

1. Last week I exegeted Gal 5:12 and when time expired we in the process of analyzing Gal 5:13.
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 5:11-12.

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.

Gal 5:12 I certainly wish 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.

4. Now let's return to the exegesis of 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 2nd person pronoun **Su** declined as a 2nd person plural and the noun **Adelphos** declined as a nominative plural.
3. **Gar** 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 in most cases it is used to describe fellow members of God's forever family.

4.1 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 2nd 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.

Rev 12:9 And the great dragon was cast out, that old serpent, **called** the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

4. **Epi** when used with the genitive is to be translated “upon” or “on” (emphasizing contact); with the dative it is to be translated “upon, on, at” or “over”; (emphasizing position); with the accusative it is to be translated “upon, on, to” or “up to;” (emphasizing motion or direction).”

4.1 In our case it is used with the dative thus “to be” would seem to be the best rendering.

5. **Eleutheria** appears eleven times in the New Testament where it is translated “liberty” or “freedom.” Examples:

Rom 8:20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope

Rom 8:21 that the creation itself will be liberated from its bondage to decay and brought into the glorious **freedom** of the children of God.

2Co 3:14 But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away.

2Co 3:15 Even to this day when Moses is read, a veil covers their hearts.

2Co 3:16 But whenever anyone turns to the Lord, the veil is taken away.

2Co 3:17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is **freedom**.

2Co 3:18 And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.

Gal 5:1 It is for **freedom** that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

Gal 5:2 Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all.

Gal 5:3 Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law.

Gal 5:4 You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace.

1Pe 2:16 Live as free men, but do not use your **freedom** as a cover-up for evil; live as servants of God.

1Pe 2:17 Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the king.

1Pe 2:18 Slaves, submit yourselves to your masters with all respect, not only to those who are good and considerate, but also to those who are harsh.

Jam 2:12 So speak ye, and so do, as they that shall be judged by the law of **liberty**.

6. Now for the phrase “only use not liberty.”

ONLY USE NOT LIBERTY ΜΟΝΟΝ ΜΗ Ο ΕΛΕΥΘΕΡΙΑ

1. **Monon Me Ho Eleutheria** is better translated “only use not your liberty ...”

2. **Monon** is an adverb followed by the negative adverb **Me** and the monadic noun **Eleutheria** declined as an accusative singular. See page three for a word study of **Eleutheria**.

3. **Monon** is often rendered “only” but here it is clearly to be translated with the negative adverb **Me** “use not” your freedom.

FOR AN OCCASION TO THE FLESH, ΕΙΣ ΑΦΟΡΜΗ Ο ΣΑΡΞ

1. **Eis Ho Aphorme Sarx** is better translated “for an occasion to sin ...”

2. **Eis** is a preposition followed by the noun **Aphorme** parsed as an accusative singular followed by the monadic noun **Sarx** declined as a dative singular.

3. **Eis** is a preposition always used with the accusative case as its object. It usually is used to describe direction but here it is better translated “for.”

4. **Aphorme** can be found some seven times in the New Testament where it is most often translated “occasion.” Examples:

Rom 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.
Rom 7:8 But sin, taking **occasion** by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.
Rom 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.
Rom 7:10 And the commandment, which was ordained to life, I found to be unto death.
Rom 7:11 For sin, taking **occasion** by the commandment, deceived me, and by it slew me.
Rom 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.
Rom 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

2Co 11:11 Why? Because I do not love you? God knows I do!
2Co 11:12 But what I do, that I will do, that I may cut off **occasion** from them which desire **occasion**; that wherein they glory, they may be found even as we.
2Co 11:13 For such men are false apostles, deceitful workmen, masquerading as apostles of Christ.
2Co 11:14 And no wonder, for Satan himself masquerades as an angel of light.
2Co 11:15 It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve.
2Co 11:16 I repeat: Let no one take me for a fool. But if you do, then receive me just as you would a fool, so that I may do a little boasting.
2Co 11:17 In this self-confident boasting I am not talking as the Lord would, but as a fool.
2Co 11:18 Since many are boasting in the way the world does, I too will boast.
2Co 11:19 You gladly put up with fools since you are so wise!
2Co 11:20 In fact, you even put up with anyone who enslaves you or exploits you or takes advantage of you or pushes himself forward or slaps you in the face.
2Co 11:21 To my shame I admit that we were too weak for that! What anyone else dares to boast about -- I am speaking as a fool -- I also dare to boast about.
2Co 11:22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's descendants? So am I.
2Co 11:23 Are they servants of Christ? (I am out of my mind to talk like this.) I am more. I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again.

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