

1. Last week I taught Gal 4:16 and when time expired we were in the process of exegeting 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. I want to review some of that learned and then begin new material on page three with an analysis of the phrase "that ye might affect them."

5. Now let's continue the exegesis of Gal 4:17.

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, Ζηλοω συ,

1. **Zeloo Su** is better translated “They zealously try to control you ...”

2. **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.”

3. Let’s see what we learned about **Zeloo** last week.

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

Acts 17:5 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.

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

Jam 4:2 You unbelievers 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.

BUT NOT WELL; αλλα ουκ καλωσ

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

2. **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 7:11 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.

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

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:

THEY WOULD EXCLUDE YOU; YEA ΕΚΚΛΕΙΩ ΣΥ

1. **Ekkleio Su** is better translated “in fact it is their purpose to separate you from , my teachings about grace ...”

2. **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.

3. Grace and the law are separate just like oil and water. Oil is oil and water is water. They don't mix. This is Paul's message to the folks at Antioch Syria and it is a major problem today in many Christian denominations.

4. Now for new material and the phrase “that ye might affect them.”

THAT YE MIGHT AFFECT THEM ΘΕΛΩ,

1. **Thelo** might better be translated “so that your zeal will be for them alone ...” This single verb **Thelo** literally would be translated “we will or we would.” Such phenomena is called an ellipsis—the omission of a word or phrase from a sentence.

2. **Thelo** is a verb parsed as a 3rd person, plural present active indicative.

3. **Thelo** appears more than 150 times in Scripture where it is translated will, would, willing, wilt” and “when I would.” I think Rom 7:15-25 provides a good idea how **Thelo** is used.

Rom 7:15 For that which I do I allow not: for what I **would**, that do I not; but what I hate, that do I.

Rom 7:16 If then I do that which I **would** not, I consent unto the law that it is good.

Rom 7:17 Now then it is no more I that do it, but sin that dwelleth in me.

Rom 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to **'will'** is present with me; but how to perform that which is good I find not.

Rom 7:19 For the good that I **would** I do not: but the evil which I **would** not, that I do.

Rom 7:20 Now if I do that I **'would'** not, it is no more I that do it, but sin that dwelleth in me.

Rom 7:21 I find then a law, that, when I **would** do good, evil is present with me.

4. Verse 17 is what one might call the quintessential ellipsis. For this reason I am going to break precedence and give you five additional translations and then my expanded translation.

Phillips

Gal 4:17 Oh, I know how keen these men are to win you over, but can't you see that it is for their own ends? They would like to see you and me separated altogether, and have your zeal all to themselves.

Conybeare

Gal 4:17 They show zeal for you with no good intent; they would shut you out from others, that your zeal may be for them alone,

Twentieth Century New Testament

Gal 4:17 Certain people are seeking your favor, but with no honorable intent. No indeed, they want to isolate you, so that you will have to seek their favor.

Moffatt

Gal 4:17 These men make much of you—yes, but for dishonest ends; they want to bar you from us, so that you may make much of them.

Wuest

Gal 4:17 They are zealously paying you court, but not honestly, desiring to isolate you in order that you might be paying court to them.

Expanded Translation

Gal 4:17 These men zealously try to control you, but not with your well-being in mind; in fact it is their purpose to separate you from me and my teachings about grace in order that your zeal will be for them alone.

5. Now let's see what we can learn from Gal 4:18.

KJV-Sentence Continues

Gal 4:18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

NIV

Gal 4:18 It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you.

BUT IT IS GOOD δε καλος

1. **De Kalos** is better translated “but it is certainly ok ...”

2. **De** is a conjunction followed by the adjective **Kalos** declined as an accusative singular. The phrase “it is” isn't there. Here we have another ellipsis.

3. **Kalos** appears more than 75 times in the Scriptures where it is translated in the KJV “good, goodly, honest, meet, well” and “worthy.” Let me give you several examples of how the adjective is used elsewhere in the New Testament.

Joh 10:11 I am the **good** shepherd: the **good** shepherd giveth his life for the sheep.

Mat 13:45 Again, the kingdom of heaven is like unto a merchant man, seeking **goodly** pearls:

Mat 13:46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Comment: *The Parable of the Pearl of Great Price Explained*

This parable would seem to relate to the universal church of the Church Age given the fact that many pearls are sought in the sea or ocean. The sea is symbolic of the nations. Pearls are a product of accretion, i.e., growth or increase in size is a product of gradual external addition, fusion, or inclusion. So it would seem to be with the church; Christ having given Himself for the pearl, is now preparing it for presentation.

It goes without saying however, that Christ's purchase included both Jew and Gentile (Church Age saints being one in Christ) and this pearl is being prepared for presentation at His Second Advent. A pearl if subjected to darkness and the absence of air will turn to sand and become worthless, just as sin, evil and an absence of doctrine in the life of a believer proves a deleterious regression in a believer's spiritual life. Pearls therefore must be displayed or lose value, and thus a believer must “let his light so shine before men” for he was bought with such a great price.

4. Now let's return to our word study of **Kalos**.

Gal 6:9 And let us not be weary in **well** doing: for in due season we shall reap, if we faint not.

Gal 6:10 As we have therefore opportunity, let us do good (*Agathos*) unto all men, especially unto them who are of the household of faith.

Jam 2:7 Do not they blaspheme that **worthy** name by the which ye are called?

Jam 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

Jam 2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Jam 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

1Ti 2:3 For this is **good** and acceptable in the sight of God our Saviour;

1Ti 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

1Ti 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

1Ti 2:6 Who gave himself a ransom for all, to be testified in due time.

End Lesson Taught 3-12-2017

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