

1. Last week I exegeted Gal 5:11 and when time expired we were about to review an expanded translation of the verse.
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 5:6-10.

### **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.**

**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.**

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

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.

5. Now for an expanded translation of Gal 5:11.

### **Expanded Translation**

**Gal 5:11 Now my brothers and sisters in Christ, if I were still preaching that people needed to be circumcised as some believe; how is it that I am even now suffering persecution from the legalistic agitators? If, I were so teaching circumcision, which I am not, the stumbling block of the cross would be removed.**

KJV-New Sentence

Gal 5:12 I would they were even cut off which trouble you.

NIV

Gal 5:12 As for those agitators, I wish they would go the whole way and emasculate themselves!

1. Paul's indignation led him to make the strong statement. "I wish they would go ahead and mutilate themselves."

2. Just as an emasculated man loses the power of propagation, Paul likens the physical impotence to that of the impotence of the believer in spreading their faith in Christ and their impotence in growing in God's grace.

3. Christianity is about to start to grow in leaps and bounds from those citizens of Antioch Syria. Clearly, the devil is mounting a significant counter-attack. It is now time for all hands to be on deck and not casualties in the angelic conflict.

4. Such is the fervent wish to which the Apostle Paul gives expression in verse twelve. We are now ready for an exegesis of Gal 5:12.

I WOULD THEY WERE EVEN Οφειλω και

1. **Opheilo Kai** is better translated "I certainly wish ..."

2. **Opheilo** is an interjective particle followed by the conjunction **Kai** used as an adverb of emphasis. It is used two ways: as one owing someone or as in our case to express emphasis. Examples:

1Co 11:7 For a man indeed **ought** not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

Heb 5:3 And by reason hereof he **ought**, as for the people, so also for himself, to offer for sins.

Heb 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

Heb 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee.

Heb 5:12 For when for the time ye **ought** to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

1Jo 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

1Jo 2:6 He that saith he abideth in him **ought** himself also so to walk, even as he walked.

## CUT OFF ΑΠΟΚΟΠΤΩ

1. **Apokopto** is better “these agitators would go all the way and cut it all off. ...”
2. **Apokopto** is a verb parsed as a 3<sup>rd</sup> person plural future middle indicative.
3. **Apokopto** appears some six times where it is translated “cut off” or “cutting off.”  
Examples:

Mar 9:43 And if thy hand offend thee, **cut it off**: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Mar 9:44 Where their worm dieth not, and the fire is not quenched.

Mar 9:45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

Mar 9:46 Where their worm dieth not, and the fire is not quenched.

Joh 18:10 Then Simon Peter, who had a sword, drew it and struck the high priest's servant, **cutting off** his right ear. (The servant's name was Malchus.)

Joh 18:11 Jesus commanded Peter, "Put your sword away! Shall I not drink the cup the Father has given me?"

Joh 18:26 One of the high priest's servants, a relative of the man whose ear Peter had **cut off**, challenged him, "Didn't I see you with him in the olive grove?"

Joh 18:27 Again Peter denied it, and at that moment a rooster began to crow.

Acts 27:30 In an attempt to escape from the ship, the sailors let the lifeboat down into the sea, pretending they were going to lower some anchors from the bow.

Acts 27:31 Then Paul said to the centurion and the soldiers, "Unless these men stay with the ship, you cannot be saved."

Acts 27:32 So the soldiers **cut** the ropes that held the lifeboat and let it fall away.

## WHICH TROUBLE YOU. ΟΣ ΑΝΑΣΤΑΤΟΩ ΣΥ.

1. **Hos Anastatoo Su** is better translated as a new sentence: “These agitators are all members of the circumcision party who began their opposition in Judea, sent members to Antioch Syria and continued their opposition for Paul’s entire ministry.”
2. **Hos** is a relative pronoun followed by the verb **Anastatoo** parsed as an aorist middle participle and the 2<sup>nd</sup> person pronoun **Su**.

3. **Anastatoo** is derived from **Anistemi**. **Anistemi** appears more than 100 times in Scripture. The verb **Anastatoo** appears three other times in the New testament where it is translated in the KJV “that have turned, madest an uproar” and “that have turned -- - upside down.” Examples:

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 17:4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

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, 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.

Acts 17:9 And when they had taken security of Jason, and of the other, they let them go.

Acts 21:37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

Acts 21:38 Art not thou that Egyptian, which before these days **madest an uproar**, and leddest out into the wilderness four thousand men that were murderers?

Acts 21:39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

Acts 21:40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

4. Now let's see how our entire verse looks by way of an expanded translation.

### **Expanded Translation**

**Gal 5:12 I wish to God these agitators would go all the way and cut it all off. These agitators are all members of the circumcision party who began their opposition in Judea, sent members to Antioch Syria and continued to resist Paul for the next twenty or so years.**

5. Now let's see what we can learn from Gal 5:13.

KJV-New Sentence

Gal 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

NIV

Gal 5:13 You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love.

FOR, BRETHREN, YE Γαρ, συ αδελφος,

1. **Gar, Su Adelphos**, is better translated “For you my brothers and sisters in Christ ...”

2. **Gar** is an explanatory particle followed by the 2<sup>nd</sup> person pronoun **Su** declined as a 2<sup>nd</sup> person plural and the noun **Adelphos** declined as a nominative plural.

3. **Gar** we have often seen in its purest where it literally means “For you see by way of additional explanation.”

4. **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 **Adelphe** which appears more than 24 times in the New Testament.

5. Next we have the phrase “have been called unto liberty.”

HAVE BEEN CALLED UNTO LIBERTY; καλεω επι ελευθερια

1. **Kaleo Epi Eleutheria** is better translated “have been called to be free ...”

2. **Kaleo** is a verb parsed as a 2<sup>nd</sup> person plural aorist passive indicative followed by the preposition **Epi** and the noun **Eleutheria** declined as a dative singular.

3. **Kaleo** appears more than 140 times in Scripture where it is translated “shalt call, called, calling, who has called” or “was called.” Examples:

Mat 1:21 And she shall bring forth a son, and thou shalt **call** his name JESUS: for he shall save his people from their sins.

Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, (Isa 5:14)

Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Mat 1:24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

Mat 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Col 3:15 And let the peace of God rule in your hearts, to the which also ye **are called** in one body; and be ye thankful.

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Col 3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

1Co 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

1Co 7:20 Let every man abide in the same **calling** wherein he was **called**.

1Co 7:21 Art thou **called** being a servant? care not for it: but if thou mayest be made free, use it rather.

1Co 7:22 For he **that is called in** the Lord, being a servant, is the Lord's freeman: likewise also he that is **called**, being free, is Christ's servant.

1Pe 3:6 Even as Sara obeyed Abraham, **calling** him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

1Pe 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

1Pe 5:9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

1Pe 5:10 But the God of all grace, who **hath called** us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

1Pe 5:11 To him be glory and dominion for ever and ever. Amen.

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