

1. Last week I taught in part Gal 5:10 and when time expired we were about to finish our analysis of the Greek adverb **Allo** translated “otherwise.”
2. Before continuing, I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. Here is an expanded translation of Gal 5:6-9.

Expanded Translation

Gal 5:6 For when we place our faith in Christ Jesus, there is no benefit in being circumcised or being uncircumcised. What is important is faith operating through and by means of doctrine resident in our souls.

Gal 5:7 You got off to such a good start, exploding out from the blocks. What caused you to look back and then turn away from the truth?

Gal 5:8 The arguments of the person who is influencing you do not come from God Who is even now calling you.

Gal 5:9 Just a small amount of leaven kneaded into the loaf before baking will leaven the entire loaf.

4. So far, we have exegeted that portion of Gal 5:10 translated in the KJV “*I have confidence in you through the Lord, that ye will be none otherwise ...*” noting it might better be rendered “**I have the greatest of confidence that the Lord will correct you and you will not continue ...**”

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

KJV-New Sentence

Gal 5:10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

6. Now let us complete the analysis of the phrase “that ye will be none otherwise minded.”

THAT YE WILL BE NONE OTHERWISE MINDED ΟΤΙ ΟΥΔΕΝ ΑΛΛΟ ΦΡΟΝΕΩ

1. **Hoti Ouden Allo Phroneo** is better translated “and you will not continue to think so little of God’s grace ...”
2. **Hoti** is an adverb followed by the negative adverb **Ouden** and the unusual adverb/adjective **Allo**. It is followed by the verb **Phroneo** declined as a 2nd person plural future active indicative.

3. **Allo** is somewhat unusual in that it can be used to modify a noun and thus used as an adjective or as in this case it is used to modify the verb **Phroneo** thus becoming an adverb. Let's see how **Allo** is used by Matthew:

Mat 13:4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

Mat 13:5 **Some** fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

Mat 13:6 And when the sun was up, they were scorched; and because they had no root, they withered away.

Mat 13:7 And some fell among thorns; and the thorns sprung up, and choked them:

Mat 13:8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

3.1 The Lord explains this parable in Mat 13:18-23.

Mat 13:18 Hear ye therefore the parable of the sower.

Mat 13:19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. (*unbeliever*)

Mat 13:20 But he that received the seed into stony places, the same is he that heareth the word, and anon (*immediately--Greek Euthus*) with joy receiveth it; (*negative believer*)

Mat 13:21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

Mat 13:22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. (*negative believer*)

Mat 13:23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. (*positive productive believer*)

Mat 20:3 And he went out about the third hour, and saw **others** standing idle in the marketplace,

Mat 20:4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

4. **Phroneo** appears some 25 times in Scripture where it is variously translated "mind, think" or "mind ye." Examples:

Rom 12:3 For I say, through the grace given unto me, to every man that is among you, not to **think** of himself more highly than he ought to **think**; but to **think** soberly, according as God hath dealt to every man the measure of faith.

Rom 12:4 For as we have many members in one body, and all members have not the same office:

Rom 12:5 So we, being many, are one body in Christ, and every one members one of another.

2Co 13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one **mind**, (*thinking*) live in peace; and the God of love and peace shall be with you.

Phi 2:5 Let this **mind** (*thinking*) be in you, which was also in Christ Jesus:

Phi 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

Phi 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

Phi 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Col 3:2 **Set your affection** on things above, not on things on the earth.

BUT HE THAT TROUBLETH YOU ΔΕ Ο ΤΑΡΑΣΣΩ ΣΥ

1. **De Ho Tarrasso Su** is better translated “and I am also confident that the leader of the loose cannons who brought you the troubling doctrines ...”

2. **De** is a conjunction used as a connective followed by the monadic verb **Tarrasso** declined as a present active participle and the pronoun **Su** declined as an accusative plural.

3. **Tarrasso** appears more than 15 times in Scripture where it is translated “troubled, was troubled” or “that trouble.” Examples:

Mat 2:3 When Herod the king had heard these things, he was **troubled**, and all Jerusalem with him.

Acts 15:24 Forasmuch as we have heard, that certain which went out from us have **troubled** you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

Acts 15:25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

Acts 15:26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

Acts 15:27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

Gal 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Gal 1:7 Which is not another; but there be some that **trouble** you, and would pervert the gospel of Christ.

Gal 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Gal 1:9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

1Pe 3:14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be **troubled**;

1Pe 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

1Pe 3:16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

SHALL BEAR HIS JUDGMENT βασταζω ο κριμα

1. **Bastazo Ho Krima** is better translated “shall receive discipline from God ...”

2. **Bastazo** is a verb parsed as a 3rd person singular future active indicative.

3. **Bastazo** appears more than 25 times in the New Testament where it is translated “to bear, bearest, bear ye” and “shall bear.” Examples:

Acts 9:15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to **bear** my name before the Gentiles, and kings, and the children of Israel:

Acts 9:16 For I will shew him how great things he must suffer for my name's sake.

Acts 9:17 And Ananias went his way and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

Gal 6:2 **Bear** ye one another's burdens, and so fulfil the law of Christ.

Gal 6:3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

Gal 6:4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

Gal 6:5 For every man shall **bear** his own burden.

4. **Krima** appears more than 25 times where it is translated “judgment, judgments, damnaton” and “condemnation.”

1Co 6:7 Now therefore there is utterly a fault among you, because ye go to **law** (*literally judgments*) one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

1Co 6:8 Nay, ye do wrong, and defraud, and that your brethren.

1Co 11:29 For he that eateth and drinketh unworthily, eateth and drinketh **damnation** to himself, not discerning the Lord's body.

1Co 11:30 For this cause many are weak and sickly among you, and many sleep.

1Co 11:31 For if we would judge ourselves, we should not be judged.

Rom 2:2 But we are sure that the **judgment** of God is according to truth against them which commit such things.

Rom 2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the **judgment** of God?

Jude 1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

Jude 2 Mercy unto you, and peace, and love, be multiplied.

Jude 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Jude 4 For there are certain men crept in unawares, who were before of old ordained to this **condemnation**, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Jude 5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

Jude 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

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