with what precedes.
 - We will translate this “But, even so,” here.
 - The phrase “at that time” is τότε (tote) which refers to a time in the past here.
 - The time in view is the time of Isaac and Ishmael.
 - The phrase “he who was born according to the flesh” refers to Ishmael.
 - We will change this to “through human effort” here.
 - The phrase “him who was born according to the Spirit” refers to Isaac.
 - We will change this to “by means of” here.
 - The phrase “so it is now also” brings this concept from the past into the present time.
 - In another context, this could refer to Arabs/Jews.
 - In this context, this refers to the Judaizers and what they were doing to the Galatian believers.
- But instead, what does the Scripture say?
ἀλλὰ τί λέγει ἡ γραφή;
 - The word “But” is ἀλλὰ (alla) which marks a sharp contrast with what precedes.
 - We will translate this “But instead” here.
 - The phrase “what does the Scripture say?” is a rhetorical question being used to introduce a quotation from the Scripture.
 - Paul uses this again in another letter in Rom 4:3.
 - At the time this letter was written, almost all of the written Scripture was the O.T. (LXX).

- “CAST OUT THE BONDWOMAN AND HER SON,”
ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς.
 - Paul then quotes from Gen 21:10 from the LXX.
 - The LXX uses “bondwoman” in place of “maid” here.
 - The phrase “CAST OUT” is from ἐκβάλλω (ekballō) which means “drive out” or “cast out”.
 - Paul uses this verse to indicate that the Galatians should cast out the Judaizers.
- “FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF the free woman.”
οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρως.
 - This is the rest of the quote from Gen 21:10 from the LXX.
 - Paul replaces “my son Isaac” with “the son of the free woman” to match this context.
 - The phrase “SHALL NOT BE AN HEIR” uses the strongest negative in the Greek emphasizing that inheritance does not come from following the Law.
- So then, brethren, we are not children of a bondwoman, but of the free woman.
διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρως.
 - The phrase “So then” is διό (dio) which means “therefore” or “for this reason”.
 - This word is used when what follows should be exceedingly self-evident.
 - Paul once again refers to the Galatian believers as “brethren”, associating himself with them.
 - Paul is willing to apply everything he is exhorting them about to himself as well.
 - The obvious conclusion is that we are children of the free woman, not the bondwoman.
 - It is implied that we are then free under grace, not in bondage under the Law.

- Principles of Galatians 4:21-31
 - All Scripture is God-breathed [2 Tim 3:16], not a product of human will, but written by men moved by the Spirit [2 Pet 1:21].
 - Understanding the word of God is not a matter of one's own interpretation [2 Pet 1:20].
 - The N.T. authors used a literal hermeneutic when quoting the O.T. Scriptures.
 - Therefore, we should take the Bible literally unless the context, etc. demands a different type of interpretation.
 - The Psalms should be interpreted as poetry, the Law should be interpreted as legal language, etc.
 - The narrative regarding Abraham, Sarah, Ishmael, and Isaac is a literal account of real events.
 - Paul understood that, but presented the Galatians with an allegorical interpretation of those Scriptures under the inspiration of the Holy Spirit.
 - He did so to show how this account in the Torah (Law) has a lesson to teach the Galatian believers who desired to be under Law.
 - In Paul's allegorical interpretation...
 - Hagar, the bondwoman, represents Mount Sinai, the Mosaic Covenant and 1st century Jerusalem.
 - Sarah, the free woman, represents Mount Zion, the Abrahamic Covenant and the heavenly Jerusalem.
 - As believers, we are like Isaac, the son of the free woman, and are children of promise [Rom 9:6-14].
 - Just as Ishmael persecuted Isaac [Gen 21:9], the Judaizers were causing trouble with the Galatians.
 - Just as Sarah demanded that Ishmael be cast out [Gen 21:10], so the Galatian believers should cast out the trouble-making Judaizers.
 - The Galatians needed to understand the freedoms they had in Christ [John 8:31-36; 2 Cor 3:17].
 - When believers truly come to understand grace and the freedoms that we have in Christ, it will make no sense to subject themselves to the bondage of legalism such as the Law [Gal 5:1].
 - Church-age believers are children of the free woman, children of promise, children of God, and co-heirs with Christ [Rom 8:16-17].