

1. Last week I taught Gal 4:16 and when time expired we had just begun the exegesis of Gal 4:17.



2. Before we continue you may want to use the provisions of 1Jo 1:9 by silently naming sin to God as the Holy Spirit may show.

3. Let's see how Gal 4:11-16 look by way of an expanded translation.

Expanded Translation

Gal 4:11 I am greatly concerned about you for it seems my teaching about the grace of God has fallen on deaf ears.

Gal 4:12 My brothers and sisters I pray for you regularly for I really want you to be as I am, because I am also like you, and you have certainly not wronged me in any way;

Gal 4:13 formerly, when I was weak and infirm I preached the gospel to you, Gal 4:14 and my infirm condition you did not despise, nor did you in any way reject my teaching, no rather you received me as an angel of God, even as Christ Jesus.

Gal 4:15 Whatever happened to your joy and happiness? I can certainly testify to the fact that if it were possible you would have plucked out your own eyes and given them to me.

Gal 4:16 Accordingly, have I now become your enemy for telling you the truth?"

4. Now let's see what we can learn from verse seventeen.

KJV-New Sentence

Gal 4:17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

NIV

Gal 4:17 Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may be zealous for them.

THEY ZEALOUSLY AFFECT YOU, Ζηλοῶ σὺ,

1. **Zeloo Su** is better translated “They zealously try to control you ...”
2. **Zeloo** is a verb parsed as 3rd person, plural, present active indicative and the pronoun **Su** declined as an accusative plural.
3. **Zeloo** appears 13 times in Scripture where it is translated “moved with envy, covet earnestly, envieth, desire, covet, am jealous over, might affect, desire to have” and “zealous.”
4. Let’s see how **Zeloo** is used elsewhere in Scripture.

Acts 17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

Acts 17:2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

Acts 17:3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ ...

Acts 17:5 But the Jews which believed not, moved with **envy**, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

Acts 17:6 And when they found them not, (Paul, Silas, the devout Greeks and the chief women of the city) they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

Acts 17:7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

Acts 17:8 And they troubled the people and the rulers of the city, when they heard these things.

1Co 13:4 Charity suffereth long, and is kind; charity **envieth not**; charity vaunteth not itself, is not puffed up,

1Co 13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

1Co 13:6 Rejoiceth not in iniquity, but rejoiceth in the truth;

1Co 13:7 Beareth all things, believeth all things, hopeth all things, endureth all things.

Jam 4:2 Ye lust, and have not: ye kill, and **desire to have**, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

Jam 4:3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Jam 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

BUT NOT WELL; ἀλλὰ ΟΥΚ ΚΑΛΩΣ

1. **Alla Ouk Kalos** is better translated “but not with your well-being in mind ...”

2. **Alla** is a strong adversative followed by the negative adverb **Ouk** and the adverb **Kalos**.

3. **Kalos** appears more than 75 times in Scripture where it is variously translated “good, well, full well, very well, honestly” and “in a good place.” Examples:

Luk 6:26 Woe unto you, when all men shall speak **well** of you! for so did their fathers to the false prophets.

Luk 6:27 But I say unto you which hear, Love your enemies, do **good** to them which hate you,

Mar 7:9 And he said unto them, **Full well** ye reject the commandment of God, that ye may keep your own tradition.

Mar 7:10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

Mar 7:11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

Mar 7:12 And ye suffer him no more to do ought for his father or his mother;

Mar 7:13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Acts 25:10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou **very well** knowest.

Rom 11:20 **Well**; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

Rom 11:21 For if God spared not the natural branches, take heed lest he also spare not thee.

Heb 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Heb 13:18 Pray for us: for we trust we have a good conscience, in all things willing to live **honestly**.

Heb 13:19 But I beseech you the rather to do this, that I may be restored to you the sooner.

Jam 2:3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a **good** place; and say to the poor, Stand thou there, or sit here under my footstool:

Jam 2:4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

Jam 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

THEY WOULD EXCLUDE YOU; YEA ΕΚΚΛΕΙΩ ΣΥ

1. **Ekkleio Su** is better translated “in fact it is their purpose to exclude you ...”
2. **Ekkleio** is a verb parsed as an aorist active infinitive followed by the pronoun **Su** declined as an accusative plural.
3. **Ekkleio** appears one other place in Scripture. It can be found in Rom 3:27 where **Ekkleio** is used to communicate an exclusion of boasting for the Christian.

Rom 3:27 Where, then, is boasting? It is **excluded**. On what principle? On that of observing the law? No, but on that of faith.

Rom 3:28 For we maintain that a man is justified by faith apart from observing the law.

Rom 3:29 Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too,

Rom 3:30 since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith.

Rom 3:31 Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.

End Lesson Taught 3-5-2017

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