

220320-1 Gal 3, 1-18, Abraham's Blessing is of Promise, not Law—CThurman

1 ¶ O foolish Galatians, who **hath bewitched** **you,**
mindless caused your eye to be evil
unwise hath fascinated

foolish, of the Gr. ἀνόητος, adj., ἄ negative particle + νοέω tss. *to understand, perceive, consider*, the verb of νοῦς, the mind, the understanding, so 'without thinking'; ἀνόητος, is tss. *fools* (Lk.24.25), *unwise* (Ro.1.14), *foolish* (Gal.3.3; 1Ti.6.9; Tit.3.3).

hath bewitched, ἐβάσκανεν, 3ps. aor. ind. act. of βασκαίνω, only this once in the NT; Liddell & Scott, 'to use ill words of another, esp. to slander, disparage. II. to use ill words to another, bewitch by spells or by means of an evil eye, Lat. *fascinare*.' In the LXX, this verb βασκαίνω, is in Deu.28.54, 56 and tss. in the LXXE, *evil eye*; Ecclesiasticus 14.6, *envieth*, 8, *envious*; Pv.23.6, 28.22, the adj. βάσκανος, is tss. *envious*.

Not the same Gr. in Acts 8.9, 11, which is ἐξίστημι, to cause to stand out of, i.e., to be ecstatic.

κατ' ὀφθαλμούς
that ye should not obey the truth, before whose eyes Jesus Christ

hath been evidently set forth, crucified among you?

hath been evidently set forth, προεγράφη, 3ps. aor. ind. pass. of the verb προγράφω, πρό above, ago, before, ever + γράφω to write; προγράφω, is tss. *to write beforetime* (Ro.15.4), *to evidently set forth* (Gal.3.1), *to write afore* (Eph.3.3), *to before ordain* (Jude v.4).

Paul's question says this much: You have been bewitched. How is it possible that after laying out the evidences of the OT Scriptures concerning Jesus Christ and the matter of justification before God, a declaration of the

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righteousness of God upon you that have believed, whether Jew or Gentile, so that now you have not obeyed the truth. How is that possible?

1 Ὡς ἀνόητοι Γαλάται τίς ὑμᾶς ἐβάσκανεν τῇ ἀληθείᾳ μὴ πείθεσθαι, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος

θέλω μαθεῖν ἀφ'
2 This only would I learn of you, Received ye the Spirit
I desire to learn

λαμβάνω, *to receive, to take, to take away, to hold, to come on, to accept, to attain; Gal.2.6; 3.2, 14,*

ἐξ ἐξ
by the works of the law, or by the hearing of faith?
from from

works, ἔργων, gen. pl. of the noun ἔργον, tss. works, deeds, doing, labor.

πίστεως, gen. sing. of the noun πίστις, tss. assurance, belief, faith, fidelity.

What did any of you Gentiles do to receive the Spirit of God? Let's see this in some other Gentiles and see what they did? Did the Spirit of God come upon these because they were keeping the law or because of the hearing of faith?

Ac.10.44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

Have you suffered the things you have previous for Christ in vain?

4 τοσαῦτα ἐπάθετε εἰκῆ εἶγε καὶ εἰκῆ

5 He therefore that ministereth to you the Spirit,
adds, supplies

ministereth, the verb ἐπιχορηγέω, tss. *to minister, to nourish, to add.*

ἐν

and worketh miracles among you, [doeth he it] by the works of the law,
demonstrates power

worketh, the verb ἐνεργέω, *to show forth, to work, to effect, to work effectually, to effectually work, to be effectually fervent.*

miracles, the noun δυνάμις, tss. *power, wonderful works, mighty works, ability, miracle, virtue, strength, might, violence, abundance.*

or by the hearing of faith?

He therefor that ministereth – This either refers to the Lord Himself or in a lesser sense refers to them which followed after Christ so that they edified and worked in a mighty way in the church. Was this because these were so energetic to follow after the law or because of the hearing of faith. Was it because of their works of law or because of the inner promptings of the Spirit of God that moved them to obedience? So Paul answers this by citing Abraham as an example.

5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως

For example, consider Abraham

6 ¶ Even as Abraham believed God, and it was **accounted**
esteemed, imputed, reckoned

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was accounted, ἐλογίσθη, 3ps. aor. ind. pass. of the verb λογίζομαι, tss. to reason, to number, to reckon, to think, to count, to conclude, to impute, to account, to esteem, to suppose, to lay charge.

εἰς
to *him for righteousness.*
unto

Abraham operated from faith, not works, and his faith was imputed to him for righteousness.

Ge.15.6 And he believed in the LORD; and he counted it to him for righteousness.

Apart from the Sinaitic Code; apart from the commandments, the statutes, the ordinances, and the judgments of the law in his day; apart from circumcision; apart from a food regulation; apart from the days, months and years to observe, he simply believed God – And for that faith, which was not self-originated, but created in Him by the power of the Spirit of God coupled with the word of God, the LORD counted him righteous, justified him, declared him righteous.

Abraham's faith was not prompted by law. The Law only works externally and cannot produce faith. Abraham's faith was prompted by the word of promise, which the hearing of faith understood to be his. And here the LORD reckoned to Abraham, without works, without any effort whatsoever, just for the hearing of faith, when the Lord opened the ears to hear, that was when God justified the man.

Ro.4.13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. (through the justification that comes through the hearing of faith)

...

16 Therefore it (the promise of God to Abraham) is of faith, that it might be by grace (rather than works of the law); to the end the promise might be sure to all the seed; not to that only which is of the

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law, but to that also which is of the faith of Abraham; who is the father of us all, (You see some of the seed is of the law [Jews] and the others are not [Gentiles].)

17 ¶ (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20 He staggered not at the promise of God (that he should be heir of the world) through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness. (w/o the works of the law altogether)

6 καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην
ἐκ

7 Know ye therefore that they which are of faith,

know, γινώσκετε, 2ppl. pres, imper. act. of the verb γινώσκω, to know.

υἱοί

the same are the children of Abraham.

sons

The children of Abraham are they that believe. **And ...**

7 Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως οὗτοι εἰσιν υἱοὶ Ἀβραάμ

γραφῆ

8 And the scripture, foreseeing that God would justify

writing seeing before

declare righteous

foreseeing, προῖδοῦσα, nom. sing. fem. part. aor. of the verb προοράω or see προειδέω, πρό before + ὄραω, to see; προοράω, tss. *to foresee, to see before.*

would justify, δικαιοῖ, 3ps. pres. ind. act. of the verb δικαίωω, *to justify, to make righteous, to free.*

ἔθνη ἐκ
the heathen through faith,
nations out of [in the same manner the Jews are justified]

προεηγγελίσατο
preached before the gospel unto Abraham, [saying], In thee shall

πάντα τὰ ἔθνη
all nations be blessed.
[that] [the] (both Jews and Gentiles [all nations]).

The Scriptures, seeing before that God would justify the Gentiles, preached the gospel before (their time [age]) to Abraham, saying, ‘In thee shall all the families of the earth by blessed.’

Ge 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

So here is the promise of God to bless the nations through means of a declaration of righteousness without the works of the law. He said this before the time (age or dispensation) of the Gentiles had even come.

8 προῖδοῦσα δὲ ἡ γραφή ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεὸς προεηγγελίσατο τῷ Ἀβραάμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη

ἐκ σὺν
9 So then they which be of faith are blessed with faithful Abraham.

So – These things are true:

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Verse 6, God counted the faith of Abraham for righteousness.

Verse 7, All the children of Abraham are of faith.

Verse 8, The Scriptures foresaw that the Gentiles would have faith.

So then, the conclusion is that all which are of faith are blessed with faithful Abraham.

9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ

Vss. 10-12, There is no justification under the law

ἐξ

ὑπὸ

10 For as many as are of the works of the law are under the curse:

curse, κατάραν, acc. sing. of the noun κατάρα, κατά as, under, down + ἄρά, cursing (Ro.3.14); κατάρα is always tss. with the English *curse* (6).

That is, as many as seek to be justified by God for their merit are under the curse of the law. Why?

πᾶς

for it is written, Cursed [is] every one that continueth not
has been [are] all endure, remain

it is written, γέγραπται, 3ps. perf. ind. pass. of the verb γράφω, to write; very same verb form in v.13.

that continueth, ἐμμένει, 3ps. pres. ind. of the verb ἐμμένω, ἐν + μένω, to abide, continue, dwell, endure, remain, stand, tarry; ἐμμένω, is three times in the NT & tss. to continue.

πᾶσιν

in all things which are written in the book of the law to do them.
have been

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which are written, γεγραμμένοις, dat. pl. part. perf. pass. of the verb γραφω, see above.

to do, ποιῆσαι, aor. infin. act. of the verb ποιέω, to do.

For, explanation: Those under the law are cursed (since they are not of the faith), because it is written, Those that do not abide in all the things in the law are cursed.

Ro 3:10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσὶν γέγραπται γὰρ Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά

11 But that no man is *justified* ^{ἐν} *by the law* ^{παρὰ} *in the sight* of God,
declared righteous with

is justified, δικαιοῦται, 3ps. pres. ind. pass. of δικαίω, see above.,

[it is] *evident:* *for, The just shall live by faith.*
certain, manifest righteous of

evident, δῆλος, adj. and four times in the NT, tss. *manifest* (Mt.26.73; 1Co.15.27), *evident* (Gal.3.11), *certain* (1Ti.6.7).

Hab.2.4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

BUT – It is evident that no man is justified, declared righteous by the law.

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For – explanation: the just shall live by faith.

11 ὅτι δὲ ἐν νόμῳ οὐδείς δικαιοῦται παρὰ τῷ θεῷ δῆλον ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται

ἐκ

12 And the law is not of faith: but, The man that doeth them

[every commandment, every statute, every ordinance, judgement]

ἐν

shall live in them.

by [all]

And or also – The law is not of faith.

But – The man that does them (all the requirements of the law) shall live in them (all).

12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως ἀλλ' ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς

Vss. 13, 14, There is no justification outside of Christ

ἐκ

13 Christ hath redeemed us from the curse of the law,

hath redeemed, ἐξηγόρασεν, 3ps. aor. ind. act. of the verb ἐξαγοράζω, ἐκ from, of, out of + ἀγοράζω to buy, to redeem; ἐξαγοράζω, always tss. with the English, *to redeem* (4 [Gal.3.13; 4.5, to be redeemed from the curse of the law; Eph.5.16; Col.4.5, to redeem the time]).

ὑπὲρ

being made a curse

for

us: for it is written,

in our behalf, for our sakes

it is written, γέγραπται, 3ps. perf. ind. pass. of the verb γράφω, to write; very same verb form in v.10.

Cursed is every one that hangeth on a tree:
are all ἐπὶ
tree

being made, γενόμενος, nom. sing. masc. part. aor. of the verb γίνομαι, to become.

that hangeth, κρεμάμενος, nom. sing. masc. part. pres. mid. of the verb κρεμάννυμι or κρέμαμαι, and always tss. to hang (7).

Substitutionally, vicariously, Christ redeemed us from the curse of the law being made a curse for us.

For, explanation: Cursed is he that hangs on a tree.

Deu.21.22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance. (refer to the Deuteronomy study of this text)

13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα γέγραπται γὰρ, Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου

14 ἵνα
That the blessing of Abraham might come on the Gentiles
Christ was made a curse in order that nations

ἐν
through Jesus Christ;

That, purpose – Christ was made a curse in order that Abraham’s blessing (rather than the curse which abides upon those outside of the faith of Abraham; blessing of justification, the blessing of the declaration of

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righteousness before God, which is the *gift of righteousness* [Ro.5.17]; that this blessing might come on the nations, the Gentiles.

ἵνα
that we might receive
in order that [both Jew and Gentile alike]

Subsequent to justification ...

διὰ
the promise of the Spirit through faith.
[Which promise by works was not possible.]

Is this the Spirit that imputes righteousness or the Spirit coming to us after the experience of faith?

14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως

Verses 15-18, The inheritance promised is not of the law

15 Brethren, I speak after the manner of men; Though [it be] but a man's covenant,

yet [if it be] confirmed, no man disannulleth, or addeth thereto.
validated rejects [any part of it] [anything]

confirmed, κεκυρωμένην, acc. sing. fem. part. perf. pass. of κυρώω, only twice in the NT, *to confirm* (2Co.2.8), *confirmed* (Gal.3.15), so 'validated,' 'ratified.' See **v.17** for the same Gr. with the added preposition πρό, *confirmed before*, and for the negated form, *disannul*; for the variations of κυρώω, see vss. 15, κυρώω, 17 προκυρώω, ἀκυρώω.

disannulleth, ἀθετεῖ, 3ps. pres. ind. act. of the verb ἀθετέω, ἀ negative particle + τίθημι to appoint, ordain, purpose, set, settle, sink down; ἀθετέω, tss. *to reject* [the commandment], *to despise*

[Christ] (He.10.28; **Gal.3.15**), *to bring to nothing* [the understanding], *to frustrate* [the grace of God], *to disannul* [a man's covenant], *to cast off* [their first faith].

addeth thereto, ἐπιδιατάσσεται, 3ps. pres. ind. of the verb ἐπιδιατάσσομαι, ἐπί + διά + τασσω, only this once in the NT.

To reason after a man's logic – If a man's covenant is confirmed then no one rejects it (would frustrate it, to cast it off, to despise it to set it aside) or adds anything to it – so goes the promise which God made with Abraham, in the form of a covenant.

15 Ἀδελφοί κατὰ ἄνθρωπον λέγω ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται

16 Now to Abraham and his seed were the promises made.
spoken

seed, σπέρματι, dat. sing. of the noun σπέρμα.

made, ἐρρήθησαν, 3ppl. aor. ind. pass. of the verb ῥέω, tss. *to speak, to say, to command, to make.*

He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Now – The promises were made to Abraham and to his seed, which seed is Christ.

16 τῷ δὲ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ οὐ λέγει Καὶ τοῖς σπέρμασιν ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἑνός Καὶ τῷ σπέρματί σου ὃς ἐστὶν Χριστός

17 And this I say, that the covenant, that was confirmed before of God ^{εἰς} **in**
validated **unto** [the
time of]

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that was confirmed before, προκεκυρωμένην, acc. sing. fem. part. perf.pass. of the verb κυρώω; for the variations of κυρώω, see vss. 15, κυρώω, 17 προκυρώω, ἀκυρώω.

Christ, the law, which was μετὰ
four hundred and thirty years after,
come

which was, γεγονώς, nom. sing. masc. part. perf. of γίνωμαι, to become.

cannot disannul, εἰς
that it should make the promise of none effect.
invalidate the promise it to destroy, bring
to nought, or
abolish it

disannul, ἀκυροῖ, 3ps. pres. ind. of the verb ἀκυρώω, ἄ negative particle + κυρώω *to confirm* (Gal.3.15, see above); ἀκυρώω, tss. *to make of no effect* (Mt. 15.16; Mk. 7.13), *disannul* (Gal.3.17); for the variations of κυρώω, see vss. 15, κυρώω, 17 προκυρώω, ἀκυρώω.

of none effect, καταργῆσαι, aor. infin. act. of καταργέω, κατά + ἀργέω, *to linger*; καταργέω, tss. *to cumber, to make without effect, to destroy, to bring to nought, to vanish away, to put down, to do away, to abolish, to cease.*

The promise was apparently made with Abram when he was 70 years of age.

Ge 12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

According to the genealogical record of Genesis chs. 5 & 11, the promise made to Abram and referred to in in Gen.12.1-3 was when he lived in Ur. He was 70 years of age when the LORD made this promise to him. (2,018

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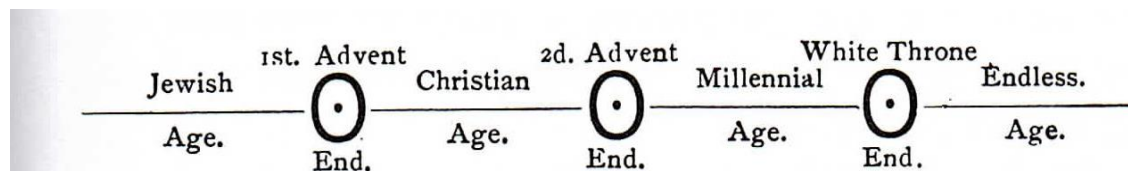
yrs. since creation) We read that Abram departed Haran when he was 75 years of age, which would have been in the year 2,023 S.C. 430 years later, that is from the time the Lord gave promise to Abram when he lived in Ur is when Israel came to Sinai, which is where the LORD gave to Israel His law, which is called the Law of Moses, the year 2,448 S.C.

The years are from creation:

Israel arrived in Sinai the year	2,448
<u>Abraham left Haran @ 75 yrs. of age</u>	<u>-2,023</u>
Subtotal	425
But the promise must have been given to Abram about 5 yrs. earlier while living in Ur.	+5
<u>Lapsed time from Ur to Sinai, the promise to the law</u>	<u>430</u>

And I say this – The law covenant that had been validated of God unto the time of Christ, the Sinaitic Code, the Law of Moses, which law covenant was 430 years later than when the promise was made to Abraham *cannot invalidate* the promise.

Verse 17, **the covenant, that was confirmed before of God in (Gr. εἰς, unto) Christ, the law** shows that it was during this time that God was dealing with national Israel, *unto Christ*. At the close of this time or age, which is when Israel rejects and crucifies their Messiah, it cannot be denied that the Lord turns to save among the nations (Gentiles). When once the fullness of the Gentiles is saved the Lord will turn again to *save* Israel and bring in their fullness, something which the Lord never did with Israel, BUT He will. The lineal graph below shows this very well.



Excerpted from Nathaniel West's book, 'The Thousand Year Reign of Christ,' p.19

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17 τοῦτο δὲ λέγω διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ εἰς Χριστὸν ὁ μετὰ ἔτη τετρακόσια καὶ τριάκοντα γεγονώς νόμος οὐκ ἄκυροί εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν

ἐκ ἐξ
18 For if the inheritance [be] of the law, [it is] no more of promise:

For, Explanation – If the inheritance of the blessing which was made to faithful Abraham and Christ is of the law rather than faith then it is no longer of promise. Paul’s argument is that this is not possible because ...

δι’
but God gave it to Abraham by promise.
granted through

gave, κεχάρισται, 3ps. sing. perf. ind. of the verb χαρίζομαι, tss. *to give* (Lk.7.21), *to freely give* (Ro.8.32), *to grant* (Ac.3.14), *to deliver* (Ac.25.11), *to forgive* (2Co.2.7), *to frankly forgive* (Lk.7.42).

Again, Paul said in *Ga 2:21*, *I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.* Justification by God is not by the words of the law but by the hearing of faith. When the Spirit of God opens the hearing of a sinner he will believe the word of the gospel of Jesus Christ. Justification is of the free grace of God. It is a loving bestowal of life to the sinners. And ALL of these sinners which believe are proved to be the children of Abraham, some from among the Jews and some from among the Gentiles, but all have the same kind of faith as Abraham. They all shall experience the grace of justification, the declaration of righteousness by God. We’re freed from sin’s curse, from sin’s bondage to live before God with Christ for ever.

Tit.3.4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

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7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

18 εἰ γὰρ ἐκ νόμου ἡ κληρονομία οὐκέτι ἐξ ἐπαγγελίας τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ θεός