

1. Last week I taught in part Gal 5:10 and when time expired we were about to finish our analysis of the Greek phrase οστις εαν τις ειμι translated “whoever he be.”
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 minded; but he that troubleth you shall bear his judgment ...*” noting it might better be rendered “**I have the greatest of confidence that the Lord will correct you and you will return to the truth of the gospel. I am also confident that the Lord will discipline the leader of the loose cannons ...**”

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 “whosoever he be.”

WHOSOEVER HE BE. ΟΣΤΙΣ ΕΑΝ ΤΙΣ ΕΙΜΙ.

1. **Hostis Ean Tis Eimi** is better translated “whoever he might be.”
2. **Hostis** is a pronoun followed by the 3rd class conditional particle **Ean** and the indefinite adverb **Tis**. Next follows the verb **Eimi** parsed as a 3rd person singular, present active subjunctive.

3. **Hostis Ean** are often found together when indefiniteness is being stressed. In other words, God is no respecter of persons; you do the crime you do the time. These two particles together are often translated “whomever” or “whoever.”

4. **Eimi** in the subjunctive again stresses the fact that it matters not the position of the culprit. Though we do not know as a certainty to whom Paul is referring given the indefinite particle **Tis**.

5. Let’s see how the entire verse looks in expanded translation.

Expanded Translation

Gal 5:10 I have the greatest of confidence that the Lord will correct you and you will return to the truth of the gospel. I am also confident that the Lord will discipline the leader of the loose cannons whoever or whatever he might be.

6. Now let’s see what we can learn from Gal 5:11.

Introduction

1. "Some may contend," says Paul, "that I am inconsistent in arguing against the legalism of circumcision." It was known, for example, that he had circumcised Timothy.

Acts 16:1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

Acts 16:2 Which was well reported of by the brethren that were at Lystra and Iconium.

Acts 16:3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

2. But this was a special case, for the young man was a half-Jew whom his father, a Greek, had not circumcised. If Timothy had gone about with Paul in this condition, it would have created needless opposition among the Jews.

3. If he had circumcised the believing Gentiles at Antioch, these same Jewish conspirators would probably have regarded Paul in a friendly light. But if he had preached circumcision, the offence of the cross would have ceased so far as his ministry was concerned.

4. Grace involves the helplessness of man to participate in his own salvation. This truth counters his human pride. Paul found offense not in the cross but in those who had unsettled his converts.

5. Now let’s see what we can learn from verse eleven.

KJV-New Sentence

Gal 5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

NIV

Gal 5:11 Brothers, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished.

AND I, BRETHERN, Δε εγω, αδελφος,

1. **De Ego Adelphos** is better translated “Now my brothers and sisters in Christ ...”

2. **De** is a conjunction used as a simple connective followed by the 1st person pronoun **Ego** parsed as a nominative singular and the noun **Adelphos** declined as a nominative plural.

3. **Adelphos** appears often in the New Testament where it is translated variously as “brother, brethren” or “brother’s.” **Adelphos** is often used in a familial sense but most often it is used to describe fellow members of God’s forever family. In the KJV it appears more than 250 times. The feminine form of **Adelphos** is **Adelphē** which appears some 24 times in the New Testament. Examples of **Adelphos** and its use elsewhere in Scripture.

Mat 7:3 And why beholdest thou the mote that is in thy **brother's** eye, but considerest not the beam that is in thine own eye?

Mat 7:4 Or how wilt thou say to thy **brother**, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Mat 7:5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy **brother's** eye.

Mat 12:46 While he yet talked to the people, behold, his mother and his **brethren** stood without, desiring to speak with him.

Mat 12:47 Then one said unto him, Behold, thy mother and thy **brethren** stand without, desiring to speak with thee.

Mat 12:48 But he answered and said unto him that told him, Who is my mother? and who are my **brethren**?

Mat 12:49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my **brethren**!

Mat 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my **brother**, and sister, and mother.

Mat 13:55 Is not this the carpenter's son? is not his mother called Mary? and his **brethren**, James, and Joses, and Simon, and Judas?

Mat 13:56 And his sisters, are they not all with us? Whence then hath this man all these things?

Mat 13:57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

Mat 13:58 And he did not many mighty works there because of their unbelief.

2Co 1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our **brother**, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2Co 1:2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

Col 1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our **brother**,

Col 1:2 To the saints and faithful **brethren** in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

1Jo 3:11 For this is the message that ye heard from the beginning, that we should love one another.

1Jo 3:12 Not as Cain, who was of that wicked one, and slew his **brother**. And wherefore slew he him? Because his own works were evil, and his **brother's** righteous.

1Jo 3:13 Marvel not, my **brethren**, if the world hate you.

1Jo 3:14 We know that we have passed from death unto life, because we love the **brethren**. He that loveth not his **brother** abideth in death.

1Jo 3:15 Whosoever hateth his **brother** is a murderer: and ye know that no murderer hath eternal life abiding in him.

1Jo 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the **brethren**.

1Jo 3:17 But whoso hath this world's good, and seeth his **brother** have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Joh 7:5 For neither did his **brethren** believe in him.

4. Now for the phrase "if I yet preach circumcision."

IF I YET PREACH CIRCUMCISION, ει επι εγω κηρυσσω περιτομη

1. **Ei Eti Ego Kerusso Peritome** is better translated "if I were still preaching that people needed to be circumcised as some believe ..."

2. **Ei** is a first class conditional particle and thus is to be translated "if and it is true" or "since." Next follows the adverb **Eti** and the 1st person pronoun **Ego** declined as a nominative singular. **Ego** is followed by the verb **Kerusso** parsed 1st person singular present active indicative and the noun **Peritome** declined as an accusative singular.

3. The first class particle is to be understood: If I Paul were to still be preaching circumcision then it would be true the circumcision party would like me.

3.1 **Kerusso** appears more than 75 times in Scripture where it is usually translated “preach” or “proclaim.” Examples:

Gal 1:15 But when God, who set me apart from birth and called me by his grace, was pleased

Gal 1:16 to reveal his Son in me so that I might **preach** him among the Gentiles, I did not consult any man,

Gal 1:17 nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus.

Gal 1:18 Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days.

Phi 1:15 It is true that some **preach** Christ out of envy and rivalry, but others out of goodwill.

Phi 1:16 The latter do so in love, knowing that I am put here for the defense of the gospel.

Phi 1:17 The former **preach** Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains.

Phi 1:18 But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is **preached**. And because of this I rejoice. Yes, and I will continue to rejoice,

Col 1:22 But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation --

Col 1:23 if you continue in your faith, established and firm, not moved from the hope held out in the gospel. This is the gospel that you heard and that has been **proclaimed** to every creature under heaven, and of which I, Paul, have become a servant.

Col 1:24 Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church.

Col 1:25 I have become its servant by the commission God gave me to present to you the word of God in its fullness --

Col 1:26 the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints.

Col 1:27 To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

Col 1:28 We **proclaim** him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ.

Col 1:29 To this end I labor, struggling with all his energy, which so powerfully works in me.

2Ti 4:2 **Preach** the Word; be prepared in season and out of season; correct, rebuke and encourage -- with great patience and careful instruction.

2Ti 4:3 For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.

1Pe 3:18 For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit,
1Pe 3:19 through whom also he went and **preached** to the spirits in prison
1Pe 3:20 who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water,

3.2 **Kerusso** is the verb form of the noun **Kerux**. The noun **Kerux** is often used of the pastor-teacher to stress his role of making known the message from the King and that is a herald of the King.

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