

1. Last week I exegeted in part Gal 5:13 and when time expired we were about to begin a study of the Greek phrase “δουλευω αλληλων translated “serve one another.”
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. So far we have exegeted that portion of Gal 5:13 which in the KJV has been translated “**For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh but by love serve one another...**” noting it might better be rendered “*But you, my brothers and sisters in Christ, you were called to be free; but do not use your freedom to indulge your sinful natures, but in contrast you must by means of Bible Doctrine in your souls serve one another...*”

5. Gal 5:13 has been translated in the KJV:

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.

6. Now let’s return to the analysis of the phrase “serve one another.”

SERVE ONE ANOTHER. δουλευω αλληλων.

1. **Douleuo Allelon** is better translated “you must serve one another.”
2. **Douleuo** is a verb parsed as a 2nd person plural present active imperative and the reflexive pronoun **Allelon**.
3. **Douleuo** appears more than 25 times in the New Testament where it is variously translated “be in slavery, be in bondage, to serve” or “to be a devoted servant.”

4. The term "servant" or "bond slave" (**Doulos**) is often used by Paul to describe his total dedication to his job as an apostle.

Rom 1:1 Paul, a “**servant**” of Jesus Christ, called to be an apostle, separated unto the gospel of God,

4.1 Paul warns against the slavery of legalism and exhorts all believers to eschew the slavery of the law.

Gal 4:22 For it is written that Abraham had two sons, one by the **slave** woman and the other by the free woman.

Gal 4:23 His son by the **slave** woman was born in the ordinary way; but his son by the free woman was born as the result of a promise.

Gal 4:24 These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be **slaves**: This is Hagar ...

Gal 4:30 But what does the Scripture say? "Get rid of the **slave** woman and her son, for the **slave** woman's son will never share in the inheritance with the free woman's son."

Gal 4:31 Therefore, brothers, we are not children of the **slave** woman, but of the free woman.

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**.

4.2 Paul likens the one held in the grip of sin to a slave.

Rom 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not “**serve**” sin.

4.3 At Christ's return all of creation will be delivered from the slavery of corruption.

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.

Rom 8:22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

4.4 Unregenerate men today are enslaved all their lives by the fear of death.

Heb 2:15 And deliver them who through fear of death were all their lifetime subject to “**bondage**.”

4.5 As the Gospel with its social implications spread throughout the Roman Empire, it became increasingly necessary to define the attitude of the church toward slavery.

4.6 Many slaves were turning to Christ in the households of Christian masters.

4.7 Some slaves desired emancipation, but Paul urged the Christian slave to remain a slave, with the right to accept manumission if offered.

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**.”

4.8 Paul makes it quite clear that, whether slave or freeman, as Christians we are all one in Christ, baptized into one body. Christ is all, and in all.

1Co 12:13 For we were all baptized by one Spirit into one body--whether Jews or Greeks, “slave” or free--and we were all given the one Spirit to drink.

Gal 3:28 There is neither Jew nor Greek, there is neither “**bond**” nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Col 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, “**bond**” nor free: but Christ is all, and in all.

4.9 Thus Paul ordered slaves to be obedient for the Lord's sake. Obedience was to be a testimony to the rest of the world.

5. **Allelon** appears more than 100 times in Scripture where it is usually translated “another, one another, one to another, themselves, together” or “each other.” Examples:

1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love **one another** with a pure heart fervently:

1Pe 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject **one to another**, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

1Pe 5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

1Pe 5:7 Casting all your care upon him; for he careth for you.

1Pe 5:14 Greet **one another** with a kiss of love. Peace to all of you who are in Christ.

Tit 3:1 Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good,

Tit 3:2 to slander **no one**, to be peaceable and considerate, and to show true humility toward all men.

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

Expanded Translation

Gal 5:13 But you, my brothers and sisters in Christ, you were called to be free. But do not use your freedom to indulge your sinful natures; but in contrast you must by means of Bible Doctrine in your souls serve one another.

7. Paul reminds the Galatians the whole law is fulfilled in the phrase "Love your neighbor as yourself."

KJV-New Sentence

Gal 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

NIV

Gal 5:14 The entire law is summed up in a single command: "Love your neighbor as yourself."

FOR ALL THE LAW Γαρ πασ ο νομος

1. **Gar Pas Ho Nomos** is better translated "For the entire Mosaic Law can be summed up in a single command ..."

2. **Gar** is an explanatory particle followed by the adjective **Pas** and the monadic noun **Nomos** declined as a nominative singular.

3. Paul reminds his readers of the spirit of the law: "to love thy neighbor as thyself." This was made clear by the Lord Jesus Christ, Paul and James.

Mat 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

Mat 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Mat 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Mat 5:46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

Mat 19:19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

Mat 22:36 Master, which is the great commandment in the law?

Mat 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Mat 22:38 This is the first and great commandment.

Mat 22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

Mar 12:29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

Mar 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

Mar 12:31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Mar 12:32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

Mar 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

Rom 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Rom 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

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

4. Let me review several highlights from the *Doctrine of the Mosaic Law*.

5. The recipient of the Mosaic law is Israel.

Exo 19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Exo 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Exo 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

Exo 19:6 And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

Exo 19:7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

Exo 19:8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

Lev 26:46 These are the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

6. The function of the law in its Old Testament and early Kingdom Age usage ceased with the coming of John the Baptist.

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