

proaches the close of his epistle. *Be perfect* means to complete what is necessary by removing the wrongs in their lives, after which they would have the right to feel comfortable in their consciences. In order to *be at peace* it is necessary to *be of one mind*, and that is possible only by each one bending his own mind to that of the instruction delivered to them by the inspired apostle. A man can be at peace with God only by living in peace with his brethren according to the instructions of inspiration.

Verse 12. This is explained at 1 Corinthians 16: 20.

Verse 13. *All the saints* refers to those associated with Paul at this time. They joined the apostle in friendly salutation to the brethren at Corinth.

Verse 14. The three members of the Godhead, namely, the Father, the Son and the Holy Ghost (Spirit), are named in this verse. *Grace* means the favor of the Lord Jesus Christ, and the *love* of God denotes the affection that He extends toward his faithful children. *Communion* is from the same word as *fellowship* in many passages. It means the partnership that all faithful disciples may enjoy with each other through the truth made known by the work of the Spirit. It also includes the blessing of the presence of the Holy Spirit in the church (1 Corinthians 6: 19). For the meaning of *amen*, see the comments at Romans 16: 24, in the first volume of New Testament Commentary.

Galatians 1

General remarks. The preceding three epistles of Paul were written to single congregations, and they were located in Europe. The present one was sent to a group of churches in a certain district called Galatia. It was a part of Asia Minor, which in turn was a part of the continent of Asia. Paul had labored among these churches and at one time a warm personal attachment had been formed between them. There were some Jews in these churches, but for the most part they were Gentiles. The principal reason for the epistle was to counteract the evil teaching of some Judaizers who were troubling the churches. These were Jews who tried to induce Gentile Christians to take up the ordinances of the law of Moses, particularly the rite of circumcision. This disturbance was in evidence in many parts of the Roman Empire where Christianity had been planted

(Acts 15: 1, 2; Colossians 2: 16-23, and others), but the present epistle is directed to the territory in Galatia, doubtless because Paul was so disappointed over the reversal of conditions there.

Verse 1. *Apostle* is from APOSTOLOS, and Thayer defines it as follows: "A delegate, messenger, one sent forth with orders." If the word is to have any special application it will need to be determined by the connection in which it is used. For instance, if a man is sent out merely on the authority of men, then such an apostle would have human authority only. Hence Paul considers that point when he says here that his apostleship is *not of men neither by men*. His divine call to the office had been questioned by some of his critics operating in Galatia. The same situation appears to have existed elsewhere. (See 1 Corinthians 9: 1, 2.) *Who raised him from the dead*. This fact gives force to the authority of Paul, for God would not have raised Jesus from the dead had he not been his Son. The apostolic call, therefore, which Jesus gave to Paul, came ultimately from God.

Verse 2. *Brethren which are with me*. These brethren had no authority in connection with this letter; they did not even take part in the writing of it (chapter 6: 11). The phrase means they joined the apostle in friendly salutation to the churches.

Verse 3. This expression of well-wishing occurs at the beginning of every one of Paul's epistles with the exception of Hebrews. It is not a mere sentimental statement but contains some fundamental truths. *Grace* is from CHARIS, and one part of Thayer's definition is, "kindness which bestows upon one what he has not deserved." This phase of the word explains why the apostle specifies that it is the grace from God he is wishing for his brethren, since all of God's favors are bestowed upon man only through the Lord Jesus Christ. That is because the sacrifice of Christ provided the way for God to maintain his justice and at the same time extend this unmerited favor to humanity. (See the notes at Romans 3: 26, volume 1 of the New Testament Commentary.) *Peace* is from EIRENE, and the outstanding definition in Thayer's lexicon is, "peace between individuals, i. e., harmony, concord, security, safety, prosperity." It is significant that Paul ascribes this favor to God and Christ, for they are the

only Beings who can assure it to man in the face of unnumbered difficulties besetting an existence on the earth. And such a favor will be granted only to those who model their lives according to the will of the Lord. Such a life will assure one of being at peace with God, though it may not always have such a result with mankind. (See Romans 12: 18.)

Verse 4. The churches of Macedonia were praised for their liberal support of the brethren in Christ (2 Corinthians 8: 5), and their devotion is accounted for partly by the fact that they "first gave their own selves to the Lord." The same motive is ascribed to Christ in his sacrifice for mankind, namely, he *gave himself for our sins*. Many people are willing to bestow some favor upon others if it does not require any personal inconvenience upon themselves. And it is usually even then in a case where the person to be benefited is "a worthy individual." But Jesus made his supreme sacrifice for the sins of the world. Furthermore, this favor from Christ was not with the motive that the ones benefited might be placed in a condition where they could "return the favor" upon their benefactor; it was to deliver them from *this present evil world*; that is, rescue them from the evil influences and results of the present world or age.

Verse 5. *Whom* refers to the Father in the preceding verse. *For ever and ever* is an emphatic way of saying that God deserves to receive glory without end. *Amen* is explained at Romans 16: 24, in volume 1 of the New Testament Commentary.

Verse 6. Up to this place the verses constitute Paul's introduction for his epistle. He now begins on the main subject of the letter, namely, the corruptions that had entered among the churches of Galatia through the activities of Judaizers. The reader should again consult the comments on these false teachers in "general remarks" at the beginning of this epistle. *Him that called you* refers to God (1 Corinthians 1: 9), who had called them by the preaching of Paul, to receive the *grace* or favor of Christ. *So soon removed* indicates the fickleness of these brethren, for it had not been such a long time since they had been taught the truth. *Gospel* is always from EUAGGELION, and its primary meaning according to Thayer is, "good tidings," and it can have special applications

only by the connection in which it is used. Hence if some pretended good news should be offered to persons, it would be a form of gospel regardless of whether it were true or false. That explains why Paul uses the phrase *another gospel*. The first word is from HETEBOS, which means another kind of gospel or supposed good news. The false doctrine was the claim that Christians could obtain salvation by observing the ordinances of the law of Moses, especially that of circumcision; this is clearly shown in Acts 15: 1. But since such "good news" was false, Paul calls it another kind of gospel.

Verse 7. This verse might seem to contradict the preceding one, but the explanation is in the difference between the original words for *another*. (See verse 6 for the meaning of the word in that instance.) In this verse the word is from ALLOS, which means another something of the same kind. As there is but one true Gospel, there cannot be another like it or of the same kind. That is why Paul says this doctrine that the Judaizers were giving was not another Gospel like the one he was preaching; and for a good reason, for there is no other like it. To *pervert* the Gospel means to corrupt it by mixing it with something else. The Judaizers were trying to combine the law of Moses with that of Christ, and in so doing Paul charges them with perverting the Gospel, and it was causing *trouble* for those who otherwise had been faithful.

Verse 8. We have seen that some people questioned the apostleship of Paul (verse 1); on the other hand, some Judaizers charged that he was advocating the practice of circumcision as a religious necessity (chapter 5: 11). A pretext for such a false claim may have been drawn from the fact that Paul had Timothy circumcised (Acts 16: 3), disregarding the fact that Timothy had Jewish blood in his veins, and thus had a right to it from a national standpoint. (See the comments at that place in volume 1 of the New Testament Commentary.) However, even if Paul did preach such a false doctrine, that would not make it right but instead he would be under the curse of God. *Angels from heaven* were never permitted to preach the terms of salvation to any human individual, much less would they dare preach a gospel that contradicted the inspired one given by Paul.

Verse 9. To emphasize his warning

against the false teacher, Paul refers to what he had taught them at a previous time. *Said before* is from *PROEIPON*, which Thayer defines at this place, "to say before, i. e., heretofore, formerly." Robinson defines it, "to have said before, to have already declared." Hence it could not be intimated that Paul's present warning was some new idea of his. We know Paul had been among them before and had delivered his teaching on the matters of proper living. (See chapter 5: 21.) *Accursed* is from *ANATHEMA*, and Thayer defines it at this place, "a man accursed, devoted to the direst woes." Robinson says it means to be "separated from God's favor and delivered to destruction." It is easy to see that preaching a false doctrine is one of the worst sins of which a man can be guilty.

Verse 10. *Persuade* in this passage means "to make friends of, win one's favor, gain one's good-will; to seek to win one, strive to please one," according to Thayer. Paul makes his statement in question form, but he really is denying that he is trying to please men with his preaching. The basic reason is that he could not be a servant of Christ while preaching in a way to win the favor of men. He was resolved to be true to God even though he would lose the friendship of the whole world. This was in agreement with his statement in Romans 3: 4.

Verse 11. To *certify* means to make known, and *after man* means to be according to man. Since the Gospel was not composed to suit the wishes of man, Paul could not be true to his call were he to try bending it to suit man in order to win his friendship and good will.

Verse 12. Paul received the Gospel by the *revelation* authorized of Christ. (See the definition of the word in the comments at 2 Corinthians 12: 1.)

Verse 13. *Conversation* means conduct or manner of life, and Paul is referring to what he practiced while he was a worker in the *Jews' religion*, which means that under the law of Moses. His reference to the persecution of the church of God in the past, was to show that his present defense of it was not motivated by a life-long prejudice in its favor. *Beyond measure* is from *HUPERBOLE* which is defined in Thayer's lexicon as "preeminently; exceedingly." *Wasted* is from the same Greek word as "destroyed" in Acts 9: 21, where the persecution by Paul is the subject. In that place it is stated that he "destroyed them which called

on the name" of the Son of God. This explains in what sense the church of God may be destroyed; it is by overthrowing certain members of it. Such individual destruction of the church has always been and always will be possible, but the church as a whole is destined to live for ever. (See Daniel 2: 44.) It was impossible for the powers of darkness to prevent the building of the church (Matthew 16: 18), and the world is given assurance that Christianity will exist on earth until the second coming of Christ (1 Corinthians 15: 51, 52; 1 Thessalonians 4: 15-17).

Verse 14. *Profited* does not have the sense of personal gain as the word usually does. The original is defined in the lexicon, "to go forward, advance, proceed, make progress." *Equals* is from *SUNELIKIOTES*, which Thayer defines, "one of the same age, an equal in age." It is much like a case in the public schools where it may be said of a boy that "he stood at the head of his class." The point Paul is making is that in leaving Judaism and coming to the Gospel, he was not seeking some balm for disappointment over failure, for he was highly successful before.

Traditions is from *PARADOSIS*, which Thayer defines, "a giving over, giving up; i. e., the act of giving up, the surrender. A giving over which is done by word of mouth or in writing." The reader should make himself familiar with this word, which is used frequently in the New Testament, but not always in a bad sense. Any doctrine or rule of conduct becomes a tradition when it has once been given over from one person to another. Whether it is good or bad, and whether it is of any authority or not depends upon the persons handing over the doctrine. Hence the traditions Paul was condemning were those that had been given over by the Jewish fathers, and they were not of authority.

Verse 15. *Separated* is from a word that means to "appoint, set apart, one for some purpose." *From my mother's womb* means from the time of his birth. At the time of Paul's birth, God determined to use him as a special messenger of Christ. However, that was not made known to him for many years, and even then He did not put that appointment in effect until He had called him by his grace or the Gospel. That call is recorded in Acts 9.

Verse 16. This verse states the purpose for which God selected Paul, which was to preach His Son among the *heathen*, or nations of the world.

Immediately denotes that Paul did not delay entering into the work for which he had been called. *Conferred not with flesh and blood* indicates he did not seek counsel or information about his duty; not even of his relatives or close personal friends.

Verse 17. Paul did not first try to consult the other apostles, for his call was from God directly and the previous apostles would not have been able to confer any special qualifications on him. Since no other reference is made to this journey into Arabia, we have no way of determining the purpose of it nor how he spent the time while there. But we have the information that after his stay there was ended, he returned to the city of his conversion before going elsewhere.

Verse 18. *After three years* is dated from his conversion, and includes the time spent in Arabia and Damascus. The time spent in the last place was divided between the days immediately after his conversion, and his return from Arabia. (See verse 17 and Acts 9: 19-22.) The special purpose for Paul's journey to Jerusalem was to see Peter. As this was his first visit to that city since his conversion, it is not strange that he had not met Peter before. The words *to see* are from HISTOREO, and this is the only place in the Greek New Testament where the word is used. Thayer defines it, "1, to inquire into, examine, investigate. 2, to find out, learn by inquiry. 3, to gain knowledge of by visiting; to become personally acquainted with, know face to face." All of this was after the three years, in the course of which Paul had been preaching the Gospel elsewhere, hence it does not contradict verse 17. Neither does it leave any room for saying that he went up there to receive the Gospel from Peter (which would have contradicted verse 12). But the importance of the apostle Peter created a desire in Paul to "become personally acquainted with him," and to "know him face to face." He spent fifteen days in the city while visiting Peter.

Verse 19. *Apostles . . . James the Lord's brother*. He was not one of the twelve, but was a very prominent man in the church at Jerusalem, and the term is applied to him in a sort of honorary manner. Regarding such a use of the word, Funk and Wagnalls New Standard Bible Dictionary says the following: "The term came to be used more widely than at first, restricted to its reference to the twelve and Paul. This is confirmed by Paul's reference

to James, the Lord's brother, as an apostle (Galatians 1: 19)." Thayer agrees with this thought, for after giving the definition of the Greek word for *apostle*, he adds by way of explanation, "In a broader sense the name is transferred to other eminent Christian teachers."

Verse 20. Paul's apostleship had been questioned by some Judaizers, and his account contained in the preceding several verses is given as factual evidence of his authority. The statement *before God I lie not* is added to show that he is conscientious and serious, for he knows that God understands his heart.

Verse 21. *Syria and Cilicia* were provinces north of Palestine, and the latter contained Tarsus, the city of Paul's birth. The immediate occasion for his going there at this time is shown in Acts 9: 26-30. (See the comments at that place in volume 1 of the New Testament Commentary.)

Verse 22. *Unknown by face* means they had not seen Paul personally. This is not strange, for he had spent the years following his conversion in Damascus and Arabia, and was in Jerusalem only *fifteen days* (verse 18) before being driven out by persecution.

Verse 23. *They had heard only*. Even though these churches had never met Paul in person, yet the report of his persecution of the saints had reached their ears and filled them with a state of unrest. Now the opposite report was coming to their ears and it brought great relief to them. Hence the writer of Acts says the churches had "rest" upon the ceasing of oppression from this man. (See the comments at Acts 9: 31 in volume 1 of the New Testament Commentary.)

Verse 24. *Glorified God in me* means they gave God the glory for all of the good results of Paul's conversion. This glorification toward God was not in words only, as may be seen in the passage cited at the close of the preceding paragraph.

Galatians 2

Verse 1. *Fourteen years after* is dated from the same event as "after three years" in chapter 1: 18, namely, his conversion. In Acts 15: 2 where this same trip to Jerusalem is recorded, it says that "certain other of them" went with Paul and Barnabas. In our present verse we are told that the "other" person was Titus.

Verse 2. The English word *revelation* always comes from the same Greek

word, and any special part of the lexicon definition that is to be applied must be determined by the connection in any given case. However, its general definition is proper in the present verse, namely, the one word "instruction." So the verse means that Paul was instructed to go up to Jerusalem, hence his move was not merely from a personal desire. *That Gospel which I preach among the Gentiles.* This does not imply that Paul preached one Gospel to the Gentiles and a different one to the Jews. No, it is a declaration that he always preached the same one wherever he went, which is what he teaches in chapter 1: 6-9. The part of this same Gospel that was confused in the minds of the Jewish brethren was that which admits the Gentiles to all the benefits of salvation without requiring them to accept circumcision. (See Acts 15: 1.) Paul knew that the "rank and file" of the Jewish Christians were so perplexed over this subject that he would have difficulty in convincing them if he approached them as a group, hence his plan was first to present the matter to a few of the more able thinkers. The original *for reputation* is defined by Thayer, "to seem, be accounted, reputed," and he explains it to denote, "those who are reputed to be somewhat of importance, and therefore have influence." *Lest . . . in vain.* If the Jewish Christians were to continue in this perverted teaching concerning the Gospel, it would upset the work of Paul among them. To avoid such a result, he used the tactful plan just explained.

Verse 3. Paul's plan accomplished the desired effect as indicated by this verse. Titus being a Greek, belonged to the Gentile nation, but according to the contention of the Judaizers he should have been circumcised to be saved. The statement is made that he was not *compelled* to submit to it. Of course no one thought of using physical force to administer the rite on anyone. The word means to constrain, either by force or persuasion, and the latter means was attempted by the false brethren.

Verse 4. Why was Paul's plan put to the specific test in the case of Titus? This verse answers the question by saying that false brethren had been brought in unawares. The purpose of this movement was to *spy out* ("plot against"—Thayer) the liberty that all Christians have in Christ. Even Jewish Christians are not required to be circumcised in order to be saved, but

these Judaizers intended to bring them into the bondage of the law of circumcision.

Verse 5. *Not for an hour* denotes that Paul did not yield to the pressure for a single time. The backing that he had created in verse 2 enabled him successfully to withstand the Judaizers.

Verse 6. Having disposed of the *false brethren brought in*, Paul gave his attention to the men of the city of Jerusalem; doubtless they were the ones referred to in Acts 15: 1. This group might even have included some of the apostles living in Jerusalem who were somewhat confused on the subject at hand. These men *seemed* (were reputed) to be *somewhat* (something) on account of their previous standing with God. But that would not have anything to do with whether they were right or wrong in the present controversy. However, out of respect for their reputation, Paul listened to them but was not told anything that he did not know already. That is the meaning of *in conference added nothing to me.*

Verse 7. The brethren living in Jerusalem, though previously mixed up on the subject of circumcision, seemed to be more fairminded than the *false brethren* who had been imported in verse 4. When they saw the truth of the situation, they sided in with Paul and Peter. *Gospel of the uncircumcision.* This is a brief way of saying that the Gospel does not require circumcision of the Gentiles, and that Paul was to be especially commissioned to preach to them. *Gospel of the circumcision* means that the Jews could still observe the rite of circumcision as a national mark, while depending solely on the Gospel of Christ for salvation.

Verse 8. The pronoun *he* refers to the Lord. This explanatory verse is intended merely to state that the Lord showed no partiality in His qualifying Peter and Paul for the apostleship.

Verse 9. *Pillars* is from *STULOS*, and Thayer defines it by the same word that is used in the text. He then explains it to mean, "persons to whose eminence and strength the stability and authority of any institution or organization are due." Robinson defines it, "a column, pillar," and explains it to mean, "any firm support; for example, persons of authority and influence in the church." Paul ascribes this character to James (the Lord's brother), Cephas (Peter) and John (brother of James). There is nothing to indicate that any of the group were

unfavorable toward the work of Paul and Barnabas, but the three men are named because of their high standing, and because they were the ones who acted in this outward expression of endorsement. *Right hands.* The two words are from the Greek word *DEXIOS*. Robinson defines it, "right, on the right side or hand, opposite the left," hence it does not mean right as the opposite to wrong. Greenfield explains it at this place, "to give the right hand to any one, as a pledge of sincerity in one's promises." The reason the right hand is used is because most men are right-handed by nature, and hence any gesture that calls for the joining of hands would naturally use the right hand. Thayer explains this feature of the subject as follow: "Property of that hand which is wont [accustomed] to take hold of as well as to point out." The fact that special attention is called to certain persons who were left-handed (Judges 3: 15; 20: 16), shows it is the natural rule to use the right hand.

Fellowship is from *KOINONIA* and means partnership or joint interest in something. This act of the three "pillars" was to indicate to Paul and Barnabas that they were interested in the work about to be done, and would give it their full moral support. *Heathen* is from *ETHNOS*, and in the King James Version it is rendered by heathen 5 times, Gentiles 93, nation 64, people 2. As it is used in this verse, it means the Gentiles, and the term *circumcision* means the Jews. We know this does not mean that each one was restricted to the class designated, for Paul preached to all classes. But their assignment as a whole was to be as indicated.

Verse 10. *The poor* were the Christians in Judea, most of whom were Jews. The verse means that while Paul and Barnabas were especially assigned the preaching among the Gentiles in other provinces, they should not forget the poor saints in Judea though they were Jews. Paul was already thus disposed toward them, so that complete harmony existed between them.

Verse 11. *When Peter was come to Antioch.* It is questioned by some whether this was before or after the events of Acts 15. The information as to dates is not clear enough to decide the point definitely. The reason for such a suggestion (that it might have been before) is to clear Peter of the charge of inconsistency in view of his stand on the issue at hand in that

meeting in Jerusalem. But that is not called for, since it is not claimed that an inspired man is not capable of personal error in conduct. Paul's teaching in 1 Corinthians 9: 27 shows that it is possible for an old soldier of the cross, an inspired apostle and preacher of the Gospel, to commit a sin so grievous as to cause him to be rejected by the Lord. From these considerations it should not affect our confidence in Peter's inspired teaching, to see him here give way to human weakness. Paul being also an inspired man was able to give the proper teaching on the situation. Hence his statement that *Peter was to be blamed* is an inspired one, and states the truth about the un-inspired conduct of the other apostle. Incidentally it disproves all claim that Peter possessed any superiority over Paul or any of the other apostles as the Romanists teach.

Verse 12. *Certain came from James.* There is no definite information available as to whether these men were sent by James, or that Peter was merely intimidated by the fact that they came from the vicinity of that outstanding man, and would doubtless carry a report back to him of what they saw at Antioch. *Did eat with the Gentiles.* On the significance of eating with others, see the comments at 1 Corinthians 5: 11. There was nothing actually wrong in eating with Gentiles, and Peter had done so before (Acts 11: 3); but his feeling for what he imagined was James' exclusiveness on the matter, induced him to act in this inconsistent manner.

Verse 13. *Dissembled . . . with* are from the Greek word *SUNUPOKRINOMAI*, which Thayer defines, "to dissemble with." Robinson defines it, "to play the hypocrite with any one, to dissemble with." *Dissimulation* has the same meaning, but being a noun it is from *HUPOKRISIS*, defined by Thayer at this place, "dissimulation, hypocrisy," and Robinson defines it in the same way. Hence we have the sad information that Peter acted the part of a hypocrite; also that his example caused Barnabas and the other Jews to be *carried away* (over influenced) with the unscriptural procedure. But the reader should again see the comments at verse 11 on the difference between Peter's authority as an inspired apostle, and the correctness or incorrectness of his personal conduct.

Verse 14. *Walked not uprightly* means improper conduct whether it concerns the moral or the legal laws.

According . . . the Gospel shows these people were going wrong as measured by that high standard. *Before them all.* Peter was the leader in the defection, but the others were also to blame for allowing themselves to be misled; therefore it was proper to give the chastisement publicity. (This principle is taught in 1 Timothy 5: 20.) *Livest after the manner of the Gentiles.* There were certain customs that both Jews and Gentiles observed as a manner of life socially, which were not a part of their religion. With reference to such, neither was required to cease the observance. Nor was a Jew or Gentile required to take up the customs of the other, although he might do so if he wished. Paul did so in 1 Corinthians 9: 20, 21, and Peter had been doing that in our present case. His inconsistency was shown in his association (socially) with the Gentiles voluntarily for a while, then withdrawing from them unless they conformed (which would not have been voluntarily) to the practices of the Jews. An unfortunate feature of this performance of Peter was the leaving an impression that the Gentiles would be required to go farther than the social customs of the Jews to be saved, and that they also must conform to the ordinances of the Mosaic law to be saved, as was done in the case of Acts 15: 1.

Verse 15. The Jews had always considered the Gentiles to be *sinners* as a class, and so inferior as a class that the term "dogs" even was applied to them (Matthew 15: 26, 27). In this verse Paul is not ignoring the field of history, nor is he denying all claims of superiority for the Jews. However, he reminds Peter that such a rating is from a national standpoint and not due to any moral or personal goodness that they possessed. (He had refuted such an idea in Romans 3: 9-18.) That is why he makes the statement that they were Jews by nature.

Verse 16. The time was past when the national standing of the Jews meant anything to them religiously. No man (whether Jew or Gentile) could be justified or saved by the works of the law. That system had been "nailed to the cross" (Colossians 2: 14), and the observance of the social customs was voluntary only, and could not be forced upon any person of either nation. But all justification before God must be obtained through faith in Christ—by a working faith in Him, and *not by the works of the law.*

Verse 17. *We ourselves are found sinners.* The last word is used in the sense explained at verse 15. By jumbling the two nations together (as Peter was doing by his inconsistent conduct), it would cause the Jews to be *found sinners*, and that, too, right while professing to expect justification through Christ. Such a procedure would imply that Christ had become a minister of sin. Paul puts the challenge to Peter in the form of a question, but interposes his own negative answer by the words *God forbid*, which means "by no means."

Verse 18. Such inconsistent conduct would be like overthrowing a building because it "had served its purpose," then immediately trying to rebuild it with the ruins of the "wrecked" structure. Paul closes this chastisement of the apostle Peter with the severe charge that his inconsistency made him a transgressor.

Verse 19. *Through the law am dead to the law.* The law itself predicted its own end, to be replaced by the law of another prophet who was to be raised up from among the Jews. (See Deuteronomy 18: 18-20.) Hence a Christian was to be regarded dead to the law (for religious purposes), that he might live unto God through Christ.

Verse 20. To be *crucified* means to be put to death, and whether it is figurative or literal depends on how the word is used. Of course we know it is figurative in this case since Paul is living and active in his service to Christ. Chapter 6: 14 shows a practical use of the word, which is that the things of a worldly life had been put to death by the conversion of Paul to Christ. The same thought is set forth in Romans 8: 13 and Colossians 3: 5, where the apostle commands us to mortify (put to death) the deeds of the flesh. Paul was induced to do this by his faith in Christ. Being crucified *with Christ* shows some kind of association with Him in connection with sin. That relation may well be expressed by saying that Christ died *for sin* and Paul died (figuratively) *to sin*. After his life of sin was put to death through Christ, his spiritual being was enabled to live through Him. (See Romans 6: 8-12.) *Live in the flesh* denotes that his life of faith is accomplished while living in the fleshly body.

Verse 21. To *frustrate* means to hinder or set aside. In accepting the law of Christ, Paul did not show any disrespect for God's grace that was

given to previous dispensations, but rather he was carrying out the very things that were divinely intended in those ages. (See the comments on verse 19.)

Galatians 3

Verse 1. The original for *bewitched* is defined by Thayer, "to bring evil on one by feigned praise or an evil eye, to charm, to bewitch one," and he explains it to mean, "of those who lead away others into error by wicked acts." The ones who were doing this with the Galatians were the Judaizers who were deceiving them into thinking they should go back to the old law. *Before whose eyes, etc.* The Galatians had seen the evidence of Christ's great sacrifice in the lives of Paul and other true teachers of the Gospel among them, so that they had been given full opportunity for seeing the superior spiritual life in a service to Him.

Verse 2. The argument Paul makes in this verse may be said to be one that has a factual basis. The Galatian brethren knew they were in possession of the Spirit, for whenever and wherever an apostle led men and women into the service for Christ, they were shown evidence of the Spirit by the gifts bestowed upon those receiving the hands of the apostle. And these brethren also knew that they had never received the gifts except through *hearing of faith*, which means the Gospel, though the law had been in existence for centuries.

Verse 3. It is certain that God's dealings with man would not decline in degrees of perfection or completeness, but would advance as humanity became able to receive them. On this principle, the things to be accomplished through the "ministration of the Spirit" (2 Corinthians 3: 8) would be an advancement over that which was possible by *the flesh*, a term given to the ordinances of the law of Moses, because of its consisting of "carnal ordinances" (Hebrews 9: 1, 10). The Galatians were reversing the order and leaving the completeness of the system under the Spirit, in which they had *begun* their religious life, and going backward to finish (be *made perfect*) their religious lives by the ordinances of the law.

Verse 4. *Suffered . . . in vain.* The Gentiles who accepted the Gospel were persecuted by the Judaizers who wished them to be satisfied with the law of Moses. They could have avoided these persecutions had they yielded to

the pressure of the Judaizing teachers. Now, after having stood firm at first in spite of the persecutions, if they backslide and take up the ordinances of the law, it would render all of their past sufferings for Christ to be vain. (See Hebrews 10: 32-35.)

Verse 5. This is the same as verse 2.

Verse 6. In all of the systems of religious conduct that God has offered to man, individual faith was necessary for divine acceptance, even though the system as a whole was not termed one of faith, as the Christian or Gospel system is. Hence we are told that Abraham (in the Patriarchal Dispensation) was regarded righteous because of his faith. Abel belonged under the same dispensation and he also was blessed because of his faith (Hebrews 11: 4). Likewise the Jews who were under the dispensation of the law, did not receive the blessing of God without faith (Hebrews 4: 2).

Verse 7. It was generally regarded an honor to be related to Abraham. (See Matthew 3: 9; Luke 19: 9; 2 Corinthians 11: 22.) In their zeal for persuading the Gentiles to take up the ordinances of the law, the Judaizers tried to make capital of the respect for the great patriarch by connecting him with the law of Moses. Paul does not overlook the greatness of Abraham, but shows that his greatness was due to his characteristic of faith. However, that had nothing to do with the ordinances of the law, for he lived six centuries before the law was given. (See the comments on Romans 4: 1-13 in volume 1 of the New Testament Commentary.)

Verse 8. *Scripture foreseeing* denotes that God could see ahead what would be done, and caused it to be written in the Scripture. *Faith* is used in the sense of *the faith*, a term applied to the New Testament system of religion. *Heathen* means the Gentiles, who were not included with the Jews under the law of Moses. (See the comments, at chapter 2: 9.) The Gentiles were going to be offered justification through *the faith*, and hence God revealed this beforehand to Abraham. Not in all its details, of course, but the fundamental truth that Jesus would bless *all nations* (and not the Jews only), was foretold to him in the words *in thee shall all nations be blessed*.

Verse 9. *Which be of faith* applies to all individuals who manifest the same degree of faith in God as was

true of Abraham. *Blessed with him* means they will receive the blessing of God as being true servants of Him.

Verse 10. The Bible recognizes a distinction between a literal and a figurative, or a physical and a moral impossibility. Unless we observe such a distinction we will have difficulty with the apparently contradictory passages in 1 John 1: 8 and 3: 9. Peter said the fathers "were not able to bear" the yoke of the old law (Acts 15: 10). That passage is explained in volume 1 of the New Testament Commentary. Yet Paul cites a passage in the Old Testament that says that all who did not do so were *under the curse*. The original for the last word is defined by Thayer, "an execration, imprecation, curse." In severe cases the curse amounted to an unmerciful death (Hebrews 10: 28), but the law of Christ makes one free from such a curse (Romans 8: 2). By going back to the works of the law, the Galatians placed themselves under this curse.

Verse 11. *Evident* means it is clear—the conclusion is unavoidable. The basis for the conclusion is the inspired statement that *the just shall live by faith* (Habakkuk 2: 4). The old law was always considered to be one of outward works as a system, while the principle of faith existed from the days of Abel onward, and the New Testament is the first and only system that is referred to as *the faith*. Since faith and formal works are opposites, it follows that if a man is justified in God's sight by one, it cannot be by the other. This explains why Paul uses the word *evident* as he does in this verse.

Verse 12. *The law is not of faith*. The full significance of this is as if it said, "the law of Moses is not the same system as the faith of the New Testament." *Shall live by them*. The Jew who carefully observed the ceremonies imposed by the law of Moses, was able to live or be contented with the thought that his life was according to the outward forms of that system. Only God would know whether he was "mixing" faith with his work (Hebrews 4: 2), hence as long as he performed the deeds prescribed by the law, he could not be penalized by the congregation, and therefore he would escape the curse of the law.

Verse 13. The particular curse meant here is that of hanging on a tree, which was accomplished by crucifixion. By giving us a system that does not require such physical punishments,

Christ took away that kind of curse. And He was able to bring about the change only by going through such a curse himself on our behalf, which is the reason He had to be crucified.

Verse 14. *Blessing of Abraham* denotes the blessing of God that was pronounced on Abraham because of his faith. If such a blessing was possible only through the outward deeds like those imposed by the law, then the great patriarch would have missed the said blessing, for he lived several hundred years before the law. But in adopting the principle of faith instead of the formalities of the law as that on which the blessing would be given, God could include Abraham in the divine blessing. And by the same token, such an arrangement made it possible for the Gentiles (who did not have the provisions of the law) to be blessed with Abraham, provided they manifested the same principle of faith as was shown by the noted patriarch.

Verse 15. *I speak after the manner of men*. For an illustration, Paul is using the usual customs of mankind regarding covenants or legal agreements, and the rules followed in observing them. To *confirm* means to ratify by some formality under the supervision of the proper authority. Hence Paul says that *though it be but a man's covenant*, yet if it has been confirmed it cannot be lawfully disannulled, although it must be confirmed to make it sure.

Verse 16. *Now to Abraham and his seed were the promises made*. This states the first instance that the promise of Christ was ever made to any human individual, notwithstanding a popular notion to the contrary. The reader should see the comments on Genesis 3: 14, 15, in volume 1 of the Old Testament Commentary. *Seed* is a word that may be used in either a singular or plural sense, hence Paul settles which meaning he is attaching to it here by saying *not seeds, as of many; but as of one*. He further specifies the one seed meant by the words *thy seed*, to which the apostle adds *which is Christ*. Thus we have the interesting information that when God made the promise to Abraham of universal blessings through his seed (Christ), He made the same promise to that Seed who was then with the Creator in Heaven. This sheds light on Hebrews 10: 5-7, which represents the attitude of Jesus when he left Heaven and came to the earth. He

already knew (having been told at the same time that Abraham was) that He was to come into the world to bless "all nations," and He was submissive to his Father's will. That is why he said, "I come to do thy will, O God."

Verse 17. *Four hundred and thirty years* corresponds with the terms in Genesis 15: 13 and Exodus 12: 40, 41, which is the time the children of Israel were in Egypt. The reader is urged to see the comments on this subject at Genesis 15: 13-15, in volume 1 of the Old Testament Commentary. The present verse also shows that the period of four hundred and thirty years is the time the Israelites were in Egypt. It states that the law was four hundred and thirty years after the covenant was—not first given—but after it was *confirmed*. Psalms 105: 9, 10 plainly says it was confirmed unto Jacob. We cannot interpret that on the general basis that the name Jacob is used as including Abraham and Isaac, they being two of "the fathers" often spoken of, for in this place the writer mentions the three separately, and distinctly says the covenant was *confirmed* unto Jacob. It was in the days of Jacob the children of Israel went down into Egypt (Genesis 46: 1-6), and it was within three months after coming out of that country that they came to Sinai where the law was given (Exodus 19: 1). So the conclusion is clear; they entered Egypt in the days of Jacob, to whom the covenant was *confirmed*, and the law was given at the end of their sojourn, which Paul says was four hundred and thirty years after the covenant was *confirmed*. Paul makes the point that the giving of the law even that many years afterwards cannot disannul the covenant, because it had been *confirmed*. (See the comments at verse 15.)

Verse 18. *The inheritance* means the blessing that was to be offered to all nations of the world through his seed. The argument of the verse is that if the blessing was to come through the law (as the Judaizers were teaching), then it could not have been connected with the promise first made to Abraham, for that was done many centuries before the law. And yet it was well known that God actually did give the promise of universal blessing to Abraham. The grand conclusion, then, is that the blessing intended for all nations (not the Jews only) was not the product of the law.

Verse 19. With the foregoing con-

clusion before them, it was natural for the readers to ask, *wherefore then serveth the law?* That is, for what purpose was the law given, if the promise of universal blessing through the seed of Abraham had already been given to the world as made known to the patriarch? The question is answered in the rest of this verse. The law *was added* (to the promise); not because God had made any change in His mind about the covenant, but *because of transgressions*. Members of the Patriarchial Dispensation became so unsatisfactory in their conduct, that it was doubtful if there would be a sufficient number of them in line of service to God to receive the Seed when he came. As a supplementary rule of behaviour, the law was given to bolster the nation descended from Abraham in its service to God, pending the final dispensation to come through Christ. But this addition of the law was not to be permanent (as the Judaizers were contending) but was to be in force only until the coming of the Seed to whom (see verse 16) the promise was made. In other words, the law was to be attached to the promise and in force only until Christ came into the world. *Ordained by angels*. God never appeared in person to mankind, but was always represented by angels when speaking to Moses and others. (See Acts 7: 53; Hebrews 2: 2.) *In the hand of a mediator*. The last word is from MESITES which Thayer defines, "a medium of communication, arbitrator," and he explains it as follows: "One who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant." The mediator was Moses, who acted between God and the Israelites. This is all in agreement with the statement at the beginning of the verse, namely, that the law was added *because of transgressions*.

Verse 20. The very meaning of the word *mediator* indicates that two persons are on unfriendly terms, and the work of a mediator is to get them reconciled. There can be no need for nor work of a mediator in a case where only one person is interested. *But God is one* (only), therefore the presence of a mediator means that another party is involved. God is always righteous and no unrighteous person can be considered as being on good terms with Him. That is why a mediator was employed, and the party who needed to be reconciled to God was the Israelite

nation, which had estranged itself from God by its "transgressions," and the law of Moses was the document by which the reconciliation was to be accomplished.

Verse 21. It must be constantly kept in mind that an outstanding evil that troubled the church in the first century was Judaism; the doctrine that the law of Moses was necessary to salvation. Paul is exposing that in the epistle to the Galatians. His argument in the few verses preceding the present one might raise the suggestion that the law was against the promises of God because it was added to those promises. He answers, God forbid, a term frequently used in the New Testament that denotes "by no means." The law could not be regarded as a competitor of the things set forth in the promises, for it did not claim to give (spiritual) life to its followers. It was added to the promises only for the purpose of stabilizing the conduct of the people of that dispensation, so that they would be ready to receive the "life" indicated in the promises when the time of fulfillment arrived. The law given through Moses was never intended in itself or by its merits, to give to its adherents that something regarded as spiritual life. Had such a law been given, then the obedience to it would have been acknowledged by the Lord as *righteousness*, and it would have been continued permanently.

Verse 22. *Concluded all under sin* does not say that God caused them to sin. The truths and facts regarding their conduct by the children of men, disclosed to God that all had sinned, hence He just declared what was true which was that all were sinners, which would make them all the subjects for divine mercy. Since all were actually sinners as a class, all would require the same means of spiritual redemption. The said means could not be by the merits of the law of works, therefore the Lord used that document as a hold-up or preparatory measure (see verse 19), at the same time pointing man to the coming of the promised seed of Abraham, that was to provide all nations with a system to be known as *the faith*, which would be able to assure the believers that they would be justified in Christ.

Verse 23. The thought in this verse is virtually the same as verse 19. *Faith* is a term for the Gospel of Christ, to distinguish it from the law of Moses. *Kept under the law* is the same as "it

was added" in verse 19, and shut up unto the faith corresponds with "till the seed should come" in the same verse.

Verse 24. *Wherefore* means the apostle is drawing a conclusion from the facts of the preceding verse, and it is stated in the form of an illustration. *Schoolmaster* is from PAIDAGOGOS, which occurs only three times in the Greek New Testament; twice in Paul's present argument and once in 1 Corinthians 4: 15, where it is rendered "instructors." But neither of these English words is used in the same sense as they are today. The original word is defined by Thayer as, "a tutor," and Robinson defines it, "a pedagogue." Thayer furnishes some historical information on the subject that will be useful as follows: "A guide and guardian of boys. Among the Greeks and Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them [were "shut up"—E. M. Z.] before arriving at the age of manhood." The apostle likens the law of Moses to this guardian of the child, because it was given charge of the "children of the Abrahamic promise" until such time as the fully-empowered Schoolmaster (Christ) should come, who would take charge of the pupils and administer spiritual education under the curriculum of *the faith*.

Verse 25. Having been brought into contact with the real teacher (Christ), there is no further need for the authority of the guardian (the law).

Verse 26. I again remind the reader that the main object of this epistle is to show that the old law is replaced by the Gospel as a rule of conduct for salvation. In order to be an heir to the estate of God, it is necessary to be a child of His. Paul declares that such a relationship is possible for these Galatians (who were Gentiles) only by *faith in Christ Jesus*.

Verse 27. Continuing the same line of argument expressed in the preceding verse, Paul refers his readers to the event of their obedience in baptism. The force of the argument will be best realized by laying the emphasis on the name *Christ*. It is as if the apostle said that those who had been baptized into Christ had *put on Christ* and not Moses.

Verse 28. *There* is an adverb of place, referring to the position named in the preceding verse of those who have "put on Christ." In Him there is no distinction made between the various classifications mentioned as far as their spiritual relationship with the Lord is concerned. They are all made to compose one group in the sight of God, by their obedience to Christ and not because of any other relationship they previously sustained, either under the one or the other dispensation of religion.

Verse 29. However, the aforesaid statement does not nullify the importance of Abraham, for he was promised a descendant who would be a blessing to all nations (whether Jew or Gentile), and such a blessing was to be acquired through faith in that descendant, who was Christ.

Galatians 4

Verse 1. There is a sense in which all men (whether Jews or Gentiles) were the children of God, namely, in that they were subject to Him either under the Jewish or the Patriarchal dispensation. Notwithstanding this, all were restrained from enjoying the full benefits of the blessing promised through Abraham, until the time should arrive that the promised Seed came into the world. This period of waiting is here likened by Paul to the years of minority in a child. During that period, even though a man were a child and hence an heir of God, yet he had no more access to the property of his Father, namely, the possessions with Christ, than a servant would have to the estate of his master.

Verse 2. Continuing the line of comparison started in the preceding verse, the world of mankind is considered as minors, and hence under *tutors and governors* (see comments at chapter 3: 24), waiting for the *time appointed of the father*. As far as the disposal of an estate is concerned, a child is a minor until such time as the father has designated, when his child should be released from the rule of these *tutors*, and his share of the estate be turned over to his full use.

Verse 3. *When we were children* is still used in reference to the years before the Gospel Dispensation was introduced. The *bondage* means the preparatory state already described in several preceding verses. *Elements* is from *STOICHEION*, and Thayer's general definition is, "any first thing, from

which the others belonging to some series or composite whole take their rise; an element, first principle." As the word is used in our verse, he explains it as follows: "The rudiments with which mankind, like minor children, were indoctrinated before the time of Christ, or the ceremonial precepts common alike to the worship of Jews and Gentiles." *World* is from *KOSMOS*, one definition of which is "the inhabitants of the earth, men, the human race." It is used in the present connection in that sense because such elements as pertain to moral and religious conduct could apply only to intelligent beings.

Verse 4. *Fulness of the time* means the time designated by the Father when his minor children (the Jews under the Mosaic Dispensation and the Gentiles under the Patriarchal Dispensation) were to be considered "of age" and ready to receive the full enjoyment of His provision for his children. That event was to be accomplished by the ushering into the world of His "only begotten Son" (see the comments at Luke 1: 35 in volume 1 of the New Testament Commentary). *Made* is from *GINOMAI*, which has a wide range of meanings in the New Testament. As it applies to an intelligent creature, the proper one of Thayer's definitions is, "to become, i. e., to come into existence, begin to be, receive being." In this verse it means that the Son was brought into being in this world through the use of a woman. (Again see the comments cited in the parentheses above.) *Under the law*. Jesus was born, lived and died while the law was in force, for it was not entirely replaced until Pentecost in Acts second chapter.

Verse 5. As a minor would be *redeemed* or released from the rule of his guardian when he became "of age," so the minors (Jews) were redeemed or released from the authority of the law when Christ brought the Gospel age into the world. *Adoption of sons*. Paul makes a slight change in the use of his illustration. The Jews (as well as the Gentiles, though in a less specific sense), have been referred to already as sons not of age, now they are said to require adoption in order to become sons. But the point of comparison is not so far away after all. Verse 1 says that as long as the heir is a child (a minor), he is virtually the same as a servant. Harking back to that item in his parable, Paul switches from his first use of the servant-heir character, treating him as if

he were a servant in the ordinary sense only, and permitting him to become a son of the head of the estate, in order that he might become not merely an heir apparent, but one in fact. However, since this servant cannot be the begotten son of the head of the estate, the relation can be accomplished only by the adoption of sons as it is here worded.

Verse 6. *Because ye are sons* has been perverted by religious leaders, and made to teach as if it said, "to make you sons," etc. The sons of God are given possession of the Spirit, to be sure, but it is after they have become sons and not to make them such. However, the possession of this great gift is used in a special sense in this verse, which is evident by the affectionate effect its possession has on the recipients, namely, it causes them to address God as their Father. Hence the term is used to refer to the disposition or attitude toward God that is created in the mind of one who has been adopted into the family of God, through the service of His elder and only begotten Son, Jesus the Christ. *Abba, Father*. Both words refer to the same relationship, but the first is of Chaldean origin and the second is from the Greek. By using the two, Paul shows that when a man is adopted into the family of God, regardless of his national ancestry, he is led to look upon God affectionately as his spiritual Father. In other words, in Christ Jesus there is no distinction made as to whether the children of God are Jews or Gentiles, learned or unlearned, male or female, bond or free.

Verse 7. This verse is explained by the comments on verse 5, with an added thought as to the advantage of being a son. It entitles one to share in the riches of the Father in Heaven, who is the Creator and owner of all things.

Verse 8. *Howbeit* is an old word, coming from ALLA, which has been translated by "but" 572 times. It has also been rendered "notwithstanding" 10 times. It is used in this verse to introduce a statement about the past conduct of the Galatians, most of whom were Gentiles who had been worshipers of idols. But that was before they had been brought to know the true God, which was done through the preaching of the Gospel. *By nature were no gods*. Most of the objects of worship among the idolaters were articles of their own formation, or were the creatures of their imagina-

tion. Even such things as planets and animals, the works in creation, were not made into intelligent beings by nature, and hence were *no gods* in the true sense of the term, since a god is expected to have intelligence enough to plan and power to execute the plan, and thus direct human beings in their religious and moral conduct.

Verse 9. God made himself known to the Galatians, who for the greater part were Gentiles and idolaters, by having the Gospel taken to them. They had never been under the bondage of the law, but under the service to false gods, and the Gospel had delivered them from that bondage. But after their escape from that bondage and introduction to the liberty that belongs to Christians, they were invaded by Judaizers who were leading them in a backward direction toward the ordinances of the Jewish law. The word *again* is rendered "back" in the margin which is correct, since these Gentiles had never been under the law of Moses and therefore could not be taken back to it *again*. In other words, they had been led out of their bondage of idolatry, and were now being turned into another bondage (that of Judaism) that was equally displeasing to God. *Beggary* literally means to be poverty-stricken, and is here used of something that is not able to bestow any spiritual wealth on one. *Elements* is from the same word that is used in verse 3, and the comments on that place should be read again. The Galatian brethren were acting as if they desired to be in bondage again, only it was the bondage of Judaism.

Verse 10. Paul specifies some of the *elements* to which he referred in the preceding verse, namely, the observance of *days, and months, and times, and years*. This refers to the holy days and seasons that were required of the Jews under the Mosaic law, but which had ceased to be in force for religious purposes even to Jews; the Gentiles had no connection with them at any time for any purpose.

Verse 11. Paul's labors included his preaching the Gospel among the Galatians, in which he induced them to accept Christ and His law as their rule of faith and practice. If the Judaizers should persuade them to take up with the law of Moses, it would make void the work of Paul and thus render his labor *in vain*.

Verse 12. *Be as I am*. Paul, a Jew, had given up his religious devotion to the law of Moses in order to be true

to Christ (Philippians 3: 9). The Galatians had similarly given up their worship of idols in order to become a worshiper of Christ. In this respect Paul could say *I am as ye are*. But the apostle had continued in that devotion to Christ, and he wished these brethren also to continue in their faithfulness to Christ. It is in that sense he wishes them to *be as I am*. *Ye have not injured me*. This is an affectionate statement to show that he did not have any personal complaint to make against them, for they had not shown him anything but kindness when laboring among them. Instead, his reason for the various rebukes he has been giving them is to rescue them from the evil effects of Judaism.

Verse 13. *Through infirmity of the flesh*. That is, in spite of this infirmity, Paul preached the Gospel to these Galatians and they gladly accepted it. For more comments on this infirmity, see those at 2 Corinthians 12: 7.

Verse 14. *Ye despised not*. The Galatians did not belittle the apostle because of this infirmity, which was something that might have suggested such an attitude, since it was placed upon him to humble him. (See the passage cited in the preceding verse.) In spite of it they respected him as if he had been an angel of God.

Verse 15. *Blessedness* means some great favor or good fortune, and the Galatians had congratulated themselves on having Paul in their midst. Their appreciation of him was apparently so great, that had it been possible they would have given him their eyes. This is an illustration drawn from the great value that anyone would place upon his eyes. Now the Galatians had become so changed in their attitude, Paul asks where their good estimate of him had gone.

Verse 16. *Therefore* indicates a conclusion drawn from certain truths or facts. The conclusion, however, is named (in the form of a question) before the basis, which is that Paul had told them the truth. The time when he told it to them evidently was when he was with them in person. Yet his becoming their enemy did not occur then, for we have just seen (verses 14, 15) that all was agreeable while he was in their midst. The change in their feeling for Paul came afterwards, and it was brought about by the meddlesome Judaizers, which is clearly shown by the next verse.

Verse 17. *They* means the Judaizers who have been referred to so many

times. *Zealously affect* is from ZELOO, which Thayer defines, "to desire one earnestly, to strive after, busy one's self about him," and he explains it to mean, "to seek to draw over to one's side." Paul says the Judaizers were greatly concerned about the Galatians, but not for their good. *Exclude* is from EKKLEIO, and Thayer's definition here is, "to shut out," and he explains it as follows: "From intercourse with me and with teachers cooperating with me." *That ye might affect them*. The Judaizers hoped that by getting in between the Galatians and Paul, they would turn their attention toward them (the Judaizers), and be zealously affected, or be concerned to be attached to them instead of to Paul.

Verse 18. *Not only when I am present* confirms the comments on verse 16. While Paul was among these Galatians they seemed to be very much attached to him. He reasons that such was the right attitude, but that it should be maintained even when he is absent. (See Philippians 2: 12.)

Verse 19. *Little children* is from TEKNION which is used only 9 times in the Greek New Testament, and is always rendered by this term. Thayer explains that "in the New Testament it is used as a term of kindly address by teachers to their disciples." Robinson defines and explains it in virtually the same way. *Travail in birth*, etc. The sentence is used figuratively, and no figure or other illustration can be applied literally in all of its items. The main thought should be considered, and the over-all application of the figure be applied accordingly. An expectant mother will be concerned and at times will feel some uneasiness (travail) over the child that is being formed within her. Paul uses the circumstances to illustrate his concern for the Galatians. He is anxious that the spirit of Christ be formed in their minds, and given birth by proper devotion to Him and not to Moses in their lives.

Verse 20. *Desire to be present*. Since the Galatians seemed to be better inclined toward Paul when he was in their midst personally, he wished to be with them again. *Voice* is from a word that means speech, either written or spoken. The apostle believed that if he were with these brethren personally, this better attitude would permit him to be milder in his spoken words than he was in his written words. *Stand in doubt of you* corresponds with "I am afraid of you" in

verse 11. (See the comments at that place.)

Verse 21. The very document (the Old Testament) that the Judaizers professed to respect so much, predicted in numerous places that there was to be a new prophet come into the world, who would give another system of religious government. Paul is challenging them to hear that law, which means for them to respect its predictions, and cease disturbing Gentile Christians with their subversive teaching.

Verse 22. To avoid confusion, it is well to keep in mind that no parable or other illustration is big enough to include every detail of the subject to which comparison is made. As a result there may be some items in one illustration that do not apply to the subject at hand, and may even seem to contradict some parts of another illustration on the general subject. But the whole story has to be told in order to make it understood at the point where it does apply. Furthermore, the same facts or truths may be used at different times to represent different subjects, or different phases of the same subject. It is generally understood that Christians are under the law of Christ, which was given at Jerusalem in Palestine, while the Jews were under the law of Moses that was given at Sinai in Arabia. Yet in this and the following verses, Sarah is represented as the mother of Christians, notwithstanding she was an ancestor of Moses by whom the law for the Jews was given. All of this will clear up by simply remembering that Abraham and Sarah were not only the parents of Isaac as the one from whom the Jewish nation was derived, but also were the parents of Isaac as the one from whom was to come the seed (Christ) that was to bless "all the families of the earth" by giving them the Gospel to take the place of the law of Moses. It is in the latter sense that the present use is made of the two sons of Abraham.

Verse 23. *After the flesh.* Ishmael was conceived and born according to the established laws of fleshly reproduction; the account of it is in Genesis 16. The mother of Isaac was barren and a miracle was needed to enable her to conceive. But God had promised her a son, hence He performed the miracle upon her so that she could become a mother, and that made him a son *by promise*. (See Genesis 16: 1, 2; 21: 1, 2.)

Verse 24. *Allegory* is another word for illustration or figure. The events concerning these two women were literal and actually happened, but Paul is showing how the facts illustrate some other truths pertaining to God's dispensations of religion among mankind. An illustration does not prove a point under discussion unless it has been selected by some acknowledged authority. That is what Paul has done in the present case, for he cites Isaiah 54: 1-6, where the context plainly shows that a spiritual use is made of the experience of Sarah. And this was an appropriate authority to quote, for the Judaizers professed to have great respect for the prophets. *The two covenants* means the law of Moses and the Gospel. In the illustration the apostle connects *Agar* (Hagar) with the law of Moses. *Gendereth to bondage* means to bring forth children who are destined to bondage under rites and ceremonies of the law.

Verse 25. The literal fact is that Sinai (represented by Agar) is in Arabia, and was the place where the law of Moses came forth, with all of its burdens of ordinances, which are termed the *yoke of bondage* in the next chapter. The location of Jerusalem in Palestine is another literal fact, but Paul makes a figurative use of the fact because of the conditions of servitude involving the city in his day. That is why he says that Agar and Sinai *answereth* (meaning to correspond with or be in the same rank or condition) *to Jerusalem which now is*. It is true that Jerusalem was the place, geographically, from which the Gospel was given to the world. But at the time of Paul the city was still clinging to the law of Moses as far as the Jews were concerned, and hence was yet under the bondage imposed by the Sinaite law.

Verse 26. This *Jerusalem* is figurative and means the church that was started in that city. Hebrew 12: 22, 23 connects the name of this city with the church, which is the institution through which Christians obtain their spiritual relation with Sarah, the mother of the great Seed that was to bless all nations.

Verse 27. Some comments on this verse are offered at verse 24. The barren woman is Sarah who *travailest not* (does not have pains of childbirth) for the most of her life, and hence was *desolate* in that she had no child over which to rejoice until near the end of her life. *Many more children.* Isaac was the only son whom Sarah

ever bore, but he was the person through whom Christ came into the world, by whom "all nations" were destined to furnish spiritual children for God. *Hath an husband.* Hagar was but the handmaid of Sarah, yet she was permitted to receive Abraham in the relation of husband and wife. However, the descendants from this union though numerous, were people of the heathen world and not spiritual children of God, as were the descendants of Sarah through Christ.

Verse 28. *As Isaac was.* The comparison is in the fact that Isaac was promised to Abraham and Sarah, and God performed a miracle so that the son could be produced. From that child of promise came the Seed that was to bless all nations (whether Jew or Gentile) by giving them the Gospel plan of salvation. Whoever, therefore, accepted this plan became children of God. They are termed *children of promise* because it is through the noted Seed that was given the world as promised to Abraham.

Verse 29. *Persecuted him.* The account of this is in Genesis 21: 9, but all that is said in that place is that Sarah saw Ishmael "mocking." It was on the occasion when the weaning of Isaac was celebrated with "a great feast." The original for "mocking" has several renderings in the Old Testament, some of which are more severe than others. But Paul says that Ishmael *persecuted* Isaac, hence we must conclude that some of the more severe definitions are applicable. (See my comments on Genesis 21: 9, in volume 1 of the Old Testament Commentary.) *Even so it is now.* In the comparison that Paul has been making, the descendants of Ishmael represent the Jews, and those of Isaac stand for Christians. As Ishmael persecuted Isaac, so the Jews were persecuting Christians, especially those from the Gentile nation.

Verse 30. *Nevertheless.* The idea is that the persecutor was stopped, and Paul quotes the passage that proves it; the statement is in Genesis 21: 10. Sarah was acting purely because of her motherly resentment against the envious treatment being accorded her son by Ishmael. However, her performance proved to be a prediction of another important one, namely, the rejection of the Sinaite covenant as a religious system for God's people.

Verse 31. The grand conclusion of this unusual argument is that Christians are spiritual children (or descen-

dants) of the freewoman and not the bond. It means they are not under the bondage imposed by the law of Moses.

Galatians 5

Verse 1. Continuing from the thought in the closing verse of the preceding chapter, Paul exhorts his readers to maintain the freedom from the burdens of the old law. While that system was in force, it was commendable for those under it to be loyal to its requirements. But since Christ has given them liberty under His law through the Spirit, it is foolish for them to go back and try to take up the *yoke of bondage*. The word *again* might leave the impression that the Galatians had all formerly been under the law of Moses. That was not the case, for most of them were Gentiles and not under it. But many were now being induced by the Judaizers to take up that system, and thus entangle themselves with that yoke, which would be as severe a bondage as was that of idolatry from which they as Gentiles had been delivered. (See the comments on chapter 4: 9.)

Verse 2. *I Paul* is a phrase that is used to impress the Galatians with the seriousness of the matter at hand, and the authority that was behind the teaching being delivered. The general subject of this epistle is the issue between the law of Moses and the Gospel of Christ. Circumcision was only one item of the Mosaic system, but the Judaizers made more ado over it than any other part, so that accepting or rejecting it was virtually the same as thus treating the whole system as far as the logical requirements were concerned; indeed, Paul brings out that conclusion in the next verse. Since the Galatians were Gentiles, the only reason they could have for adopting circumcision was for its religious use, because only the descendants of Abraham had any right to it from a national standpoint. Hence, in adopting that rite, the Galatians would be going to the law for their religious rule of life. In so doing they would be bypassing Christ and his religious system, since He and Moses were never in authority at the same time.

Verse 3. In adopting circumcision as a religious rite, it committed them to the entire law if they were to be consistent. (See comments on the preceding verse.)

Verse 4. *No effect* is from KATARGEO, and in the King James Version it is rendered abolish 3 times, bring to

nought 1, cumber 1, deliver 1, destroy 5, do away 3, loose 1, make of none effect 2, make void 1, make without effect 1, put away 1, put down 1, become of no effect 1, be to be done away 1, cease 1, come to nought 1, fail 1, vanish away 1. The Englishman's Greek New Testament translates the first part of this verse as follows: "Ye are deprived of all effect from the Christ." *Justified* is a key word in the present discussion, meaning to obtain spiritual or religious benefits from the law. A Jew was never deprived of the observances of the law if he did it only from the national standpoint, but he had no right to use it for any other purpose after Christ came. (See Romans 10: 4.) *Fallen from grace* means to lose out in the divine favor. This statement of the apostle completely overturns the doctrine labeled "once in grace always in grace."

Verse 5. *We* means Christians whether Jews or Gentiles, who have been taught by the law of the Spirit and not the law of Moses. *Righteousness by (the) faith* gives hope to those who *wait for* (rely on it and live and abide by its instructions) the reward held out to be given at the end of the race.

Verse 6. Circumcision was given to Abraham and his immediate family descendants, to be observed as a national mark as long as the world stands. When the law of Moses was added to the promise of Christ that was made to Abraham, it incorporated circumcision within its other rites as a part of that system of religion. When Christ gave the Gospel to the world as the final "rule of faith and practice," He left circumcision out of his system, which meant that the rite was again where it was at first, namely, a national mark only and restricted to the fleshly descendants of Abraham. Having lost all religious significance, it was of no avail in Christ whether a man was circumcised (being a Jew), or uncircumcised (being a Gentile). Instead, all works of the law were rejected for religious purposes, and a man's acceptance depended on the *faith which worketh by love*. That phrase means that a man's faith in Christ is such that he will work for Him from the pure motive of Love. (See John 14: 23.)

Verse 7. *Ye did run well*. This refers to the time before the Judaizers got among them and did their evil work. *Not obey the truth* means they

failed to hear the requirements of the Gospel to the rejection of the works of the law.

Verse 8. The present attitude of the Galatians did not come from Christ, who had called them by the Gospel. Neither does Paul believe they had of themselves formed such a conclusion as was bringing about so much confusion. He is certain that some busy person is responsible for the trouble, by injecting himself among Gentile brethren.

Verse 9. There might be only one or perhaps a few men who were making all the trouble, but the apostle wants them not to be misled by the smallness of number among the disturbers. He illustrates the idea by the well known truth that a small amount of leaven is all that is necessary to affect the whole mass. This same truth is used in the case of the fornicator at Corinth (1 Corinthians 5: 6).

Verse 10. Paul still has confidence in the "rank and file" of the Galatian brethren that they will finally adjust themselves in conformity with the mind that he has expressed to them. But he warns that it will be unpleasant for the one or ones who are troubling them.

Verse 11. Some Judaizers charged that Paul was practicing or advocating circumcision as a religious rite. A pretext for such a false claim may have been drawn from the fact that he had Timothy circumcised (Acts 16: 3), disregarding the fact that he had Jewish blood in his veins, and thus had a right to it from a national standpoint. In our present verse Paul shows the foolishness of such a claim. Circumcision was the main issue between him and the Judaizers, and they were also the ones who were persecuting the apostle. If he was advocating the practice of circumcision, then nothing would be left in connection with the religion coming from the cross that would be so offensive to the Jews.

Verse 12. *They were even cut off* all comes from the Greek word ΑΠΟΚΟΠΤΟ, which Thayer defines, "to cut off, amputate," and he explains it to mean, "I would that they (who urge the necessity of circumcision would not only circumcise themselves, but) would even mutilate themselves (or cut off their privy parts)." Robinson defines the word as does Thayer, and also gives the following explanation: "Would that for themselves they

would (not only circumcise but) even cut off the parts usually circumcised, i. e. make themselves eunuchs." Strong defines and explains the word virtually the same as Thayer and Robinson. The idea of Paul is that the Judaizers were making so much of circumcision that they deserved "an overdose of their own medicine."

Verse 13. From here to the close of the epistle Paul will make only a few references to the law, the main argument of the letter having been given a thorough treatment. Matters of interest to Christians in their personal lives will receive attention. This verse warns that the liberty of which Paul has said so much, must not be abused and made an occasion to gratify the desires of the flesh. *Serve one another* is said in the sense of rendering loving service to each other in the work of Christ.

Verse 14. The Judaizers would claim that giving up the law would be losing an important rule of conduct for one another. Paul shows that no principle that was required under the law is given up, for the Gospel requires its believers to *love thy neighbor as thyself*, which virtually includes every command contained in the Mosaic law. *All the law* means all of the commandments that pertain to the proper conduct between man and man. Exodus 20: 12-17 gives the six of the ten commandments that pertain to this subject. In the very nature of the case, if a man loves his neighbor as himself, he will observe all things required by these six commandments. The *one word* is Paul's term for the one commandment about love for one's neighbor.

Verse 15. *Bite, devour and consume* are used figuratively, referring to the treatment the Galatians were giving to each other. The main difference in the meaning is the degree of intensity with which they pursued their campaign of opposition. The apostle means to show them that a continuation of such a course would finally destroy their unity in Christ. One of the effects of such evils as Judaism when it is injected into a congregation, is to work up bitterness among the members, so that they get into a state of mutual conflict such as described by the three words italicized.

Verse 16. This verse clearly indicates that such conduct as described in the preceding one is prompted by the *lust* or desires of the flesh. The

opposite would be that prompted by the Spirit, which gives to God's people the "rule of faith and practice" that belongs to the religion of Christ, as against that contained in the law of Moses, which the Judaizers were urging among the Gentile Christians.

Verse 17. *Lusteth against* means the desires of one are opposite of the other; their desires are not the same. This thought is treated at length at Romans 7: 15-21, in the first volume of the New Testament Commentary. It is true that the teaching for the guidance of Christians has been given through the work of the Holy Spirit, but in this verse the word should not be capitalized as it is used for the spirit or inner part of man, as against his outer or fleshly part. *Cannot do the things that ye would*; cannot follow both at the same time. (See again the passage just cited.)

Verse 18. The Spirit here has direct reference to the Holy Spirit, since He was the instrument by which the New Testament system of religion was given to take the place of the Mosaic law.

Verse 19. *Works of the flesh are manifest* on the principle that a tree is known by its fruits (Matthew 7: 15-20). *Adultery, fornication*. The difference between these words is only technical and legal. The laws of the land define adultery as the unlawful intimacy between married persons, and fornication is that between the unmarried. The Bible does not require such a distinction, but uses the words both as applying to a married person as well as to another. In Matthew 19: 9, Jesus gives fornication on the part of a wife as the only ground for divorce and remarriage of the innocent husband. And in Matthew 5: 32 where the same subject is considered, if the wife is innocent and her husband puts her away, he "causeth her to commit adultery." That is, such a woman would be tempted to marry another man, and in so doing she would be guilty of adultery. The two passages together show us that in the estimation of Jesus, a married woman can be guilty of either fornication or adultery, and hence there is no actual difference. But the distinction is thought of in some cases, and the apostle makes sure of eliminating any possible excuse by naming both words in the same condemnation. *Uncleanness* is from a word that means impurity of either mind or body. *Lasciviousness*

is from *ASELGEIA*, and it must have been a strong word in the Greek language, for Thayer defines it as follows: "Unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence."

Verse 20. *Idolatry* being a word that belongs to religious activities, it might be wondered why it is named as a work of the flesh. The general explanation is that all activities not prompted by the law of the Spirit must be classed with those suggested by the flesh. (See verse 17.) The special explanation is in the definition of Thayer for the original word, and his comments on it as it is used in the New Testament; he defines it, "The worship of false gods, idolatry," and he explains it, "used of the formal sacrificial feasts had in honor of false gods." Since a feast would be interesting from the standpoint of the appetite, we can see why it is classed with the works of the flesh. A similar explanation will apply to a number of other things to be seen in this list, which, though not consisting literally of physical activities, yet are prompted by evil motives and hence must be attributed to the flesh. *Witchcraft* is from *PHARMAKEIA*, and its first definition is, "the use or administering of drugs." The next definition is, "sorcery, magical arts." It means any attempt to accomplish a result by means of pretended supernatural power or knowledge, such as fortune telling, palm reading, astrology, etc. Thayer defines the original word for *hatred* as, "cause of enmity." It means that attitude toward another that would tend to cause trouble between the two. *Variance* is a disposition to wrangle or quarrel. *Emulations* is from *ZELOS*, and Thayer defines it at this place, "envious and contentious rivalry, jealousy." Thayer defines the original for *wrath* as "passion, angry heat." *Strife* is from *ERITHEIA*, which is a very strong word. Thayer defines it, "a courting distinction, a desire to put one's self forward, a partizan and factious spirit which does not disdain [object to] low arts." It describes one who is determined to win, "by fair means or foul." *Sedition* means the disposition to bring about cliques and parties in the congregation, which might result in confusion and disunion of the whole body. *Heresies* is from *HAIREISIS*. Thayer's definitions are, "1. act of taking, capture. 2. choosing,

choice. 3. that which is chosen; chosen opinion, tenet. 4. a sect or party. 5. dissensions," and according to his comments in connection with the word, it means something that a man chooses and uses, not because it is right, but because it happens to suit his personal taste.

Verse 21. The simple word *envy* is the only definition the lexicons give for the original Greek word, hence we are left to the English dictionary for information. Webster defines it "Chagrin or discontent at the excellence or good fortune (of another); to begrudge." Such a state of mind is a violation of Romans 12: 15. *Murder* literally means the unlawful slaying of a human being, which all will admit to be a work of the flesh. However, one can be guilty of murder in God's sight without the literal performing of it (1 John 3: 15). *Drunkenness*. Thayer gives the simple fact of intoxication as his definition of the Greek. Robinson gives a somewhat fuller definition, "strong drinking, drunkenness, a drunken-frolic." *Revelings* is from *KOMOS*. I have consulted seven lexicons, including Thayer and Robinson, and they all give virtually the same definitions and explanations. However, I shall quote from Groves because his definition is more concise and will require less space: "Festivity, feasting, revelry, riotous mirth; dancing and song; wantonness, dissoluteness, debauchery; luxury, indulgence, voluptuousness; a company of revelers, troop of bacchanals; any company, society, party." The definitions, together with the connections in which the original word is used in the New Testament (Romans 13: 13; Galatians 5: 21; 1 Peter 4: 3), clearly indicates loud or boisterous conduct, which should not be any part of the conduct of Christians.

Such like is rendered by the Englishman's Greek New Testament, "things like these." Thayer defines the word for *like*, "like, similar, resembling; may be compared to." The phrase is very significant in that Paul knew that as time passed, men would be originating new forms of sin, and he thus includes all such in the condemnations, even though a person might deny guilt of the ones specified. Any conduct, therefore, that resembles or may be compared to any of the evils named would be wrong for Christians. The question arises, who is to decide in any given case, whether it

comes under the classification? Hebrew 5: 14 shows that such ability should come from use or practice in the Christian life. But if a disciple refuses to use his ability thus acquired, then 1 Corinthians 11: 31, 32 shows that some other person must exercise the judgment in the case. Hebrews 13: 17 says the rulers (elders) watch for the souls of the flock, hence the sheep are commanded to obey them. Elders must be the final judges on the unspecified things, as to whether they are to be considered "such like" or compared to the works of the flesh enumerated in this passage. The importance of this teaching is seen in the words that *they which do such things shall not inherit the kingdom of God*.

Verse 22. *Fruit of the Spirit* is said on the same principles as was stated about the *works of the flesh*, namely, a tree is known by its fruit. Many extravagant claims are made by some people about their being in possession of the Spirit. The sure way of determining the question is to observe the kind of lives they are showing. If they are truly living within the line of conduct prescribed in the New Testament by the inspiration of the Spirit, the things named in this and the following verses will be produced in their conduct. *Love* in this place is from the Greek word AGAPE. A full explanation of this word as indicated by the Greek is given in comments on Matthew 5: 43, volume 1 of the New Testament Commentary. *Joy* is defined in the lexicon also to mean "gladness." Certainly a Christian has much for which to be glad, and the connection in which the word is used in this passage, indicates that the rejoicing is over the proper things. (See 1 Corinthians 13: 6.) The general meaning of *peace* is a state of harmony between individuals, but whether that condition is pleasing to God depends on the terms of the agreement. If they are those authorized by the Spirit (as implied by the present passage), then the peace will be pleasing to Him. *Long-suffering* is from MAKROTHUMIA, and Thayer defines it at this place as well as at a number of other places, "patience, forbearance, long-suffering, slowness in avenging wrongs." It does not apply to cases pertaining to principles of right and wrong, for in such matters it is not expected that Christians will agree to any compromise. But where it is only a question of

one's personal treatment, he should be slow in maintaining his "rights." *Gentleness* is another word for kindness, and a Christian can manifest it without any compromise of righteous principles. *Goodness* is general in application, being defined in the lexicon, "uprightness of heart and life." The idea is that a person wishing to bear the fruit of the Spirit, will regulate his life by the teaching that comes from that divine source. *Faith* is from PISTOS, and in the King James Version it is rendered assurance 1 time, belief 1, fidelity 1, faith 239. The lexicon gives it a wide range of meanings, depending on the connection in which the word is used. The main thought is that Christians will accept the testimony of the Spirit as given in the New Testament, and fashion his life accordingly.

Verse 23. *Meekness* is virtually the same as mildness or gentleness in one's attitude toward another. One who is meek will not be severe or harsh in his approach to another, even though the latter may be in the wrong. *Temperance* is from EGKRATEIA, and Thayer defines it, "self-control," and explains it to mean, "the virtue of one who masters his desires and passions, especially his sensual [fleshly] appetites." In popular usage, the word is made to have direct application to the use of intoxicating liquor as a beverage. It cannot be properly so used, because no amount of indulgence in drunkenness, however limited, is permitted for Christians. The scripture term for such things is "abstain" (1 Thessalonians 5: 22). *Temperance* can be used only in reference to things that are not wrong except when carried to excess. *Against such there is no law*. Paul has had much to say about the law of Christ as against that of Moses, because that was the most outstanding issue in the church at that time. The statement here means that the Lord has never had any law in force that would have been violated by the virtues just mentioned in this and the preceding verse.

Verse 24. *They that are Christ's* means the same people described by the words "led of the Spirit" in verse 18, and the ones who bear the "fruit of the Spirit" in verse 22. They became His by obeying the Gospel, given by the inspiration of the Spirit. *Crucified the flesh* denotes that the works of the flesh were killed or put out of action. *Affections* and *lusts* are vir-

tually the same in principle, meaning the passions and evil desires of the flesh.

Verse 25. It is actually impossible to *live in* the Spirit and not *walk in* the Spirit, hence the thought is that our daily life should harmonize with our profession; it is about the same in thought as verse 16.

Verse 26. *Not be desirous* is rendered "not become" by the Englishman's Greek New Testament. *Vain glory* is defined as "self-esteem" in the lexicon. Such a spirit is not only wrong in the person himself, but it has an evil effect with his influence over others. *Provoking* is from PROKALEO, which Thayer defines, "to irritate," and a spirit of self-esteem will have that effect upon others. *Envy* is explained at verse 21, and such an attitude will be a logical result when one permits himself to become controlled by the spirit of self-esteem.

Galatians 6

Verse 1. The word *overtaken* is from PROLAMBANO which Thayer defines at this place as follows: "To take before; to anticipate, to forestall; to take one by forestalling him, i.e. surprise, detect." The word does not apply to a man who deliberately goes in the direction where he knows he may be tempted. Such a person could not truthfully say he had been "surprised" into doing wrong. The word means a case where a man is brought unexpectedly into contact with a strong temptation and under the "spur of the moment" yields to sin. *Spiritual* is from PNEUMATIKOS which Thayer defines, "One who is filled with and governed by the Spirit of God." Hence it means any faithful member of the church, not the elders only as is generally thought. It is a duty of every member of the congregation to act in trying to restore the one who has been overtaken. *Restore* literally means to mend or repair, which denotes that the man has been damaged by sin, and the effort should be made to repair the damage. *Meekness* is the same as in chapter 5: 23, and the explanation offered there should be applied here. In approaching a brother who has been surprised into sin, the would-be restorer should not have a feeling of self-esteem, as if such a misfortune could "never happen to him", for he does not know what effect an incident of "surprise" might have on him.

Verse 2. To *bear* means to take up

and carry a load. *Burdens* is from BAROS which Thayer defines, "heaviness, weight, burden, trouble." It means the hardships and trials of this life, and Paul instructs Christians to help each other in such experiences. *Fulfil the law of Christ*. His teaching all through life was that the disciples should love each other, and that would be shown by lending a helping hand in the hardships of human existence.

Verse 3. *For* carries the thought back to verse 1 where self-esteem is condemned. If a man felt so conceited that he had no fear of being overtaken in a fault, the truth might turn out to be that he would have no background of character at all, when it came to meeting the tests of life. Such a man is here described as one who thinks himself to be *something* when he is *nothing*. The first word is from a neuter pronoun of very indefinite meaning as to degree or amount. The second is properly translated, and means absolutely *nothing* as far as any claim of any importance is concerned. The difference between *something* (however small) and *nothing* is infinite, yet Paul implies that a self-deceived man is that far off from the truth.

Verse 4. One of the common weaknesses of man is to feel justified because he thinks his life compares favorably with that of others. Paul condemns that in 2 Corinthians 10: 12, and he is again dealing with that subject here. *Prove* is from DOKIMAZO, and in the King James Version it is rendered allow 2 times, approve 3, discern 2, examine 1, like 1, prove 10, try 4. Thayer defines it, "To test, examine, prove, scrutinize; to recognize as genuine after examination, to approve, deem worthy." Of course such an examination cannot be made without the use of a proper standard. 1 Peter 4: 11 (and many other passages too numerous to cite) shows that the true standard of right and wrong is the word of God. The important thought in this verse is for each man to prove his *own* work instead of another's. Whether he would do better than the man he is supposed to be trying to "restore" is not the issue at stake, for being better than some other brother does not prove that one is what he should be. But if he tests his life by the divine standard of God's word and finds it in harmony therewith, he will then have the right to rejoice. And that rejoicing will not be because someone else has done his duty, but because

he *himself alone* has measured up to the divine rule.

Verse 5. This verse might seem to contradict verse 2, but they are in perfect agreement for they are speaking of *burdens* that are altogether different; the word in this verse is from PHORTION. Thayer explains that the burdens in the Greek word indicated are, "the obligations Christ lays upon his followers," and it is clear to all that no man can discharge the "obligations" of another. He can help others in the trials and hardships of life, but each man is individually responsible to God. That is the reason he should test his life by the word of God, and not by comparing it with the lives of others.

Verse 6. In 1 Corinthians 9: 14 it is said that "they which preach the gospel should live of the gospel." No preacher can literally live on the word of God, hence the passage means he is to get his living from those who receive the preaching; such is the meaning of the present verse. To *communicate* denotes the act of giving, and *good things* means the things necessary to life. The man who devotes his time to the preaching of the Gospel, should be financially supported by those who get the benefit of the preaching.

Verse 7. *Mocked* is from MUKTERIZO, and both Thayer and Robinson define it, "To turn up the nose or sneer at; to mock, deride." This is the only place where the word is used in the Greek New Testament. The term is used in connection with the thought of a man's responsibility to God, which will finally require him to answer for his conduct in this life. God has commanded his creatures to follow the proper course; to do that which is spiritual and not that which is dictated by the flesh. Moreover, He has told man that he will reap the kind of harvest that he has been producing. Paul is warning his readers not to be deceived or misled into thinking he can ignore (snub or by-pass) God and avoid the undesirable consequences of an unrighteous life. God will not suffer any man to "get by" with such an attempt, but will sustain His law already established on the relation of "cause and effect." On that basis the apostle affirms that a man will reap as he sows, a truth that is taught by nature.

Verse 8. The word *to* is from EIS, and Thayer uses three and a half pages of his lexicon in defining it in its various shades of meaning. However, his introductory paragraph gives the gen-

eral meaning of the word as follows: "Into, to, towards, for, among." We should use the word that is best adapted to the connection in which it is found. When a man sows a field, he does it (or is supposed to) *for* the purpose of raising a certain kind of crop, hence the word italicized would be the proper one of the definitions for our use here. In temporal matters no man thinks he can sow his field with weeds and expect to raise wheat. Yet in moral and spiritual matters man seems to think he can ignore that law, sow the seeds that are qualified for the production of a fleshly crop, and then gather a spiritual harvest from it. The apostle warns that it will not be so, but that a man will reap as he has sown. There are only two kinds of seed and hence only two kinds of harvest possible. The fleshly seed will produce *corruption* which Thayer defines, "the loss of salvation, eternal misery." The opposite is *life everlasting* to be reaped at the harvest which will be at "the end of the world" (Matthew 13: 39). The two kinds of seed are described as the kinds of human conduct in verses 19-23 of chapter 5. Every man is sowing just one or the other of these kinds of seed, and he will reap accordingly at the day of judgment.

Verse 9. God never commands that which is impossible, nor forbids that which is unavoidable. *Weary* does not pertain to the body or material part of our being, for if we exercise ourselves we cannot avoid becoming tired; such a result is beyond our control. The word is from EKKAKEO, and Thayer defines it, "to be weary in anything, to lose courage, flag, faint." Robinson defines it, "to be fainthearted, to faint." Hence it is clear the word refers to the mind and not the body. A man may become literally worked down or "worn out" by his toils for the Master, but if he has the proper interest in the work he will never become tired in mind, but will always feel keen and alert in the duty for Christ. (See 2 Corinthians 4: 16.) This all agrees with the reasoning of the latter part of our present verse.

Verse 10. *Good* is from AGATHOS, which has a wide range of meanings, including both material and immaterial subjects. Among the definitions given by Thayer are the following: "Excelling in any respect, distinguished, good; useful, salutary; pleasant, agreeable, joyful, happy; benevolent, kind,

generous." It is right for the church or an individual Christian to bestow a favor upon those of the world, but where the opportunities are limited, preference must be given to members of the church.

Verse 11. According to several lexicons, the original word for *letter* has two meanings; first, the size of the characters that make up an alphabet; second, the size or length of a composition formed by the letters. There is nothing in the connection here to indicate that Paul was making any point out of the size of the characters he was using, hence the conclusion is that he uses the second meaning. As a rule the apostle dictated his epistles and then signed them to make them authentic (2 Thessalonians 3: 17); but because of his great concern for the interests of the Galatian brethren, he wrote this entire epistle with his own hand. Considering the rule of not doing the writing of the body of his letters, it would make the present one comparatively *large*. Robinson defines the original for the last word as meaning "of dignity." Strong defines it, "figuratively, in dignity." Thayer defines it, "how distinguished."

Verse 12. *As many* refers to the Judaizers among the disciples. *Fair show in the flesh* means they wished to make a favorable impression on the unbelieving Jews who were jealous lest the law of Moses should be neglected. By constraining the Gentile Christians to become circumcised, they thought it would please the unbelieving Jews, and hence they would not be so apt to persecute them (the Judaizers) for their association with the Gentile Christians.

Verse 13. *Neither they . . . keep the law*. These Judaizers were like the Sabbatarians of our day, who make a great ado about the law and pretend that it is still in force. Yet they spend most of their energy in condemning Christians because they do not "keep the sabbath holy." The inconsistency of these modern Judaizers is shown in that they violate the very commandment they pretend to observe. (See Exodus 20: 8-11.) This forbids working the beasts of service on the sabbath, yet it is not uncommon to see these pretenders drive their horses to the "sabbath school" on Saturday. This puts such false teachers in the same class with the Judaizers of Paul's day. They did not keep the law, but wished to induce the Christians to accept cir-

cumcision, so that they (the Judaizers) could boast about it.

Verse 14. *God forbid*. There is no word in the original for the name of God, and it has been supplied by the King James translators by way of comment. The American Standard Version renders this as follows: "But far be it from me to glory," etc. *The world is crucified unto me*. When *crucified* is used figuratively, it denotes that something has been killed or put out of action. Paul became dead to the sinful things of the world, and that spiritual state was caused by his devotion to the cross, or the spiritual service made possible by Christ's death on the tree.

Verse 15. This verse is the same in thought as chapter 5: 6; *a new creature* being equivalent to "faith which worketh by love"; please see those comments again.

Verse 16. *This rule* means the one stated in the preceding verse, namely, being a new creature in Christ Jesus. *The Israel of God*. None but those who believe in Christ Jesus would walk according to the *rule* mentioned, hence the first consideration is given the Gentiles who have accepted the Gospel. That places the italicized phrase with the believing Jews. The Jews were formerly the people of God before Christ was offered to the world, hence they are referred to here as being the *Israel of God* in this special sense. (See James 1: 1.)

Verse 17. Paul's apostolic authority had been questioned by some of the Judaizers. They made great claim on the ground of the fleshly mark of circumcision. In that respect they had no advantage over the apostle since he was circumcised also, but he had that mark as a Jew and a lineal descendant of Abraham. However, he was not claiming any special connection with Christ on that account, for the time had come when being in Him did not depend upon whether a man was circumcised or not. (See verse 15.) But Paul had other marks in the flesh that were significant, and that proved his close relationship as a servant (slave) of Christ. *Marks* is from *STIGMA*, and Thayer defines it, "a mark pricked in or branded upon the body." He then gives the following historical information: "According to ancient oriental [eastern] usage, slaves and soldiers bore the name or stamp of their master or commander branded or pricked (cut) into their bodies to indicate what master or general they belonged

to . . . hence the marks of (the Lord) Jesus, which Paul in Galatians 6: 17 says he bears branded on his body, are the traces left there by the perils, hardships, imprisonments, scourgings, endured by him for the cause of Christ, and which mark him as Christ's faithful and approved votary [one devoted], servant, soldier." If a man was suspected of being a run-away slave, or for any other reason his identity should be questioned, the matter could be settled by unclothing him and looking for the brands. Paul is making the point that it is unnecessary for any man to *trouble* about examining him; he freely admits that he is a servant of Christ, and that the brands could be seen on his body. As in many illustrations, there are some points that are exceptions. In the case of temporal slaves, the brands were stamped on their bodies by their masters, while Paul's marks were inflicted by the enemies of his Master. Also, Paul was not a run-away slave but was happy to admit his relationship of service to Jesus Christ.

Verse 18. Paul wished that the grace (favor) of Christ would be with the *spirit* of his brethren; if so, their temporal needs would be supplied also.

Ephesians 1

Verse 1. Unlike the preceding epistle, this one is addressed to a single congregation, which was located in the city of Ephesus. It is the same congregation that is mentioned in Revelation 1: 11, which had its start in Acts 18: 19. *Saints* and *faithful in Christ Jesus* are not different people. The second term is just one description of the first.

Verse 2. *Grace* and *peace* are commented upon at Galatians 1: 3. In every instance of this kind of passage the point is emphatic that God and Christ are the source of these good things.

Verse 3. When man blesses God it means he gives Him the credit for all blessings or happiness. It is important to note that God is called the Father of Christ. This refutes the doctrine of Rome which is followed by most of the denominational world, that God and Christ are one and the same person. It is foolish to imply that a father and his son could be the same person. *All spiritual blessings* denotes that no blessings of that kind can be obtained from any source but God and Christ. *Places* has no word in the original and it is not useful in this connection.

Heavenly is an adjective and used to describe the kind of blessings that are enjoyed *in Christ*. They are called *heavenly* because they originated in Heaven, and are unlike the favors produced on earth.

Verse 4. From this verse through 12, the passages have special reference to the apostles. This truth should be kept in mind in order to avoid confusion on the subject of predestination. God never decreed that any certain person should be saved, but He has predetermined what kind of character would be given salvation, then left it to the individual to qualify for the favor. However, God has predestinated certain official facts to be accomplished, and has selected certain ones to be His instruments in bringing about the predestined results. Among the persons who were chosen beforehand for special work were the apostles, referred to here by the pronoun, *us*, whom Paul says God has chosen *in him*, meaning Christ. This foreordained plan was formed before the foundation of the *world*, which means the inhabitants of the earth. The work for which they were previously selected will be named in the next verse, but this one tells the kind of character the apostles must have before they would be permitted to go on with the work. They must be *holy* and *without blame*, which pertains to their personal character. This may sound like the doctrine of salvation by predestination, but it is not since they were left as their own agents as to those qualities. If they chose not to qualify for the work they were put out of the plan as was done in the case of Judas.

Verse 5. The pronoun *us* stands for the apostles, whose work (not personal destiny) had been foreordained by the Lord. That work is designated by the phrase *adoption of children*. The term *adoption* is proper, since becoming children by birth can be accomplished only by the actions of the prospective parents. But it is possible for "outside" parties to work upon the individuals concerned, in persuading and arranging for them to be adopted into a family. The apostles did such work through the prospective Elder Brother, Jesus Christ. *Good pleasure of his will*. Sometimes a man will adopt an orphan from a humane motive or feeling for an unfortunate. But God has a pleasure in adopting the needy ones hence He *willed* it to be done according to the divine plan,