

## Introduction (1:1-5)

### EXEGESIS OF VERSES 1 & 2:

#### VERSE ONE

**“Paul, an apostle not from men nor through a man, but through Jesus Christ and God the Father, the one who raised him from the dead”.**

Παῦλος ἀπόστολος οὐκ ἀπ’ ἀνθρώπων οὐδὲ δι’ ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

(proper noun-n-m-s Παῦλος/Paulos "**Paul**" + noun-n-m=s ἀπόστολος/apostolos "**an apostle**" + neg. adv . οὐ/ou "**not**" + prep-abl. ἀπὸ/apo "**from**" + noun-ab-m-pl ἀνθρωπος/anthropos "**men**" + conj. οὐδέ/oude "**nor**" + prep-gen. διὰ/dia "**through**" + noun-g-m-s ἀνθρωπος/anthropos "**man**" + conj. ἀλλὰ/alla "**but**" + prep-gen. διὰ/dia "**through**" + proper noun-g-m-s Ἰησοῦς/Iesous "**Jesus**" + noun-g-m-s Χριστός/Christos "**Christ**" + conj. καὶ/kai "**and**" + noun-g-m-s θεός/theos "**God**" + noun-g-m-s πατήρ/pater [paternal] "**father**" + verb-aor.act.prt.g-m-s w/ d.a. ἐγείρω/egeiro "**the one who raised**" + pron-3rd-a-m-s αὐτός/autos "**him**" + prep-abl. ἐκ/ek "**out from**" + adj-ab-m-pl νέρός/nekros [necrophobia; necrosis] "**death**").

#### VERSE TWO

**“And all the brethren who are with me to the churches of Galatia”.**

καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ ταῖς ἐκκλησίαις τῆς Γαλατίας,

(conj. καὶ/kai "**and**" + d.a.-n-m-pl ὁ/ho "**the ones**" + prep. σὺν/sun "**with**" + pron-1st-l-c-s ἐγώ/ego "**me**" + adj-n-m-pl πᾶς/pas "**all**" + ἀδελφός/adelfhos "brethren" + noun-l-f-pl w/ d.a. ἐκκλησία/enklesia "**the churches**" + noun-g0f0s w/ d.a. Γαλατία "**Galatia**").

### ANALYSIS OF VERSES 1 & 2:

1. Paul begins his letter to the Galatians by identifying himself as an apostle.
2. In verse one he refers to himself as **“Paul, an apostle not from men nor through a man, but through Jesus Christ and God the Father, the one who raised him from the dead”**.
3. This is the only introduction where he refers to himself as such (cp. Rom. 1:1; I Cor. 1:1; Col. 1:1, etc.).
4. Why does he give the dual distinction of not being “from men” nor “through (a) man”?
5. As noted, in our introduction, this is one of the oldest letters we have extant, the oldest of those written by Paul.

6. It is widely believed that it was penned around 48 AD, fairly early in the Church Age and not all that long after Paul's conversion (Gal. 2:1).
7. It is perhaps the fact that, knowing that he was called after Christ's death, resurrection and ascension, that some questioned his apostolic authority.
8. Paul wants to make it known that though he was a latecomer to the game and not around for Jesus' earthly ministry, he was none-the-less called as an apostle by God and by the Lord Jesus Christ (Acts 9:1ff; Gal. 1:17; I Cor. 9:1).
9. He was not merely selected by people (cp. Acts 1:13-26).
10. He was chosen by Jesus Christ and God the Father. What's more, he and Barnabas were set apart by the Holy Spirit to minister to the Gentiles (Acts 13:2-4).
11. Note that God the Father is noted as "the one who raised him from the dead".
12. While the Trinity functions in tandem with one another, there are certain instances where one member is credited with various actions (cp. Gen. 1:3).
13. Here it is the first person of the Trinity, God the Father who raised the humanity of Jesus Christ from the dead.
14. He continues on in verse two where he states that the letter is not only from him but **"...all the brethren who are with me to the churches of Galatia"**.
15. He does not name the brethren as he had to the Thessalonians (cp. I Thess. 1:1; II Thess. 1:1).
16. However this must have been a group of believers as he mentions "all the brethren".
17. This does not mean that there was a group or committee who joined in the writing of the letter, only that the letter is written on behalf of the group that was ministering with Paul (cp. Phil. 4:21).
18. During his ministering to the region of Galatia, Barnabas was with him. John Mark was with them for the first part of their journey, but soon left (Acts 13:1-5, 13).
19. This action by John Mark would prove to be a bone of contention between Paul and Barnabas (Act 15:36-41 cp. Col. 4:10; Philem. 1:24 II Tim. 4:11; I Pet. 5:13).
20. Note that Paul is writing to the "churches" (plural) of Galatia. Galatia is not a city but a region and there were multiple assemblies established as a result of Paul and Barnabas' missionary work (Acts 18:23; I Cor. 16:1).

## EXEGESIS OF VERSES 3 – 5:

### VERSE THREE

**“Grace to you and peace from God our Father and the Lord Jesus Christ”.**

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ

(noun-n-f-s χάρις/charis **"grace"** + pron-2nd-d-c-pl σύ/su **"to you"** + conj. καὶ/kai **"and"** + noun-n-f-s εἰρήνη/eirene **"peace"** + prep-abl. ἀπὸ/apo **"from"** + noun-ab-m-s θεός/theos **"God"** + noun-ab-m-s πατήρ/pater **"father"** + pron-1st-g-c-pl ἐγώ/ego **"of us"** + conj. καὶ/kai **"and"** + noun-ab-m-s κύριος/kurios **"lord"** + proper noun-ab-m-s Ἰησοῦς/Iesous **"Jesus"** + noun-ab-m-s Χριστός/Christos **"Christ"**).

### VERSE FOUR

**“Who gave himself for our sins so that He may deliver us out of this present age of evil according to the will of our God and Father”.**

τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλθῃ ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος ποιηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

(verb-aor.act.prt.g.m.s w/ d.a. δίδωμι/didomi **"the one who gave"** + pron-a-m-s ἑαυτοῦ/heautou **"himself"** + prep-gen. ὑπὲρ/huper **"for the sake of"** + noun-g-f-pl w/ d.a. ἁμαρτία/hamartia **"the sins"** + pron-1st-g-c-pl ἐγώ/ego **"of us"** + conj. ὅπως/hopos **"so that"** + verb-aor.mid.subj.3rd.s ἐξαίρῃ/exaireo **"he might deliver"** + pron-1st-a-c-pl ἐγώ/ego **"us"** + prep-abl. ἐκ/ek **"out from"** + noun-ab-m-s w/ d.a. αἰών/aion **"the age"** + verb-perf.act.prt.gen.m.s w/ d.a. ἐνίστημι/enistemi **"the present"** + adj-g-m-s ποιηρός/poneros **"of evil"** + prep-acc. κατὰ,kata **"according to"** + noun-a-n-s w/ d.a. θέλημα/thelema **"the will"** + noun-g-m-s w/ d.a. θεός/theos **"of the God"** + conj. καὶ/kai **"and"** + noun-g-m-s πατήρ/pater **"father"** + pron-1st-g-c-pl ἐγώ/ego **"of us"**).

### VERSE FIVE

**“To whom be the glory forevermore. Amen”.**

ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

(rel. pron-d-m-s ᾧ/hos **"to whom"** + to be verb [supplied] **"be"** + noun-n-f-s w/ d.a. δόξα/doxa **"th glory"** + prep-acc. εἰς/eis **"into"** + noun-a-m-pl w/ d.a. αἰών/aion **"the ages"** + part. ἀμήν/amen **"amen"**).

## ANALYSIS OF VERSES 3 – 5:

1. Paul continues with his greeting in verse three where he states **“Grace to you and peace from God our Father and the Lord Jesus Christ”.**

2. This is a pretty standard greeting and we find this language used throughout Paul's letters (Rom. 1:7; I Co. 1:3; II Co. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thess. 1:1; 2 Thess. 1:2; Phlm. 1:3; Rev. 1:4).
3. He is wishing them "grace" and "peace" in a ph2 sense as these are *believers* who have been evangelized by Paul or another minister. At that point such ones were made recipients of God's grace (I Cor. 1:12).
4. Our word for "grace" is the nominative, feminine, singular noun, χάρις/charis "grace, favor, benefit, a favorable attitude".
5. It describes that aspect of God's plan which favors or blesses positive volition. Hence it is an aspect of God's love toward those whom He foreknew (Rom. 9:13 cp. Luke 1:28).
6. Having made the SAJG, he now wishes them grace in a ph2 to sense (Eph. 3:7, 8; 4:7-12, 29; Col. 1:6; 4:6, 18; I Thess. 5:28; II Tim. 2:1; Heb. 4:16; 12:15; 13:9; James 4:6; I Pet. 1:13; 4:10; 5:5; II Pet. 3:18; Jude 1:4).
7. Note that Paul does not merely wish "grace" upon them but "peace" as well.
8. They have peace with God in a ph1 sense as they are all believers. However Paul wishes for them to have peace in a ph2 sense to include:
  - a. Peace with God (Job 22:21).
  - b. Peace with man (Rom. 12:18).
  - c. Inner Peace (John 14:27; Phil. 4:6, 7)
9. He continues in verse four where he speaks of Jesus Christ **"Who gave himself for our sins so that He may deliver us out of this present age of evil according to the will of our God and Father"**.
10. Note that Jesus Christ "gave himself" to save us from our sins and to enter us into the POG (Titus 2:14).
11. We are in the POG via faith in the Lord Jesus and His work on the cross paves our way to have an eternal relationship with Him and with God, the Father.
12. Such will result in our being delivered out of the present, evil age in which we live whereby we will be transferred into our ph3 niche.
13. The "present age of evil" speaks of the existence we must endure in ph2 in Satan's cosmos with regard to our own evil as well as the evil of others.
14. Do not be discouraged when difficult times come, when you fail under your OSN or you are mistreated by those in the cosmos. Keep your eyes on your eternal niche and the age(s) to come (John 14:1-3; 14:27, 28; Heb. 6:5; Titus 2:12).
15. He concludes his benediction in verse five where he states of God the Father and Jesus Christ, **"To whom be the glory forevermore. Amen"**.
16. Our phrase translated as "forevermore" is composed of the accusative preposition, εἰς/eis, followed by the accusative, masculine, plural noun, αἰών/aion.
17. The verse literally reads "To whom be **the** glory [note the d.a.] **'into the ages'**".
18. The immediate question is "Into which ages?"
19. Such speaks of the various Ages that are to come to include the remainder of the Church Age, Tribulation, Millennium and the Eternal State or "Day of God" (Dan. 12:13; Matt. 28:20; II Pet. 3:12).
20. In other words Paul declares glory to God both now and forever (cp. Ps. 41:13; 72:19 Matt. 6:13; Rom. 11:36).

## Another Gospel?!!

### EXEGESIS OF VERSES 6 & 7:

#### VERSE SIX

**“I am amazed that you are so quickly deserting Him who called you by the grace of Christ of a different gospel”.**

Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι [Χριστοῦ] εἰς ἕτερον εὐαγγέλιον,

(verb-pres.act.ind.1st-s θαυμάζω/thamadzo **"I am amazed/astonished"** + conj. ὅτι/hoti **"that"** + adv. οὕτω/houto **"so"** + adv. ταχέως/tacheos **"quickly"** + verb-pres.dep.ind.2nd-pl μετατίθημι/metatithemi **"you are deserting"** + prep-abl. ἀπό/apo **"from"** + verb-aor.act.prt-g-m-s w/ d.a. καλέω/kaleo **"the one who called"** + pron-2nd-a-c-pl σύ/su **"you"** + prep-inst.. ἐν/en byn" + noun-i-f-s χάρις/charis "grace" + noun-g-m-s Χριστός/Christos "Christ" + prep-acc. εἰς/eis "unto" + adj-a-n-s ἕτερος/heteros **"another [of a different kind]"** + noun-a-n-s εὐαγγέλιον/euangellion **"gospel"**).

#### VERSE SEVEN

**“Which is not another, except there are some who are disturbing you and wishing to distort the gospel of Christ”.**

ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ παράσσοντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

(rel. pron-n-n-s ὅς/hos "which" + neg. adv. οὐ/ou **"not"** + to be verb-pres-ind.3rd.s εἰμί/eimi **"is"** + adj-n-n-n ἄλλος/allos **"another"** + conj. εἰ/ei **"if"** + neg. adv. μὴ/me **"not"** + inst. pron-n-m-pl τίς/tis **"some"** + to be verb-pres.ind.3rd.pl εἶμι/eimi **"are"** + verb-pres.act.prt-n-m-pl w/ d.a. παράσσω/parasso **"the ones disturbing"** + pron-2nd-a-c-pl σύ/su **"you"** + conj. καὶ/kai **"and"** + verb-pres.-act.-prt.n-m-pl θελω/thelo **"wishing"** + verb-aor.act.inf. μεταστρέφω/metastrepho **"to distort"** + noun-a-n-s w/ d.a. εὐαγγέλιον/euangellion **"the gospel"** + noun-g-m-s w/ d.a. Χριστός/Christos **"Christ"**).

### ANALYSIS OF VERSES 6 & 7:

1. Paul wastes no time getting into the central message of why he is writing.
2. After a brief greeting in vv 1-5 he immediately addresses the Galatians' cardinal sin of abandoning the Gospel for false religion.
3. His transition is quite conspicuous as he gets right on with the business of balling his readers out (cp. I Cor. 1:1-5; Eph. 1:1-6).
4. Even in the Corinthian Church, despite their many problems, he still gave some commendation. Not here!!!

5. In the Galatians he dives right into *condemnation* and does not let up (cp. Rev. 2, 3).
6. He states in verse six, **“I am amazed that you are so quickly deserting Him who called you by the grace of Christ of a different gospel”**.
7. Our word for “amazed” is the present, active, indicative of θαυμάζω/thamadzo, “to be amazed, astonished, to wonder, marvel”.
8. The present tense shows continuous action where Paul “kept on being amazed” at the Galatians’ actions (cp. Mark 6:6).
9. They had really set him back on his heels by being so quick to abandon or were “deserting” the Gospel of Christ of a “different gospel”.
10. Our word for “different” is the accusative, neuter, singular adjective, ἕτερος/heteros, “another of a different kind”. What does Paul mean by this?
11. It should first of all be noted that the Galatians were legitimate believers. However, as we shall see, they had been affected by false teachers who had encouraged them to turn back to Judaism.
12. Note too that Paul accuses them of “deserting” the Lord who called them.
13. Our word for “deserting” is the present, deponent, indicative of μετατίθημι/metatithemi, “to abandon, to fall away or desert from one person or thing to another, to be turncoat”.
14. Walvoord and Zuck note that this is a military term which speaks of a soldier who deserts his bothers in arms.
15. Part of Paul’s amazement was that this was occurring “so quickly”. He had apparently had a good visit with them, evangelizing them and teaching them ph2 Doctrine and after just a short time they had already begun to turn from it.
16. They were not merely abandoning a certain doctrine or teaching but are said here by Paul to be abandoning God Himself!!!
17. Paul states in verse seven, **“Which is not another, except there are some who are disturbing you and wishing to distort the gospel of Christ”**.
18. Paul states now that it is not “another”. Well, which is it, another gospel or not another?
19. Note the difference in the Greek word used for ‘other’ here in verse seven (ἄλλος/allos – a more generic word for ‘other’)
20. The NASB translates it as “Which is *really* not another...” which I think gets down to the crux of what Paul is stating.
21. In reality it is not another type of “good news” for these believers. It is, as we shall find out, really *bad news* which is unable to provide ph1 or ph2 salvation and will put a yoke of false religion and legalism upon their necks if they continue to entertain it.
22. It is not another option to be saved or to enter into the life that God has prepared for us as Christians. It is the opposite.
23. We will get a real taste of just how much God hates false religion and legalism in this letter as well as the reality of what a waste it is to get involved in such activities.
24. In the second clause, Paul notes that they, like the Thessalonians, had been victimized by false teachers.
25. He refers to such ones as “...some who are disturbing you and wishing to distort the gospel of Christ”.
26. Our verbs for “disturbing” and “wishing” are both present, active participles which demonstrate ongoing continuous action.
27. Such ones were and kept on disturbing these believers faith and they kept on desiring to distort the true gospel of Jesus Christ (Gal. 2:4 cp. Acts 15:24; 20:29, 30).

28. Our word translated as “distort” is the aorist, active, infinitive of μεταστρέφω/metastrepho "to change, alter, cause to be different, pervert, corrupt, distort".
29. The question remains of how such ones changed or distorted the Gospel of Christ.
30. The Galatians, as we shall see, did not renounce Christ per say (such would have put them in the ‘no second chance category’ (Heb. 6:4-6).
31. Rather they are seeking through the law to add to His work on the cross with a salvation of faith plus works involving a return to Judaism and the Law.

## EXEGESIS OF VERSES 8 & 9:

### VERSE EIGHT

**“But even if we or an angel from heaven should preach a gospel other than what we preached you, let him be accursed!”**

ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται [ὑμῖν] παρ’ ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.

(conj. ἀλλὰ/alla **"but"** + conj. καὶ/kai **"even"** + conj. ἐάν/ean **"if"** + pron-1st-n-c-pl ἐγώ.ego **"we"** + conj. ἢ/e **"or"** + noun-m-s ἄγγελος/angellos **"an angel"** + prep-abl. ἐκ/ek **"out of"** + noun-ab-m-s οὐρανός/ouranos **"heaven"** + verb-pres.mid.subj.3rd.s εὐαγγελίζω/euangelidzo **"might preach a gospel"** + [pron-2nd-d-c-pl σὺ/su - omitted] + prep-acc. παρά/para **"from"** + rel. pron-a-n-s ὅς/hos **"what"** + verb-aor.mid.ind.1st.pl εὐαγγελίζω/euangelidzo **"we preached"** + pron-2nd-d-c-pl σὺ/su **"to you"** + noun-n-n-s ἀνάθεμα/anathema [anathema] **"accursed/condemned"** + to be verb-pres-imper.3rd.s εἰμι./eimi **"let him be"**).

### VERSE NINE

**“As we have said before, even now I say again, ‘if anyone of you preaches a gospel contrary to what you received, let him be accursed’”.**

ὡς προειρήκαμεν καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ’ ὃ παρελάβετε, ἀνάθεμα ἔστω.

(conj. ὡς/hos **"as"** + verb-perf-act.ind.1st-pl προεἶπον/proeipon **"We have announced beforehand"** + conj. καὶ/kai **"even"** + adv. ἄρτι/arti **"now"** + adv. πάλιν/palin **"now"** + verb-pres.act.ind.1st.s λέγω/lego **"I say"** + conj. εἰ/ei **"if"** + int. pron. τις/tis **"anybody"** + pron-2nd-a-c-pl σὺ/su **"you"** + verb-pres.mid.ind.3rd.s εὐαγγελίζω/euangelidzo **"preaches a gospel"** + pron-acc. παρά/para **"from"** + rel. pron.a-n-s ὅς/hos **"which"** + verb-aor.act.ind.2nd.pl παραλαμβάνω/paralambano **"you received"** + noun-n-s ἀνάθεμα/anathema **"cursed/condemned"** + noun-n-ns verb-pres.imper.3rd.s εἰμι/eimi **"let him be"**).

## ANALYSIS OF VERSES 8 & 9:

1. Paul continues to dig in with His concern over a false gospel of works being espoused by the Galatians.
2. He states in verse eight, **“But even if we or an angel from heaven should preach a gospel other than what we preached you, let him be accursed!”**
3. Paul states that if an angel from heaven or even if he himself or one of his associates preached a different Gospel, that one should be “accursed”.
4. Our word translated as “accursed” is the nominative, neuter, single noun, ἀνάθεμα/anathema, “one who is accursed, devoted to the direst woes, doomed, bound for dreadful consequences, accursed” (cp. Rom. 9:3; I Cor. 12:3; 16:22).
5. Paul literally wishes the worst of the worst for the one who would have the audacity to give a false gospel to these believers, even if that person is him!!!

6. He also entertains the idea of “an angel from heaven” who had potentially broken bad and gone rogue to serve Satan by preaching them a false gospel. He too is to be accursed!
7. Note that Paul uses a third class conditional clause in the Greek as seen in the use of the conjunction, *εάν/ean*, with the subjunctive mood in the apodosis.
8. Paul is essentially stating “...if we or an angel from heaven should preach a gospel to you other than what we preached [maybe he would, maybe he wouldn’t...don’t know...]
9. All if clauses in the English function like the Greek 3<sup>rd</sup> class condition. However pay attention as we will see a slight, subtle change in the next verse.
10. Paul notes here that such a gospel stood in stark contrast to the one which Paul states “we preached you”.
11. He thus absolves himself as well as his associates as they can stand before them with clean hands and a pure heart having preached the pure gold of the Gospel of Faith in Christ and Christ alone to attain salvation.
12. To make himself clear to the Galatians just how he feels about this topic he decides to repeat himself.
13. Note that the phrase, “to you” is omitted in this translation. It is found in the NASB, NIV, NKJV, etc.
14. My reason for omitting it is the lack of early manuscript evidence to include Codex Sinaiticus (Ⲱ), Codex Vaticanus (B) and Codex Alexandrinus (A).
15. In verse nine he states, **“As we have said before, even now I say again, ‘if anyone of you preaches a gospel contrary to what you received, let him be accursed’”**.
16. Yes he has said it before and is saying it again. Anyone who preaches them a false gospel is to be accursed.
17. Note that Paul has indicated here that he has taught on this subject prior to this occasion as he states “As we have said before...”
18. Such is most probably a reference to he and his associates teaching on this face-to-face during his missionary journeys (it is thus not a reference to what he said in verse 8).
19. Hence, like the Thessalonian Church, this church was culpable as they had been taught certain things on at least one prior occasion (cp. II Cor. 13:2).
20. Some things need to be repeated so as to get the congregation to wake up and get it together.
21. Note the shift from the plural of *προεῖπον/proeipon*, “we have said before”, to the singular of *λέγω/lego*, “I say again”.
22. Paul was speaking much of the letter on behalf of him and his associates (as was the case in I and II Thessalonians). However he steps out and states that it is he himself who is saying this to them again.
23. He repeats the same word for “accursed” used in verse eight, *ἀνάθεμα/anathema*. It is translated as “anathema” in some editions.
24. Note that Paul again absolves himself and his associates as he states that such a false gospel would be one that would be “contrary to what you received”.
25. In other words, not the pure product of salvation by faith in Christ which Paul and his associates preached to them while he was with him during his missionary journeys.
26. Note that Paul does not use a 3<sup>rd</sup> class if clause in this sentence but a 1<sup>st</sup> class conditional clause as seen in the use of the preposition, *εἰ/ei* followed by the indicative mood.
27. A first class conditional clause assumes that apodosis is true.

28. Paul is essentially stating "...if anyone of you preaches a gospel contrary to what you received [and you are]..."
29. Someone was indeed preaching a false gospel but it neither was not Paul nor his associates nor was it "an angel from heaven" who was preaching it.
30. Rather it was a member(s) of the Galatians own ranks. Note the phrase "anyone of **you**".
31. Such does not mean that the initial false Gospel originated in the Galatian Church but that, as of the writing of this letter, certain ones in the church were espousing such filth.
32. This is exactly why Paul is writing to them, to exhort them to extinguish such nonsense that had permeated their ranks.
33. Such ones were guilty of preaching a false gospel and were accursed and in danger of severe judgment.
34. Note that Paul does not threaten that such ones would be damned or lose their salvation, but were "accursed", i.e. the enemies of God and soon to be the recipients of some major DD.
35. In verse eight Paul placed himself and his associates in the "let him be accursed" category if they had potentially preached a false gospel.
36. The Bible speaks of those who were believers serving God for a time who then turned and ended up bringing severe judgment on their own heads (Phil. 3:17; I Tim. 1:20; II Tim. 4:10, 14; Heb. 6:4-6; James 4:4; II Pet. 2:20-22).

## EXEGESIS OF VERSES 10 & 11

### VERSE TEN

**“For am I now seeking the favor men or God or am I seeking to please men? If I were still pleasing men I would not be a bond-servant of Christ”.**

Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.

(adv. ἄρτι/arti "**now**" + conj. γάρ/gar "**for**" + noun-m-pl ἀνθρωπος/anthropos [anthropology] "**men**" + verb-pres.act.ind.1st.s πείθω/peitho "**I keep on persuading, striving to please**" + conj. ἢ/e "**or**" + noun-a-m-s w/ d.a. θεός/theos "**the God**" + conj. ἢ/e "**or**" + verb-pres.act.ind.1st.s ζητέω/zeteo "**I keep on seeking**" + noun-d-m-pl ἀνθρωπος/anthropos "**for men**" + verb-pres.act.inf. ἀρέσκω/aresko "**to please**" + conj. εἰ/ei "**if**" + adv. ἔτι/eti "**yet**" + noun-d-m-pl ἄνθρωπος/anthropos "**for men**" + verb-imperf.act.ind.1st.pl ἀρέσκω/aresko "**I kept on pleasing**" + noun-g-m-s Χριστός/Christos "**of Christ**" + noun-n-m-s δοῦλος/doulos "**a servant**" + neg. adv. οὐ/ou "**not**" + part. ἂν/an "**if**" + verb-imperf.mid.ind.1st.s εἰμί/eimi "**I was**").

### VERSE ELEVEN

**“For I am making known to you, brethren, the gospel which was preached by me, that it is not according to man”.**

Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθῆν ὑπ’ ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον·

(verb-pres.act.ind.1st.s γνωρίζω/ginridzo "**I make known**" + conj. γάρ/gar "**for**" + pron-2nd-d-c-pl σύ/su "**to you**" + noun-v-m-pl ἀδελφός/adelphos "**brethren**" + noun-a-n-s w/ d.a. εὐαγγέλιον/euangellion "**the good news/gospel**" + verb-aor.pas.prt.a-n-s w/ d.a. εὐαγγέλιζω/euangelidzo "**the one preached**" + prep-gen. ὑπώ/hupo "**by**" + pron-1st-g-c-s ἐγώ/ego "**me**" + conj. ὅτι/hoti "**that**" + neg. adv. οὐ/ou "**not**" + verb-pres.ind.3rd.s εἰμι/eimi "**is**" + prep.acc. kata./kata "**according to**" + noun-a-m-s ἀνθρωπος/anthropos "**men**").

### ANALYSIS OF VERSES 10 & 11:

1. Paul continues his defense of the gospel in verse ten where he poses the question, **“For am I now seeking the favor men or God or am I seeking to please men?”**
2. Such cuts to the crux of the matter as those who adopt a false gospel do it to please men.
3. Any time we interject human viewpoint in place of divine viewpoint we do so, usually to please ourselves or other people.
4. The Bible makes clear that we cannot serve two masters (Matt. 6:24; John 8:34, 35).
5. Paul answers his own question in the final clause of verse ten where he states, **“...If I were still pleasing men I would not be a bond-servant of Christ”.**
6. Paul calls himself a “bondservant” in this passage (cp. Rom. 1:1; James 1:1; II Pet. 1:1).

7. Our word translated as “bondservant” is the nominative, masculine, singular noun, δούλος/doulos, “one who serves in obedience to another’s will, a slave, servant, bondman, family servant”.
8. Paul is stating that he has an allegiance to and is bonded to the Lord Jesus to serve him as his master, a charge that is given to all Christians everywhere (Matt. 10:24, 25; 18:22-35; 20:27; 24:45; John 15:20 cp. John 15:15; Gal. 4:7).
9. Remember this in the decisions you make. We choose to obey and honor our Lord and Savior Jesus Christ or else choose to serve the world, flesh and Satan (Acts 5:29; II Cor. 5:9-11; I Eph. 6:6; Co. 3:22; Thess. 2:4).
10. Paul states that if he were going about trying to please people then he would not be a servant to Jesus Christ.
11. Note the presence of the adverb, ἐτι/eti, “yet, still, any longer, further”. Paul states “...If I were *still* pleasing men...” demonstrating that, for much of his life, he was doing just that.
12. As a Pharisee he was moving up the social ladder and making a name for himself (Phil. 3:4-6).
13. He has given all of that up for the cause of Christ.
14. Serving the Lord often means doing the opposite of or what is contrary to making people happy.
15. Say what you want about Paul, he obediently went wherever the Lord directed him and was straight forward about preaching the ph1 and ph2 Gospels.
16. This often involved being treated very badly by people who were antagonistic to the POG (II Cor. 11:23-2).
17. What’s more, if he had been seeking the approval of men and not been upright about preaching the Gospel, he would be ripe to bring the curses upon himself that he had proclaimed in the previous section.
18. Such should stand as strict warning to those who conceal or shrink back from proclaiming the word of God in order to gain the approval of people!!!
19. He continues in verse eleven where he states **“For I am making known to, brethren, the gospel which was preached by me, that it is not according to man”**.
20. Note again the emphasis Paul puts on the message being from God, not man (cp. Gal. 1:1).
21. The Gospel we have did not come from man but from God. It is God’s free gift to the human race whereby God does all of the work and asks us to merely accept it (Rom. 5:15, 16).
22. While Paul did have the Gospel preached to him by men, the gospel he received came directly from God (Acts 9:3-6).
23. This is the complete antithesis of what false religion offers. In all other religions, other than the Judeo-Christian belief system, man is viewed as earning salvation through a series of works.
24. Such is the garbage that the Galatian Church has ingested. I don’t think that they have gone so far as to renounce Christ. Such would put them in the ‘No 2<sup>nd</sup> Chance’ category (Heb. 6:4-6).
25. Rather, the Galatians seem to have added works of the Law in a ‘faith + works’ theology whereby they need to keep the Law to keep or maintain their Salvation.

26. Any church or Christian organization that would take away from or seek to add anything to Christ's work is guilty of proclaiming a false gospel.
27. Many churches today have a faith + works system or a works to justify faith system.

## EXEGESIS OF VERSES 12 & 13:

### VERSE TWELVE

**“For neither did I receive it from man nor was I taught it, but I received it through a revelation of Jesus Christ”.**

οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην ἀλλὰ δι’ ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

(neg. adv. οὐδέ/oude "**neither**" + conj. γάρ/gar "**for**" + pron-1st-n-c-s ἐγώ/ego "**I**" + prep-abl. παρά/para "**from**" + noun-ab-m-s ἀνθρωπος/anthropos "**man**" + verb-aor.act.ind.1st.s παραλαμβάνω/paralambano "**I received**" + pron-3rd-a-n-s αὐτός/autos "**it**" + neg. adv. οὔτε/oute "**nor**" + verb-aor.pas.ind.1st.s διδάσκω/didasko "**I was taught**" + prep. ἀλλά/alla "**but**" + prep-gen. διὰ/dia "**through**" + noun-g-f-s ἀποκάλυψις/apokalupsis [apocalypse] "**a revelation**" + proper noun-g-m-s Ἰησοῦς/Iesous "**of Jesus**" + noun-g-m-s Χριστός/Christos "**Christ**").

### VERSE THIRTEEN

**“For you heard of my former way of life in Judaism and how I persecuted the church of God exceedingly and kept on seeking to destroy it”.**

ἤκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ’ ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν,

(verb-aor.act.ind.2nd.pl ἀκούω/akouo "**you heard**" + conj. γάρ/gar "**for**" + d.a.-a-f-s ὁ/ho "**the...**" + adj-a-f-s ἰμός/emos "**my own**" + noun-a-f-s ἀναστροφή/anastrophe "**conduct/way of life**" + adv. ποτέ/pote "**former**" + prep-loc. ἐν/en "**in**" + noun-1-m-s w/ d.a. Ἰουδαϊσμός/Ioudaismos "**Judaism**" + conj. ὅτι/hoti "**that**" + prep-acc. κατὰ/kata "**according to**" + noun-a-f-s ὑπερβολή/hyperbole "**excess**" + verb-imper.act.ind.1st.s διώκω/dioko "**I kept on persecuting**" + noun-a-f-s w/ d.a. ἐκκλησία/ekklesia "**the church**" + noun-g-m-s w/ d.a. θεός/theos "**of the God**" + conj. καὶ/kai "**and**" verb-imper.act.ind.1st.s πορθέω/porthéo "**kept on destroying**" + pron-3rd-a-f-s αὐτός/autos "**it**").

### ANALYSIS OF VERSES 12 – 13:

1. Paul again moves to establish his authority as an apostle of God as well as the veracity of the True Gospel of Jesus Christ.
2. He states in verse twelve, **“For neither did I receive it from man nor was I taught it, but I received it through a revelation of Jesus Christ”.**
3. The gospel he received was not from a mere man, as was the fake Gospel which was being peddled by the Judaisers.
4. He states that he did not receive it from humanity nor was he “taught it” from men, or angels for that matter.
5. Some may have supposed that since Paul was a late-comer as an apostle, that he merely heard the Gospel from the other apostles. However this is decidedly NOT the case.

6. To the contrary, all that he had been told by people and taught theologically prior to his conversion left him an unbeliever, a legalist and a persecutor of the Church on the road to Hell.
7. Rather, he received the Gospel directly from Jesus Christ, who though He is true humanity, He is also absolute deity.
8. Jesus gave the Gospel to Paul directly. This occurred during Paul's trip on the road to Damascus when He was struck blind (Acts 9:1-17).
9. While the actual preaching of the Gospel is not mentioned in the book of Acts, it is evident that the Lord spoke directly to Saul, Paul of Tarsus, the man who became the great apostle Paul!
10. It was made obvious to Paul on the road to Damascus that the Jesus who was crucified was not a criminal but the Lord Himself, and this was the One whom he was persecuting via the persecution of Christ's Church.
11. Once He knew who Jesus was, the other details of the Gospel would become evident.
12. Paul states here that it was Jesus Himself that explained and preached the ph1 Gospel to him.
13. The account in the book of Acts points out that Paul heard the witness of Stephen, but did not believe. Rather he responded by agreeing to put him to death (Acts 7:52 cp. 7:58-8:1).
14. Ananias was instrumental in helping Paul get started in the CWL. However he, himself did not preach the Gospel to Paul (Acts 9:10-32).
15. Paul states that he received it through a "revelation of Jesus Christ".
16. Our word translated as "revelation" is the genitive, feminine, singular noun, ἀποκάλυψις/apokalupsis, "an uncovering, disclosure, revelation, appearing".
17. It is where we get our English word, "apocalypse".
18. Paul is stating that the Gospel was revealed to him directly from Jesus, thus giving his message added legitimacy as it comes from God, Himself!!!
19. What higher authority does one have than God? Hence any human agency that had tripped up the Galatians with a false Gospel of works comes from an inferior source, that of mere men.
20. In addition to what was told him on the Damascus road, Paul received various other revelations from Christ and actually saw Jesus in His resurrection body at some point (I Cor. 9:1).
21. He continues in verse thirteen where he states, **"For you heard of my former way of life in Judaism and how I persecuted the church of God exceedingly and kept on seeking to destroy it"**.
22. As previously stated, some questioned Paul's legitimacy as an apostle as he was a late comer and originally was a persecutor of the Church (Acts 9:26).
23. Paul himself wrestled with the reality of how he lived prior to being called as a disciple (cp. I Cor. 15:9; I Tim. 1:13).
24. He had to work hard to convince people that he was none-the-less an apostle called by Christ.
25. Though he was a late comer, he was absolutely the real thing and he is the one who replaced Judas as one of the twelve.
26. He speaks here of his pre-conversion experience as a Pharisee in Judaism.

27. Note that he is aware that the Galatians are privy to what he calls his “former way of life”.
28. He confesses that he was not only one who opposed and persecuted the Church but was actively seeking to “destroy it”.
29. Our word for “destroy” is the imperfect, active, indicative of πορθέω/portheo, "to destroy, devastate, attack, kill".
30. Paul, in his “former way of life” was perhaps the most ardent opponent to the Church seeking to utterly destroy it and erase it as a belief system permanently (cp. Acts. 9:21; 22:4; 26:9-11).
31. Paul will speak of his past as a Pharisee and persecutor of the Church in great detail in the upcoming verses.
32. His aim is two-fold. First, he seeks to demonstrate how evil Judaism is and that they should not seek to be enslaved by it all over again.
33. Secondly, he will show how he has turned from it to embrace the truth of the True Gospel of Jesus as well as the ph2 Doctrine revealed for the Church Age (Acts 22:3-5; 24:4, 5).
34. Realize that “Judaism” here is not a good term. Such does not refer to the teaching of the prophets and Moses.
35. Rather it refers to the false religion of Judaism as inspired by the traditions of men and a system of salvation by works.
36. Paul had forsaken such a system to accept the Gospel. However the Galatians were in the process of foregoing the Gospel to adopt the traditions and precepts of Judaism.

**Works Cited:**

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