



GALATIANS

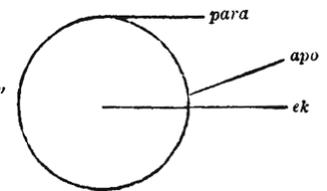
VERSE-BY-VERSE



SESSION 14 | GALATIANS 5:5-12

GALATIANS 5:2-6 | LAW OR GRACE BUT NOTHING IN-BETWEEN

- Verses 1-4 included on session 13.
- Verse 5 –
 - Paul again switches pronouns to **we**, speaking of the Jewish believers. He does this to reiterate that the Jews are not **justified by the law** (v. 4) as taught by the Judiazers, but their only **hope of righteousness** is **by faith**.
 - Why do they **wait for the hope...** when that hope is currently available?
 - The word **wait** is ἀπεκδέχομαι [apekdechomai], built on *dechomai* (to wait for) with the double prefixes of *apo* and *ek*, which are similar.
 - The prefix *apo* is “moving away from” while *ek* is “out from the point of origin” Thus, the full word is “moving away from where we started waiting.”
 - Some examples of the prefixes:
 - Apostle - “moving onward from the sending”
 - Apologize - “moving onward from what you said”
 - Exodus - “coming out of a path”
 - Eclipse - “coming out of the [usual] place”
 - A comparison of the same root with the different prefixes:
 - Apostasy - “moving on from the place of standing”
 - Ecstasy - “coming out of the place of standing”
 - So, when both prefixes are placed together, you have a double idea. You read the word from the back end, beginning with the root. Thus *apekdechomai* is “moving away from the waiting point we came out of.” It is clearly a “change of status” word. It says, “we Jews once had a different place of waiting for the hope of righteousness, but we have come out of that and are moving away from that and now we are looking for righteousness **by faith**.”
- Verse 6 –
 - Having built his argument on such a precise word, Paul now explains why they have moved from one hope to another: because the **circumcision** which once availed not does not. Did circumcision once avail? The word is ἰσχύω [ischyo], “to have power.” To answer the question, one need only consult Exodus 4:24-26, in which Moses’ son’s life was going to be taken by God if he was not circumcised. See also Romans 2:25a.
 - If circumcision once *availed* but now does not, then dispensationalism must be accepted as the only correct way to build a theology.



GALATIANS 5:7-12 | THE GALATIANS POISONED BY AN OUTSIDER

- Verse 7-8 –
 - Paul reverts back to talking about **ye**, the Galatians, who **did run well** but now are being hindered so that they **should not obey the truth**.
 - This hindrance is the number one tool of the devil, and he often uses someone else to do his “dirty work.” One cannot obey the truth if they are led astray from the truth.
 - In verse 8 Paul clarifies that **this persuasion** (that is, the falsehood that hindered the Galatians) did not come from **him that calleth you**.
 - This could be taken as God (and thus would be “Him”) or of Paul or another Bible teacher. See note on Galatians 1:6, where a similar phrase is used.
 - The KJV takes the best approach in allowing the student to determine the identity of **him**.
 - Personally, I think that both Galatians 1:6 and here are a reference to Paul, and here Paul is saying, “I’m not the one who gave you bad information, and you need to *follow me* and not them.”
- Verse 9 –
 - Paul uses a proverb he has also used in 1 Corinthians 5:6, as a reminder that *it doesn’t take much* to destroy the whole thing.
 - In the context, it only takes a shred of *untruth* to make Biblical teaching to become unbiblical.
- Verse 10 –
 - Paul’s **confidence** is that, ultimately, the Galatians will not be persuaded, and, furthermore, that **he that troubleth you will bear his judgment, whosoever he be**.
 - Was it a single man that was bringing about the trouble?
 - Galatians 3:1 is also singular (**who hath bewitched you?**)
 - However, Galatians 1:7 and 2:4 (as well as Acts 15:1) are in the plural. Paul also uses the plural in verse 12.
 - The use of the singular, then, must mean that Paul either has the ringleader in mind, or that he recognizes that persuasion is always done on an individual level rather than a group level.
 - Did Paul know the identity of this man?
 - His phrase **whosoever he be** seems to indicate.
 - However, in light of the singular / plural issue, it is more likely that Paul says, “There is a group of people who are on a campaign to bring circumcision into the Gospel. Whichever individual in that group that is persuading you, **whosoever he be** will **bear his judgment**.”
- Verse 11 –
 - Clarifying again that this teaching is not his, he notes that **if I yet preach circumcision** (because he once *did* preach circumcision), **why do i yet suffer persecution?**
 - His persecution was by Jews and Judaizers, and if he had changed his message his persecution would have gone away.
 - The repetitive use of the personal pronoun (**And I...if I...why do I**) is evidence that Paul has himself in mind in verse 8.
- Verse 12 –
 - Paul likely makes allusion to the Cult of Cybele, very popular in the Phrygian region of the Galatians, in which the priests performed self-mutilation.
 - The KJV “softens” the statement a bit by removing the presumed reflexive nature of the middle tense of the verb **cut off**. The full meaning of middle tense is debated, so this may not be entirely incorrect. However, YLT (and NKJV) both use the reflexive, *cut themselves*).