

1. Last week I taught Gal 3:26 and when time expired we had begun an analysis of Gal 3:27.
2. Before we resume that exegesis you might want to use the provisions of 1Jo 1:9 by silently naming your sin to God as the Holy Spirit may show.
3. Let's see how Gal 3:24-26 looks by way of an expanded translation.

Expanded Translation

Gal 3:24 Accordingly, the law became our guardian until the coming of the Christ, in order that we might be justified by faith in Him;

Gal 3:25 but after the coming of Christ we are no longer under the supervision of the Mosaic Law,

Gal 3:26 for you see you are all the children of God through and by means of faith in Jesus the Christ;

4. I want to review some of that learned last week and then begin new material on page two.
5. So far we have exegeted that portion of verse twenty-seven which in the KJV has been translated: **For as many of you as have been baptized ...** noting it might better be rendered "for you see you who have been baptized by God the Holy Spirit ..."

6. The entire verse has been translated in the KJV:

KJV-Sentence continues

Gal 3:27 For as many of you as have been baptized into Christ have put on Christ.

7. Now we are ready for two verses which teach there is no race, social status or gender distinctions as far as salvation is concerned. Once we put on Christ we are family of God. Every believer is to function as a member of God's forever family. Each of us has a most important role to play--a sense of destiny.

8. **Baptizo** appears more than 75 times where it is translated "baptized, baptize, washed" or "has been baptized." The Greek word **Baptizo** means "to be identified with something or someone." Let's see how **Baptizo** is translated in Scripture.

Mat 3:5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

Mat 3:6 And were **baptized** of him in Jordan, confessing their sins.

Mar 1:4 John did **baptize** in the wilderness, and preach the baptism of repentance for the remission of sins.

Acts 1:5 For John truly **baptized** with water; but ye shall be baptized with the Holy Spirit not many days hence.

Rom 6:3 Know ye not, that so many of us as were **baptized** into Jesus Christ were baptized into his death?

Rom 6:4 Therefore we are buried with him by **baptism** into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

1Co 1:13 Is Christ divided? was Paul crucified for you? or were ye **baptized** in the name of Paul?

1Co 1:14 I thank God that I **baptized** none of you, but Crispus and Gaius;

1Co 1:15 Lest any should say that I had **baptized** in mine own name.

1Co 1:16 And I **baptized** also the household of Stephanas: besides, I know not whether I **baptized** any other.

1Co 1:17 For Christ sent me not to **baptize**, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

9. The Holy Spirit indwells and fills every believer of the Church Age. The indwelling is permanent and cannot be lost, however, the filling is lost each time we sin. The filling is regained when we confess our sin.

1Jo 1:9 If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

10. The baptism of the Spirit takes place at the moment of our regeneration.

Joh 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

Joh 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

Joh 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Acts 11:16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

1Co 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1Co 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

2Co 5:5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

Rom 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Rom 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Gal 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Gal 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

1Jo 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

11. I want to comment on the syntax of the use of **Baptizo** in our verse. The voice is passive meaning the subject receives the action of the verb; the believer does not produce the action as in the active voice. We are graced-out in order to produce and God the Holy Spirit is the active agent in that production.

12. Now for the phrase “into Christ.”

INTO CHRIST εἰς Χριστος

1. **Eis Cristos** is well translated “into Christ ...”
2. **Eis** is a preposition followed by the noun **Cristos** declined as an accusative singular.
3. Now let’s see how the verse looks so far by way of an expanded translation.

Expanded Translation

Gal 3:27 for you see those who have been baptized into Christ ...

4. Now for the phrase “have put on.”

HAVE PUT ON ενδύω

1. **Enduo** is better translated “you yourselves, have to put on ...”
2. **Enduo** is a verb parsed as a 2nd person plural, aorist middle indicative.

3. **Enduo** appears more than 25 times in the New Testament where it is translated “put, put on, being put on, having been put on, have put on, clothed, being clothed, being invested” or “arrayed.” Let’s look at a few other uses in Scripture:

Mat 27:31 And after that they had mocked him, they took the robe off from him, and **put** his own raiment on him, and led him away to crucify him.

Rom 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us **put on** the armour of light.

Rom 13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

Rom 13:14 But **put ye on** the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Eph 4:24 And that ye **put on** the new man, which after God is created in righteousness and true holiness.

Eph 4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Eph 4:26 Be ye angry, and sin not: let not the sun go down upon your wrath:

Eph 4:27 Neither give place to the devil.

Eph 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Col 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds;

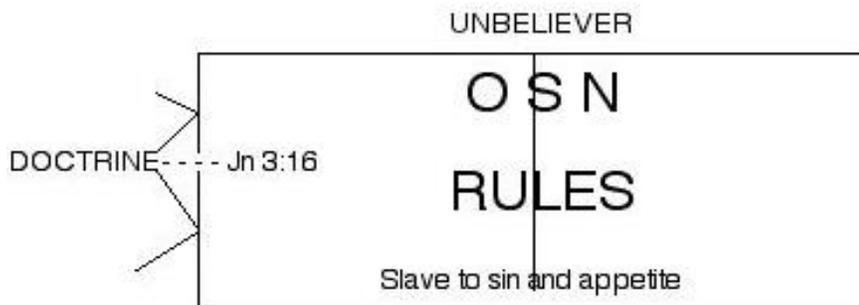
Col 3:10 And have **put on** the new man, which is renewed in knowledge after the image of him that created him:

4. The aorist tense of **Enduo** with the middle voice and the indicative mood demands the subject must participate and produce the action of the verb.

5. Putting on Christ is our job in time just as it was the job of the Old Testament saints. Psalm One is a grand illustration of putting on the **new man** in the Old Testament and 1Th 5:8-11 in the New Testament.

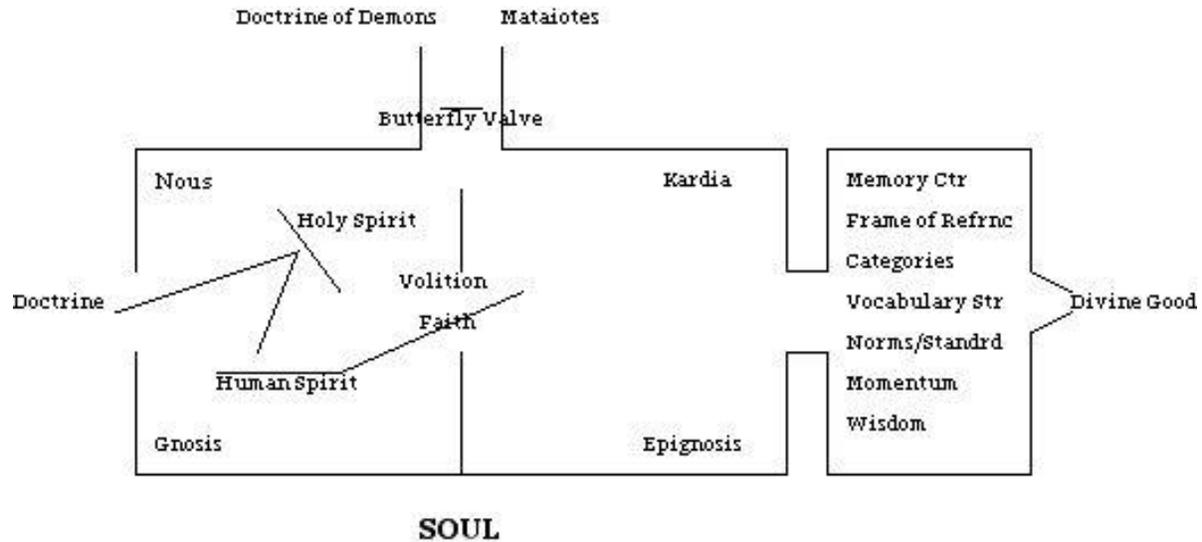
6. Let’s compare a couple of charts before we look at these verses:

Chart Old Man



7. So much for the unbeliever.

Chart New Man



Psa 1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Psa 1:2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

Psa 1:3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Psa 1:4 The ungodly are not so: but are like the chaff which the wind driveth away.

Psa 1:5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

Psa 1:6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

1Th 5:8 But since we belong to the day, let us be self-controlled, **putting on** faith and love as a breastplate, and the hope of salvation as a helmet.

1Th 5:9 For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ.

1Th 5:10 He died for us so that, whether we are awake or asleep, we may live together with him.

1Th 5:11 Therefore encourage one another and build each other up, just as in fact you are doing.

8. The believer is now dressed for success but the unbeliever like “the emperor who wore no clothes” is deluded, denuded and embarrassed in front of all.

9. Now let’s end our exegesis with Paul revealing the object of our “putting on.”

CHRIST. Χριστος.

10. Now for an expanded translation of our entire verse:

Expanded Translation

Gal 2:27 And all who have been united with Christ in baptism have put on Christ, like putting on new clothes.

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End Lesson Taught 1-31-2016