Galatians 5:2-12

5. Exhortations, 4:8-6:10

iii] Do not cut yourself off from Christ by submitting to the Mosaic law, 5:2-12

Argument

In this passage, serving as an appeal to the Galatian believers, Paul reminds them that if they try to use law-obedience to stand right and holy before God, they will cut themselves off from Christ.

Issues

i] Context: See 4:8-11.

ii] Background: See 1:1-10.

iii] Structure: Exhortation #3.

Do not cut Christ off by submitting to the Mosaic law:

Exhortation:

With respect to a reliance on law-obedience,

"wake .... up before it is too late", Barnes, v7-12.

Explanation:

a negative warning in regard to nomism, v2-4;

restatement of Paul's central proposition (2:15-21), v5-6;

warning, v7-12:

by means of questions, remarks, a proverb and appeal..

iv] Interpretation:

The third exhortation: In this, the third of his exhortations to the Galatian believers, Paul encourages his readers to resist the temptation to submit themselves to the Mosaic law as the means of standing right and holy before God. To choose this course of action will serve only to cut them off from Christ and the gift of new life found in him through the renewing work of the Spirit. As for those who are promoting this heresy, namely, the members of the circumcision party, they "will pay the penalty"; their infection must be resisted.

Paul's argument in relation to the new perspective on Paul: Paul's specific mention of circumcision draws us into the debate over the new perspective on Paul. It is possible to argue that Paul is warning the Galatian believers against, as it were, converting to Judaism. The Mosaic covenant was once a viable means of relating to God, but it has now been replaced by the new covenant and is therefore dead. The Mosaic atonement system

that once effectively covered sin has been made obsolete through the work of Christ.

Yet, against this new perspective line, it is better to argue that the Torah, with its Levitical system for atonement (covering inadvertent sin only), served primarily to expose sin and thus the necessity to rest on promise (grace). The Mosaic covenant is but a negative restatement of the Abrahamic covenant, such that the divine promise of life has always rested on the faithfulness of God appropriated through faith, now fulfilled in the faithfulness of Christ (his atonement).

So, Paul's direction to the Galatian believers that they not submit to circumcision, is not driven by a fear that they are moving to a dead system, but rather that they are flirting with the infective yeast of nomism, a heresy dominant in second temple Judaism and adopted by the members of the circumcision party. Full justification (set right and holy before God), with the right to access the totality of God's promised covenant blessings, rests on grace through faith in the faithfulness of Christ, and does not require a supplementary submission to the law. To supplement grace with law is to undermine grace, and thus undermine the basis of a person's justification - *Christ supplemented is Christ supplanted*.

v] Form:

Treating this passage as an exhortation seems appropriate, although, even at this point, there are still some commentators, eg., Witherington III, *Grace in Galatia*, who argue that it is part of the central theological discourse of the letter.

vi] Homiletics: *Perseverance*

In my first catechist position at St George's Paddington, in Sydney, Australia, I found myself embroiled in a debate over *The Perseverance of the Saints*. The leader of the youth fellowship, a Church Army officer, knew that as a Moore College student I would follow the standard Calvinist line of "once saved always saved". It was my first Sunday afternoon at the church and I soon found myself in deep water. I knew a few of the verses supporting the sovereignty of God in salvation, but this was his area of expertise, and he knew many more verses supporting the notion that a believer can lose their salvation. In this

debate, it seems the victors were those who could produce the greatest number of verses in support of their case.

One of the most fearful thoughts that can confront a believer is encapsulated in the words, "depart from me." Could we find ourselves locked out of the wedding feast like the foolish virgins? Well we might sing, "give me oil in my lamp, keep me burning, burning, burning." Our fear stems from not being good enough for God, not acceptable enough. What if our lamp grows dim, will we be left behind? What if we fail to "work out our salvation with fear and trembling"?

Lack of assurance in the Christian life is a powerful debilitator. It forces us into a life of pious obedience, as if by living a better life we can prove ourselves worthy of God's love. Then, in the face of constant failure, we can do little but deny our guilt and bury it in a life of righteous indignation - the art of speck removal. In the end, our assurance, our confidence in salvation, slowly fades away.

In our reading today, Paul openly suggests that our salvation can be undermined, even nullified. Clearly, "once saved always saved" is far too simplistic. A person's eternal salvation can be eroded, but not by the usual "I'm not good enough" routine. In fact, it's the "trying to be good enough" that's the problem.

Body: See notes.

So, here lies our confidence, our assurance, our perseverance. By trusting Jesus for our salvation, we are reckoned good enough for God - eternally assured of a place of honour in his presence.

Text - 5:2

Exhortation 3. Do not cut yourself off from Christ by submitting to the Mosaic law, v2-12: i] Paul encourages his Galatian readers to step back from the law-obedience-for-blessing heresy, v2-4. The first reason why the Galatian believers should not be circumcised is that by doing so, they would cut themselves off from Christ and the fullness of new life in him (the promised Abrahamic blessings).

ιδε [ειδον] imp. "**Mark my words**" - BEHOLD. Interjection; "Look here!"

εγω pro. "**I**" - I [PAUL]. Emphatic, underling what follows. As of bearing witness, offering up an "affidavit", Dunn.

ὑμιν dat. pro. "**you**" - [SAY] TO YOU. Dative of indirect object.

ὁτι "**that**" - Introducing an object clause / dependent statement of indirect speech expressing what Paul wants to say.

εαν + subj. "**if**" - IF, *as may be the case*, [YOU ARE CIRCUMCISED, *then* CHRIST WILL PROFIT YOU NOTHING]. Introducing a 3rd. class conditional clause where the proposed condition has the possibility of coming true.

περιτεμνησθε [περιτεμνω] pres. pas./mid. subj. "**you let yourselves be circumcised**" - YOU ARE CIRCUMCISED / GET YOURSELVES CIRCUMCISED [CHRIST WILL PROFIT, VALUE, ADVANTAGE, BENEFIT, BE OF USE TO YOU NOTHING]. It can be argued that since the conditional clause refers to the future, then "the Galatians' circumcision was still pending", Longenecker, Dunn, etc. Yet, a verb, taking the future tense in the apodosis, only implies a logical consequence, not a temporal one. A subjunctive verb, taking a present tense in the protasis, is a formal construction, and in any case, the present tense expresses aspect, namely, durative action.

The issue, of course, is not just circumcision, since circumcision serves as a technical reference for the totality of Jewish cultic law, cf., Betz. Yet, in what sense circumcision is of no value is open to debate (see above for the new perspective line, ie., "going the whole way to become proselytes", by adopting the symbol of "Jewish ideological and nationalistic imperialism", Dunn).

It seems likely that Paul uses circumcision in a representative way, encapsulating submission to the Mosaic law as a whole, but for what purpose? It is usually argued that such submission is for the purpose of justification / salvation and thus "Christ will be of no benefit" at the last judgment, or possibly "not benefit" when it comes to "the powers that enslave", Martyn, cf., Allan, Betz, George, Dunn, Ridderbos, Stott, Barnes, Guthrie, Bruce.

Yet, Longenecker proposes a better approach to the issue: "What he (Paul) strenuously opposes is the imposition of circumcision and a nomistic lifestyle on Gentile believers as being necessary for living out their Christian faith in a proper fashion, for that takes us right back to the basic issue of righteousness (both forensic and ethical) as being based on either 'works of the law' or faith in 'the faithfulness of Jesus Christ'. For Gentiles [all believers?] to revert to the prescriptions of the Jewish Law as a necessary form of Christian lifestyle is, in effect, to make Christianity legalistic rather than Christocentric, and so not have Christ's guidance in one's life".

The Galatian believers are using the Mosaic law to restrain sin and promote holiness for the full appropriation of God's promised blessings, the immediate consequences of which entails the loss of those blessings, even the loss of their eternal salvation.

ουδεν "**no [value to you] at all**" - NOTHING. Accusative of respect.

v3

The second reason why the Galatians believers should not be circumcised is because of the law's impossible demands - complete obedience is required

(noncompliance is cursed). As already noted, for the judaizers, circumcision serves as the defining act of submission to the law of Moses for blessing.

δε "-" - BUT/AND. Transitional, introducing the next step in the argument.

παλιν "**again**" - AGAIN. Not found in all manuscripts. Indicating that v3 reinforces v2.

μαρτυρουαι [μαρτυρεω] pres. "**I declare**" - I WITNESS, TESTIFY. Emphatic, demanding attention; "I affirm solemnly", Zerwick; "you can have my solemn word once again", Cassirer.

παντι dat. adj. "**to every [man]**" - Dative of direct object. The generalisation here indicates that Paul's words apply to those who have been circumcised, as well as those who are contemplating circumcision. As with baptism, circumcision would be a family act initiated by the male head of the home.

περιτεμνομενῳ [περιτεμνω] pres. pas./mid. part. "**who lets himself be circumcised**" - BEING CIRCUMCISED. The participle is adjectival, attributive, limiting "man", although Bligh suggests that the anarthrous construction "to every man being circumcised" carries conditional force, "if a person lets themselves be circumcised then they are obliged to fulfill the whole law". Passive = "allow yourselves to be circumcised"; Middle = "get yourselves circumcised".

ὁτι "**that**" - Introducing an object clause / dependent statement of indirect speech expressing what Paul testifies.

οφειλετης [ης ου] **["he is] obligated"** - [HE IS] A DEBTOR, A PERSON MORALLY OBLIGATED TO PAY OFF A DEBT. Predicate nominative. "You must obey the whole law", CEV.

ποιησαι [ποιεω] aor. inf. "**to obey**" - TO DO. The aorist is gnomic, expressing a universal truth. The infinitive is epexegetic, specifying the noun "a debtor", he is a debtor to obey ("to the demands of" may have been where Paul was originally heading) the whole law.

ὁλον adj. "**the whole [law]**" - [TO DO THE] WHOLE [LAW]. Accusative object of the infinitive "to do / obey." Presumably Paul is making the point that covenant standing, and thus the appropriation of the promised Abrahamic blessings, appropriated by means of obedience to covenant regulations, requires complete obedience of all regulations, Deut.28:58-59. Paul is by no means alone in this understanding of the inter-dependence of Biblical law, cf., Jam.2:10. Of course, the members of the circumcision party, having adopted the nomism of second temple Judaism, would not have held such a ridged view of the law's demands. The embracing of reductionism would see to that. Note how Jesus exposes the hypocrisy of the Pharisees with their highly developed reductionism, happily affirming doable "gnat" law, while ignoring the weightier matters of the law, matters of justice. "He is committing himself to every line and word of Old Testament Law (surely the totality of God's law including NT law???)", Junkins.

v4

The second reason why the Galatians believers should not be circumcised is because any attempt to maintain justification by obedience to the law alienates a believer from Christ and thus from grace / promise / God's covenant mercy. Bligh points out that linking prepositions would have been better grammatically for this verse, but by leaving them out, Paul establishes a "more dramatic and emphatic" sentence.

οἵτινες rel. pro. "**you who**" - [YOU WERE ESTRANGED FROM CHRIST], WHOEVER, EVERYONE WHO. Paul typically uses a complex pronoun for a simple "you who".

δικαιουσθε [δικαιοω] pres. pas. "**are trying to be justified**" - ARE BEING JUSTIFIED, SET RIGHT [BY GOD]. Given that Paul regards justification by obedience to the law as impossible, this verb is usually treated as a conative / tendential present ie., a contemplated, or attempted action, as NIV. It is worth noting though that the verbal action "trying" = "effort to attain to", is potentially misleading when perception / attitude may be intended. Bligh argues that this use of the present tense is not well attested and that Paul is either being ironical, "you who *imagine* you are being justified by the law", or the clause is reflective, "you who *reckon yourselves* justified by your observance of the law".

How is Paul using the verb "justified" here? As already argued in these notes, the nomist believers accepted that their justification rested on the atoning work of Christ, 2:15-16, but it is likely that their understanding of justification is limited to forgiveness - justification did not include the state of being right and holy before God, now and into eternity. For the nomists, new life, the substance of the Abrahamic promise, required law-obedience to restrain sin and promote holiness. Paul, on the other hand, saw justification as God's putting all things right in Christ. A person in union with Christ, by grace through faith, is right and holy before God and in possession of the totality of God's promised new life. Even now we reside with Christ in the heavenly places and share with him the immeasurable riches of God's grace, Eph.2:4-10.

So, Paul's reference to justification by works of the law in this verse, does not concern the gaining of covenant standing, but rather the maintenance of covenant standing by the promotion of holiness through obedience to the law for blessing (the full acquisition of God's promised new life - the substance of the promised Abrahamic blessings). As already noted in these studies, the issue Paul deals with in Galatians is not getting in with God by obedience to the law, but keeping in with God by obedience to the law - it's not about forgiveness, but about holiness. See "justified" in 2:16 / Excursus I.

"You who think you can maintain your justification by obedience to the law have alienated yourselves from Christ and have fallen away from grace".

εν + dat. "**by**" - IN, ON = BY [LAW, YOU FELL FROM GRACE]. Either instrumental, "by the law", or locative, "in the sphere of the law". It is more than likely that this prepositional phrase is short for "on the basis of the works of the law", so Burton.

κατηργηθητε [καταργεω] aor. pas. "**have been alienated**" - YOU WERE MADE INACTIVE, INVALID = ESTRANGED (with the prep. "from" gives the sense "estranged, separated, loosed from"). The aorist is dramatic / gnomic and does not state whether the action has, or is, being fulfilled, but rather the inevitability of its completion. This serves to draw the action into the present for dramatic effect. The nomist believers would naturally think that their attention to law will promote their walk with Christ, but again the principle applies, "a Christ supplemented is a Christ supplanted", Hendriksen. "You will inevitably be alienated from Christ."

απο + gen. "**from [Christ]**" - Expressing separation; "away from."

εξεπεσατε [εκπιπτω] aor. "**you have fallen**" - YOU FELL FROM, LOST GRIP OF / BANISHED, EXPELLED. The aorist is again dramatic. "You have removed yourselves from the sphere of grace", Barclay, or "you are banished from his grace", Bligh.

της χαριτος [ις ιτος] gen. "**away from grace**" - OF GRACE. Genitive of direct object after the εκ prefix verb "to fall from" / ablative, expressing separation, "away from." God's grace represents his covenant mercy, but also the blessings of his grace, ie., his "promise. "From the realm of grace", Martyn.

v5

ii] Having warned his readers of the negative consequences of nomism, Paul counters positively in v5-6, referring to the central truth of his proposition outlined in 2:15-21. On the basis of the faith of Christ / the faithfulness of Christ / Christ's obedient sacrifice, which we appropriate through faith, we expectantly wait for our eternal hope, namely, the full entitlements associated with our justification / our being found in the right with God. Such are the consequences of God's setting all things right, the reality of which we even now experience through the Spirit, cf., 3:1-5. Circumcision / law-obedience is irrelevant to God's setting all things right; what matters is faith in Christ's faithfulness on our behalf.

γαρ "**but / for**" - FOR [WE BY THE SPIRIT FROM FAITH EAGERLY AWAIT HOPE OF RIGHTEOUSNESS]. The NIV11 cause / reason seems unlikely, better contrastive, as NIV, so Dunn, Ridderbos. Longenecker suggests an unusual usage "similar to the conjunction ὁτι, introducing a series of abbreviated statements of significance" ("dogmatic abbreviations", Betz), here in v5-6, summarising Paul's proposition outlined in 2:15-21. The two positive statements in v5-6 establish "a sharp disjunction between seeking justification εν νομῳ (in law) and seeking it εκ πιστεως (from faith)", Bligh. "With us things are entirely different", Martyn.

εκ + gen. "**by**" - FROM, OUT OF [FAITH]. Here expressing source / origin, so "on the basis of faith", the "faith" probably being Christ's faith / faithfulness, as well as our faith in Christ's faith / faithfulness. See "derived from / on the basis of" and "faith of Christ" in 2:16 / Excursus I.

ἡμεις pro. "**we**" - Emphatic by position and use. Who are the "we"? Usually Paul means "we apostles", or "we believing Jews", so Longenecker, Witherington, but here he seems to include his Gentile converts, so "we believers", "we over against the judaizers", Fung.

απεκδεχομεθα [απεκδεχομαι] pres. "**eagerly await**" - AWAIT INTENTLY, EARNESTLY, PATIENTLY. The prefixed prepositions απ and εκ serve to intensify the action of the verb. Always used by Paul of "eschatological expectation", Bligh, "a special kind of waiting, one that is directed to the final redemptive act of God", Martyn. The placement of this verb is rather awkward in the Gk., but serves to emphasise that we don't facilitate justification, it is God who puts right, we but "expectantly wait", Peterson.

πνευματι [α ατος] dat. "**through the Spirit**" - BY SPIRIT. The dative is instrumental, expressing means. The "hope", that which we eagerly await, is facilitated "through / by means of the power of the Spirit", Zerwick.

δικαιοσυνης [η] gen. "**the righteousness**" - OF RIGHTEOUSNESS. An epexegetic genitive specifying the content of the "hope", "the hope of righteousness" = "the hope *which is that perfected* righteousness", Zerwick. The NIV treats "hope" as an act of hoping when it is most likely "the thing hoped for", Bligh. A verbal genitive, objective, is proposed by some; "hoped *for* righteousness." This "righteousness" = "being justified" - the divine "recognition of covenant inclusion", Dumbrell, of being set right and holy before God as part of God's putting all things completely right. As already noted in v4, God's setting right is bigger than forgiveness, and even bigger than a forensic last-judgment acquittal, so Bruce, Morris (God's setting right is "past, present and future", Dumbrell), and certainly bigger than ethical improvement. Being "right" in Christ entails forgiveness, acquittal at the final judgment, holiness, perfection. See "justification" in 2:16 / Excursus I.

ελπιδα [ις εως] acc. "**for which we hope**" - HOPE. Accusative direct object of the verb "to await." "Hope" is best understood as "that which we hope for", modified / defined by the genitive "righteousness"; "the confident hope of ....", NJB.

v6

γαρ "**for**" - Introducing Paul's second propositional truth and therefore more emphatic than causal. See v5 above. "When we are in Christ Jesus .....", NCV.

εν + dat. "**in [Christ Jesus]**" - IN, ON, BY [CHRIST JESUS]. A local sense is surely intended, space, metaphorical, incorporative union; "in relation to / united to Christ Jesus". "One together with Christ Jesus", TH.

ουτε .... ουτε "**neither ..... nor.**" - NEITHER [CIRCUMCISION IS OF CERTAIN FORCE] NOR [UNCIRCUMCISION]. Negated comparative construction. For "circumcision" read "Jewish cultic law", Betz. Usually understood as "it makes no difference whether you are circumcised or not", CEV. Paul may be exposing the impotence of both circumcision, and uncircumcision; in the game of salvation neither matters, "it is totally irrelevant in the realm of the Christian life", Fung. Given that many Galatian believers may be proposing to be circumcised, Paul may be stating that both the act and the intention are useless; "neither circumcision nor the want of it ...", Cassirer, cf., Knox.

ισχυει [ισχυω] pres. "**has [any] value**" - IS OF FORCE, STRONG, ABLE. "Valid / effective / counting for something", Zerwick, in regard to justification, or in the more general sense, "means nothing", Knox, "has any meaning", Cassirer.

τι "**any [value]**" - CERTAIN = ANY. Accusative of reference. Classical Gk. ουδεν.

αλλα "**the only thing that counts**" - BUT. Strong adversative standing in a counterpoint construction; "but only", Beyer.

πιστις [ις εως] "**faith**" - Nominative subject of the assumed verb "to be strong." Again, "faith" is usually understood as "commitment of oneself to Christ", but of course, as already argued, faith is best understood as Christ's faith, his perfect acceptance of the will of God, his faithfulness, the benefits of which may be appropriated through our faith in him. "The real power is faith", Martyn.

ενεργουμενη [ενεργεω] pres. part. mid/pas. "**expressing itself**" - WORKING, WORKING EFFECTIVELY. The participle is adjectival, attributive, limiting "faith", "faith which is driven / energized / made effective / activated / made operative ...". The difficulty lies in identifying whether it is passive, or middle, eg., passive, "faith energised by charity"; middle, "faith working through charity", Bligh. Usually translated as middle voice (so most commentators, with some exceptions, eg., J.A. Robinson [never middle in Paul], G.S. Duncan), so, "faith finding its expression in love", Cassirer (note danger: "the operation of faith through love is not to be understood in a synergistic sense, as though faith through its expression of love cooperates in producing salvation", Ridderbos). None-the-less, if we understand "faith" in terms of Christ's faith, and "love" in terms of God's love, then passive would be best, particularly as the idea of human faith active in love at this point in the argument is rather incongruous (note the torturous explanations by Fung); "the faithfulness of Christ energised by God's love."

δια + gen. "**through**" - THROUGH, BY MEANS OF [LOVE]. Instrumental, expressing means.

v7

iii] To support his exhortation that his readers step back from the law-obedience-for-blessing heresy promoted by the judaizers, "Paul has some stern words to say to the Galatians. He throws everything at them - questions, pointed remarks, a proverb, appeals and a dose of sarcasm, in order to wake them up before it is too late", Barnes, v7-12. In literary terms, we can define this section as a "series of comments and remarks", Longenecker. Verse 7 is in "the form of an appeal - this time to the readers' original attitude to the gospel", Fung.

ετρεχετε [τρεχω] imperf. "**you were running**" - YOU WERE RUNNING. The action is past durative, imaging a race meeting.

καλως adv. "**a good race**" - WELL. "You did well", AV.

ενεκοψεν [εγκοπτω] aor. "**cut in on [you] and kept [you] from**" - [WHO] HINDERED, BLOCKED, CUT IN ON, GOT IN THE WAY OF, THWARTED [YOU]. Paul continues using the image of a running race where someone has unexpectedly entered the race and cut off / tripped up / interfered with .... a fellow runner. "You were running splendidly; who has put obstacles in your way", Bligh.

μη πειθεσθαι [πειθω] pres. inf. pas. "**obeying**" - NOT TO BE PERSUADED [BY THE TRUTH]. The infinitive serves to introduce an epexegetic clause, as NIV; "who hindered you from obeying the truth", ESV. The infinitive could also be adverbial, clarifying / modifying the verb "hindered", possibly forming either a final clause (purpose), "in order that", or consecutive (result) clause, "with the result that / so that"; "who got in your way so that you do not follow the truth", Berkeley. "Who has put an obstacle in your way to prevent you / to come between you and your loyalty to the truth", Bruce / Cassirer.

μηδενι πειθεσθαι "-" TO BE PERSUADED BY NO ONE. A not well attested variant reading. "Who has hindered you? Obey no one (in such a way as) not to obey the truth", Bruce.

τῃ αληθεια dat. "**the truth**" - BY THE TRUTH. Dative of direct object after the verb πειθω, here as an infinitive, when the verb takes the meaning "to obey, follow." Possibly instrumental, expressing means; "who persuaded you not to obey (= prevented) by the truth of the gospel." The article may well have been added. This leads Burton to adopt a qualitative sense; "who has hindered you from obeying truth?" Given that an article is often used to specify, and that nouns are often definite in themselves, "the truth" is obviously intended, "the truth of Paul's gospel", Dumbrell.

v8

"Whatever arguments were used to persuade you (to "submit again to a yoke of slavery") certainly did not come from the God who calls you", Barclay.

ἡ πεισμονη [η] "**that kind of persuasion**" - THE = THIS PERSUASION. Hapax legomenon, once only use in the NT. Possibly "contrived persuasiveness", Longenecker, "empty rhetoric", Epiphanius, even "flattery", Chrysostom, but probably better just "referring to the other missionaries' (judaizers) explanation of what participation in the inheritance of Abraham requires", Dunn.

ουκ εκ + gen. "**does not come from**" - *is* NOT OUT OF, FROM. Expressing source / origin.

του καλουντος [καλεω] gen. pres. part. "**the one who calls**" - THE ONE CALLING [YOU]. The participle serves as a substantive. The CEV & NCV "the one who chose you" is somewhat bold, expressing the effective call of God / the election of individuals to salvation. "Call" may properly be translated as "invite", "first called you" (ie., the call of the gospel), but of course, our theological propensities will determine our translation – effectual call, or otherwise. "The one calling" is obviously God, but there is the outside possibility that Paul is obliquely referring to himself. None-the-less, it is likely that the "call" is God's "call" and that it refers to his elective, creative, act of calling into being the redeemed community in Christ. This sovereign act of God, whereby the covenant promises are fulfilled in Christ, is announced in the gospel. Although we are persuaded (not forced!!) to share in God's new creation, he certainly does not persuade us to pursue law-obedience for blessing (nomism). Whatever means of persuasion had been used on the Galatians, "you may be certain that it does not have its source in God, who has sent out his call to you", Cassirer.

v9

Paul illustrates how the false teaching of the judaizers has permeated through the church. "A proverbial saying having to do with the tendency of small matters to become large concerns and so to dominate a given situation", Longenecker, cf., 1Cor.5:6.

ζυμοι [ζυμοω] pres. "**works through**" - [A LITTLE LEAVEN] FERMENTS, LEAVENS [ALL THE LUMP]. In Jewish circles, the leavening process of yeast is often viewed negatively. Is Paul referring to the judaizers, or their teaching? Presumably he is reflecting on "the possibility that all members of the Galatian churches will succumb to the Teachers' false gospel", Martyn.

v10

None-the-less, Paul is confident that this false teaching will inevitably be rejected by the Galatian believers. The leading lights of this untruth will inevitably face judgement, no matter how important they are.

εγο "**I**" - Emphatic; "I, regardless of what others may think, ...", TH.

πεποιθα [πειθω] perf. "**am confident**" - HAVE CONFIDENCE, AM PERSUADED, CONVINCED. An intensive perfect expressing a present state initiated by a previous action.

εις ὑμας "-" - INTO YOU. In classical Gk. the verb πειθω, "I am confident", would take the dative, "you", being a dative of direct object, "I am confident in you", but in NT Gk. "the use of prepositional phrases instead of simple cases increases greatly", Zerwick, cf., Bligh. Accusative of respect; "I am confident, regarding you, ...", Longenecker.

εν + dat. "**in [the Lord]**" - IN [LORD]. Local, expressing space / sphere, incorporative union, or cause / basis. By "Lord" Paul usually means Jesus. Paul's confidence is not that his readers are "in the Lord", although he may well be confident of this; his confidence is that his readers "will take no other view" and this because he is "united to the Lord", ie., his communion with the Lord. Possibly "united to you in (with) the Lord", Cassirer.

ὁτι "**that**" - Introducing an object clause / dependent statement of perception expressing the content of Paul's confidence (may also be classified as epexegetic).

ουδεν φρονησετε [φρονεω] fut. "**you will take no [other] view**" - YOU WILL NOT THINK, HOLD AN OPINION, SET ONE'S MIND ON. What opinion? Presumably that the false gospel is infecting their church (as yeast infects dough) and that they should respond by rejecting it. Possibly "that you will not disagree (with what I have said in v5-6a)", Bligh, or a wider "I am convinced that you will not think any other way than what you have learned from us", Junkins.

αλλο pro. "**other**" - OTHERWISE.

δε "-" - BUT/AND. Transitional, indicating a step to a contrasting point; "I feel persuaded in the Lord that you will not go wrong. But he who unsettled you, will have to meet his doom", Moffatt.

ὁ ταρασσων [ταρασσω] pres. part. "**the one who is throwing [you] into confusion**" - THE ONE TROUBLING, DISTURBING, UPSETTING [YOU]. The participle serves as a substantive, subject of the verb "to bear". Commentators divide on whether Paul has in mind a particular false teacher (certainly not Peter), "the person who is upsetting you", Barclay, or a more general "whoever it is who is worrying you", Phillips. We are best to take it as a generic singular, cf., 1:7, 5:12; so, "those troubling you."

βασταsει [βασταζω] fut. "**will pay**" - WILL BEAR, CARRY / SUFFER, ENDURE. The judaizers will have to "bear" "the sentence", namely, the divine anathema.

το κριμα [α ατος] "**the penalty**" - THE JUDGMENT, CONDEMNATION / SENTENCE / PENALTY. Accusative direct object of the verb "to bear / endure."

ὁστις εαν + subj. of verb to-be. "**whoever he may be**" - The relative pronoun ὁστις (usually ὁς) + εαν introduces an indefinite relative clause; "the one who is troubling you will bear the penalty, whoever he is", ESV. Classical Gk. would have αν and not εαν, but in Koine Gk. both are used. As noted above, the singular number of troublers could leave us with "whosoever he be", but probably better to stretch the Gk. to "whoever they are". It is most likely that Paul knew at least some of judaizers and may well have engaged with them at the Jerusalem conference, but he is politically discrete and doesn't name names.

v11

Paul now adds another comment to the list found in v7-12, all of which serve to support his exhortation. This comment seems to identify one of the charges made against Paul by the members of the circumcision party. The charge likely suggests that Paul still advocates for circumcision when he was dealing with Jews ("become all thing to all men that by all means I may save some.) "Why am I still being persecuted if I am still preaching circumcision?", NRSV.

αδελφοι [ος] "**brothers**" - A nominative used instead of a vocative; "As in my own case", Cassirer.

εγω pro. "**I**" - [BUT/AND] I [BROTHERS]. Emphatic by position. "My brothers", Phillips.

ει + ind. if - IF, *as is the case for argument's sake*, [STILL I PROCLAIM CIRCUMCISION, *then* WHY STILL AM I BEING PERSECUTED]. Introducing a conditional clause, 1st. class, where the proposed condition is assumed to be true for argument's sake.

ετι adv. "**still**" - YET, STILL. Temporal adverb. Paul still supports circumcision for Jews, despite what some may say.

κηρυσσω pres. "**preaching**" - I COMMUNICATE, PROCLAIM [CIRCUMCISION].

διωκομαι [διωκω] pres. pas. "**am I [still] being persecuted**" - [WHY STILL] AM I BEING PERSECUTED, HUNTED DOWN?

αρα "**in that case**" - THEN, THEREFORE. This inferential particle expresses result in the terms of an inference drawn from the conditional clause; "then it appears that / then in that case ...."

το σκανδαλον [ον] "**the offense**" - THE STUMBLING BLOCK. Nominative subject of the verb "to nullify." That which trips up, provides an occasion for sin / causes offense. Here obviously in the sense of "gives offense, causes revulsion, arouses opposition", Longenecker. "The very thing that causes offense in the preaching of the cross", Cassirer.

του σταυρου [ος] gen. "**of the cross**" - The intended meaning of the genitive is, as usual, difficult to pin down. In this clause it is often treated as verbal, subjective, "the offense *prompted by* the cross"; "then those who believe in circumcision would no longer find the cross offensive", Barclay. Yet, better

adjectival, epexegetic, limiting by specifying the offense. So, there is a sense where "the thing which causes offense" is limited by "the cross". Possibly the cross itself, ie., the scandal of the cross, but more likely "the preaching of the cross", Cassirer, that is, the gospel / "the theology of the cross", Longenecker, and therefore the very proposition which is the basis of this letter to the Galatians, namely, that the person who is right and holy before God is a person who is grounded on the faithfulness of God in Christ. Such a person will experience God's promised new life, and this apart from the law. Paul, of course, rests this proposition on Habakkuk 2:4. For nomists, both religious Jews and law-bound believers (most of whom would be converted Jews), this gospel is indeed a scandal, an offense. If Paul is still preaching circumcision / the totality of Jewish cultic law (to Jews at least), then there is no scandal / offense.

κατηργηται [καταργεω] perf. pas. "**has been abolished**" - HAS BEEN ENTIRELY NULLIFIED, ABOLISHED, MADE OF NO EFFECT.

v12

A final sarcastic comment. As for the agitators, Paul hopes they will "take up some other cause and leave you alone", Junkins.

και "-" - AND [I WISH *that*]. Possibly emphatic; "Indeed I wish ....."

οἱ αναστατουντες [αναστατοω] pres. part. "**those agitators**" - THE ONES AGITATING, TROUBLING, DISTURBING, UPSETTING [YOU]. The participle serves as a substantive.

οφελον "**I wish**" - Expressing an unobtainable wish, or "a wish not likely to be realised", Zerwick.

αποκοψονται [αποκοπτω] fut. mid. "**they would go the whole way and emasculate themselves**" - WILL CUT THEMSELVES OFF. Possibly a gentle, "would take up some other cause and leave you alone", Junkins, or a more brutal, "would castrate themselves, let alone circumcise themselves", Barclay.