

Paul's Epistle to the Galatians

An Expositional Study
Verse-by-Verse

S H Lim

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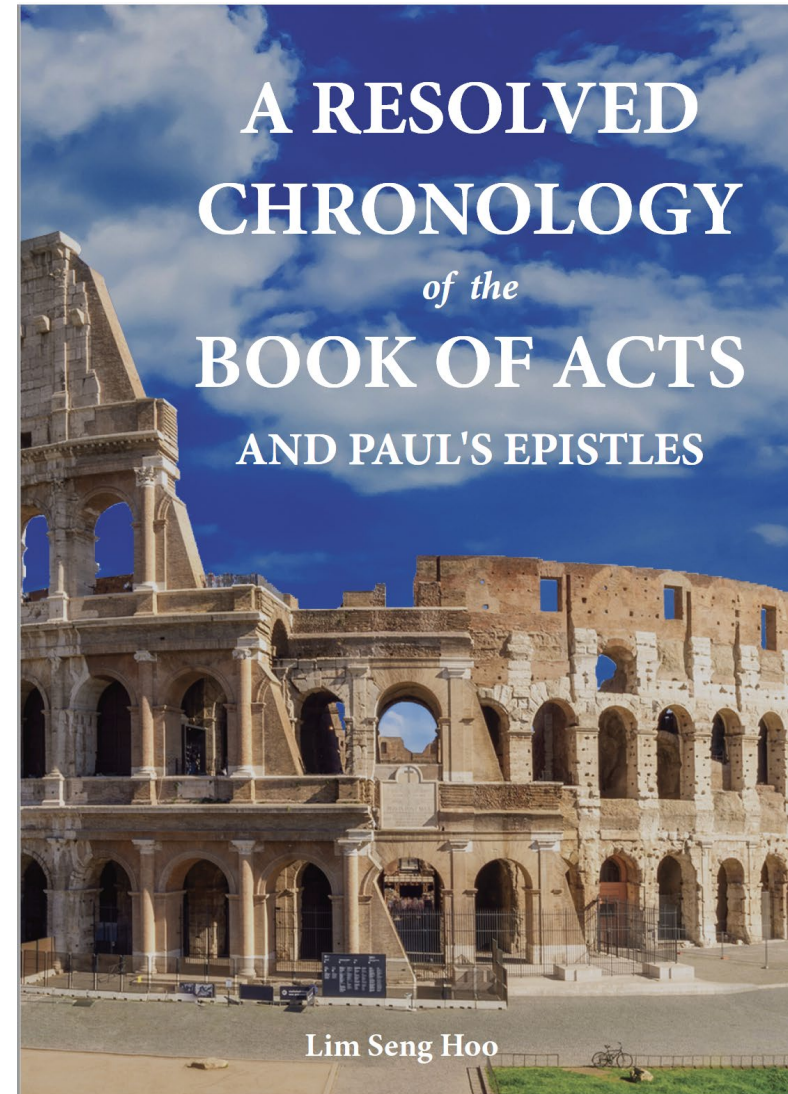
An Exposition Verse-by-Verse Study

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Paul's Epistle to the Galatians

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Paul's Epistle to the Galatians: The Salutation

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) And all the brethren which are with me, unto the churches of Galatia: Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: To whom *be* glory for ever and ever. Amen. (1:1-5).

- In his salutation, Paul sets forth 1) his Divine appointment as an Apostle with urgency, 2) from where and when he wrote, 3) to whom, 4) greetings of grace and peace and then dives into 5) the theme: Christ's efficacious sacrifice for our sins to deliver us from this present evil world to the glory of God our Father forever and ever. Amen.
- Paul chooses every word with purpose and orders his arguments constructively. If we read God's Word carefully and pay attention to the details, we will be fully blessed.

The Urgent Parenthesis: “Not of Men, neither by Man”

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) (1:1).

(Brackets not in the original Greek. Also misplaced in the KJV).

of ἄπ’ (denotes a point from which something begins, such as Jerusalem, Lk 24.47).

men ἀνθρώπων

by δι’; of the intermediate agent (e.g. 1 Cor 1:9 “through God, we were called into fellowship with His Son). man ἀπόστολος (singular)

- Not of men, neither by man—is a parenthetical phrase—the first and only time Paul uses one in a salutation. This was due to an urgency to immediately tackle the charges levied against his Apostleship and the departure away into “another” Gospel.

Salutation—Paul, An Apostle

Paul, **an apostle**, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) (1:1).

- **ἀπόστολος**—one sent, messenger, missionary. Used of the Twelve and of Jesus, Who said, “Peace *be* unto you: as *my* Father hath sent me, even so send I you” (Jn 20:21, Heb 3:1).
- Paul uses his apostolic title only when needed, as in Romans, 1 and 2 Corinthians, Ephesians, Colossians, and Galatians—where cardinal doctrines are at stake, or in 1 and 2 Tim and Titus to validate Timothy and Titus’ pastoral appointment and authority.
- Paul did not use his apostolic title in 1 and 2 Thess (his first two epistles assuring the believers that they had not missed the Rapture and that those who had died first shall rise again before those still alive when the Lord returns) and in Philippians and Philemon (two heart-warming letters), or in Hebrews, a treatise for the Jews, for he was not their Apostle.

Salutation—Source of Paul's Apostleship

Paul, an apostle... by Jesus Christ, and God the Father, who raised him from the dead (1:1b).

- By **διὰ**—by the direct **Divine appointment of Jesus Christ and God the Father**
- **Who raised Him from the dead: -**
 - A reminder that Abraham accounted that God was able to raise Isaac from the dead, so received God's oath, "In multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore... And in thy seed shall all the nations of the earth be blessed (Gen 22:17-18, Heb 11:17-19)—the **confirmed promise to Abraham 430 years before the Law** (3:17).
 - Proof of the Gospel's efficacy to save and sanctify all who believe, both Jews and Gentiles, breaking the power of cancelled sin and setting the prisoner free.

Salutation—All The Brethren with Me (Place)

And all the brethren which are with me, unto the churches of Galatia (1:2).

- This and 2:11, “But when Peter came (ἦλθεν) to Antioch”, reveal that Paul was writing from Antioch. Otherwise, he would write, “When Peter went to Antioch.” All the brethren with Paul is the **Antioch, Syria, church**, Paul’s missionary-sending base. This is his only epistle with such a salutation, the only one written from Antioch.
- Paul, Silas and Timothy went throughout Phrygia and the region of **Galatia** during the second missionary journey (during which the three wrote 1 and 2 Thess). On their return, Silas ended his journey at Jerusalem, and Paul continued to Antioch for a furlough, from where he wrote Galatians before “he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples” c. AD 52. (Act 16:6, 18:22-23). This unique epistle requires the Apostle to the Gentiles alone, to write.

The Churches of Galatia

And all the brethren which are with me, unto the churches of Galatia (1:2b).

- Paul addressed the **churches of Galatia**—the only plural form occurrence, as Galatia was a region or province with many small assemblies. 1 & 2 Cor and 1 & 2 Thess were addressed to a church. Romans, Ephesians, Philippians, and Colossians were to “the saints”. These were all in cities and not a spread-out region.
- Paul’s practice is to send an epistle before he visits to prepare the recipients before he arrives. He, thus, wrote from Antioch, Syria, shortly before he embarked on his third journey, with Galatia as his first stop. This also explains 1:6, “how quickly they fell”, since they were only evangelised during Paul’s second missionary journey (Act 16:6).

Recap: Paul's Visits to the Region of Galatia

- After Barnabas and Paul split over John Mark, Paul, with Silas, embarked on the second missionary journey c. early AD 49 to deliver the Jerusalem decree in Syria and Cilicia. At Derbe and Lystra, they found Timothy, whom Paul circumcised due to the many Jews in that region in those quarters, and took along. They then preached through Phrygia and **the region of Galatia** (Act 15:40-16:6).
- At the close of the second missionary journey, Paul sailed from Ephesus after a short stop, landed at Caesarea, and then went up to Jerusalem (where Silas ended his mission) to greet the church before going down to Antioch (Act 18:18-22).
- After Paul had spent some time *there* (Antioch, Syria), he departed on his third journey and went over *all* the **country of Galatia** and Phrygia in turn, strengthening all the disciples (Act 18:23). The evangelisation at Act 16:6 had been successful!

Grace and Peace

Grace *be* to you and **peace** from God the Father and our Lord Jesus Christ (1:3).

Paul always greets his recipients with grace and peace (his deep desire for them) in his salutations before diving into his central theme.

- **Grace** Χάρις, God's unmerited favour—that we cannot earn (If we could, it is no longer grace). Grace is what God does for us that we cannot do by ourselves.

In Grace: God *gives us what we do not deserve*—forgiveness, sanctification and blessing. In Mercy ἔλεος: God *does not give us the judgement that we deserve*.

- εἰρήνη—State of tranquillity or harmony that comes from a right relationship with God through Jesus Christ. Removal of the enmity between Jews and Gentiles, reconciling to God in one body by the cross by the Prince of Peace (Jn 14:27, Eph 2:11-16, Phil 4:7).

Grace and Peace

- Paul's usual greeting as in Rom 1:7, 1 Cor 1:3, 2 Cor 1:2, Eph 1:2, Phil 1:2, Col 1:2, 1 Thess 1:1, 2 Thess 1:2 and Phm 3.
- For Hebrews, a treatise, Paul dives into the theme (1:1-13), then says at the end, "Follow peace with all *men*, and holiness, without which no man shall see the Lord... Now the God of peace...Make you perfect... we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear". "Be not carried about with...strange doctrines. For *it is* a good thing that the heart be established with grace.." (12:14, 28, 13:9, 20-21).
- In the Pastoral Epistles: 1 Tim 1:2, 2 Tim 1:2 and Tit 1:4 c AD 63-66, Paul adds mercy ("**grace, mercy and peace**") perhaps because teachers receive the greater condemnation (Jas 3:1) or because the times had grown more evil then.

Theme—Christ's Finished, Complete Work

Who gave himself for our sins, that he might deliver us from this present evil world, **according to the will of God and our Father**: To whom *be* glory forever and ever. Amen (1:4-5).

- **Christ's Sacrifice is efficacious for our deliverance from this present evil world.**
We need nothing more—no other works—for our justification and sanctification!
 - Jesus is our wisdom, righteousness, sanctification, and redemption (1 Cor 1:30).
 - He was delivered for our offences and raised again for our justification (Rom 4:25).
- **According to the will of God and our Father—Salvation is the Lord's!**
(cf. Mt 6:13, Lk 2:14, Rom 11:36, 16:27, Eph 1:12, Phil 4:20, 1 Tim 4:17, 2 Tim 4:18, Heb 13:21, 1 Pet 5:11, 2 Pet 3:18, Jude 1:25, Rev 4:9-11, 5:12, 7:12).

The South Galatian Theory

- In 25 BC. Augustus incorporated Pisidia into the Province of Galatia for its first Governor, Cornutus Arrutius Aquila, to construct the Via Sebaste at the central Antioch Pisidia plateau, from where it separated southwest and southeast to connect the Homonadesians over the Taurus Mountains and down to Perga on the coast when completed in 6 BC. Antioch was elevated to *Colonia Caesarea*. In AD 74, Vespasian detached Pisidia from Galatia. Based on this history, **William Ramsay** theorized (in *Paul, the Traveller and Roman Citizen*) that the Galatian churches were in Pisidian Antioch of Act 13:14-52 in the first missionary journey, resurrecting a South Galatian theory (“SGT”). This is today popularized by **FF Bruce**, General Editor of the NIV.
- A natural reading of Acts does not yield the SGT, which adds confusion and problems of its own, distracting from a clear understanding of the Galatian issues.

Ramsay's Misreading of Gal 4:13

- The British loved hill retreats. Ramsay's RV rendered the Gk ὅτι in Gal 4:13 as “because ... of a bodily illness.” He conjectured that Paul went up to Antioch 1200m above sea level for relief from an *epileptic attack*, resulting in the Galatians hearing the Gospel. However, there is no evidence that Paul had epilepsy plus a retreat was unlike Paul, who preached soon after being stoned at Lystra (Act 14:19-23).
- The KJV: How “through” infirmity of the flesh...” is preferable. Paul preached to them despite his infirmity. They were blessed and “would gladly give their eyes to him”—indicating the nature of his infirmity. Although Paul survived the Lystra stoning, c AD 47 (after Pisidian Antioch), permanent scars were left, including on his eyes, the brand marks of Jesus—and he needed an amanuensis to write for him while he signed off with large letters (Gal 6:11, 17). Paul also had an earlier thorn in the flesh, given to humble him after ecstatic visions c AD 42 (2 Cor 12:1-9).

Map of Roman Empire in NT Times



Maps showing the routes of Paul's missionary journeys are coloured by the author's interpretation. Modern maps are influenced by FF Bruce, a modern South Galatian theory proponent, proposal that Paul's second journey through Phrygia and Galatia could have run through Antioch, Pisidia.¹ This is a map without routes drawn.

¹ F F Bruce, *Galatian problems. North or South Galatians?* 12 Nov 1969 Lecture in John Rylands Library.

Map of Roman Empire in NT Times



An SGT Claim that Galatians was Earlier than Act 15

Some SGT proponents claim that Galatians was written before Act 15 “since Paul did not cite the Jerusalem decree to refute the Judaizers”. (This was not the view of Ramsay, who held that “Galatians contained advanced theology”). They misunderstand Paul and overlook: -

- Before Act 15, the Judaizers said circumcision was necessary for salvation. “And certain men which came down from Judaea...*said*, Except ye be circumcised after the manner of Moses, ye cannot be saved “...certain of the sect of the Pharisees which believed, saying...needful to circumcise them and command to keep the law of Moses (Act 15:1, 5). After the Jerusalem decree, the Judaizers introduced a new seductive idea of law-keeping for sanctification (not salvation) “to be perfect and please the Lord”—a subtle change that caught even Peter and nearly Barnabas as well—which Paul answers in Chaps 2 & 3.
- No Pauline epistle mentions the decree. Paul’s authority stemmed not from Jerusalem. It was the other way around—The Council recognised his Gospel to the Gentiles.

Refutations of The South Galatian Theory

There are many other factors against the South Galatian Theory: -

- Luke named Antioch thrice, as being in Pisidia twice, in the first journey (Act 13:14, 14:19, 21, 24). Why omit this mention if Paul visited Pisidia on his second and third journeys?
- One congregation was formed at Antioch-Pisidia (*although Ramsay found several church ruins, not necessarily from Paul's time), while Gal 1:2 addresses "churches".
- The mention in Gal 2:11-12 of when Peter and certain from James came to Antioch would confuse the Galatians if they were churches in Antioch, Pisidia.
- Paul went through Syria, Cilicia, Derby, Lystra, and Iconium before Phrygia and the region of Galatia in his second journey. He went straight to Galatia at the start of the third journey (Act 18:23). Antioch, Pisidia, 1200m above sea level, was too far away to be this first stop.
- The chronology in Gal 1:18 and 2:1 rules out the SGT (these shall be discussed later).

Astonishment at their Quick Fall from Grace

I marvel that ye are so soon removed from him that called you into the grace of Christ (1:6a).

- I marvel Θαυμάζω—Paul was astonished, perplexed, shocked!

Silas was with Paul when they evangelized Galatia. Silas would have explained the Jerusalem decree to them. They had received the Gospel of Grace so readily and would even have plucked out their eyes for Paul, but now have deserted the Gospel.

- How quickly ταχέως—They were just converted during Paul's second missionary journey (Act 16:6), which Paul had just returned from, when he received news of their fall from grace. From Galatia to Antioch, Syria was about two weeks by foot for the news to arrive.
- They were soon deserting μετατίθεσθε the One who called them unto the **grace of Christ**.

Another Gospel, Which is Not Another

...unto another gospel. Which is not another; but there be some that trouble you, and would pervert the gospel of Christ (1:6b-7).

- Unto another ἕτερον (“another of a different kind”) Gospel. The Judaisers (“some that trouble you”) were teaching a different or fake substitute Gospel of a different kind.
- Which is not another ἄλλο (“another of the same kind”)

In Jn 14:16, Jesus promised to pray to the Father to give His followers ἄλλον (another of the same kind as He) Παράκλητον Paraclete (Helper of Comforter)—God, the Holy Spirit.

- The Judaisers would pervert the **Gospel of Christ**, but there is no other efficacious Gospel for salvation and sanctification than what Christ obtained by His death and resurrection. On Calvary’s cross, Jesus breathed out His last, declaring, **“It is finished!”** (Jn 19:30).

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Anathema to Whoever Preaches a Different Gospel

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed (1:8-9).

- Whoever preaches any other “different” Gospel than that which Paul had proclaimed to them—whether Paul himself or an angel from heaven—let him be **accursed** **ἀνάθεμα** (present, imperative, active) (Act 23:14, Rom 9:3, 1 Cor 12:3, 16:22).
- Paul repeats **like an oath**: If anyone preaches any other ... **let him be anathema!**
- The Judaizers insidiously draw believers away from Christ alone (to circumcision and Law-keeping), endangering souls. Such Gospel perverters are **assuredly accursed!**

Was Paul Seeking to Please Men or God?

For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ (1:10).

- The Judaizers claimed that Paul wished to please men (by not requiring circumcision and Law-Keeping) and not God; “otherwise, they will keep the Law to please the Lord”.
- Paul says that if his motive was to please men, he would not be Christ’s **bondslave** δοῦλος, doing only his master’s will: “As ye have received of us how ye ought to walk and to please God, so ye would abound more and more” (1 Th 4:1).
- Jesus exemplified this in Jn 8:29, “And he that sent me is with me: the Father hath not left me alone; **for I do always those things that please him**. At Jacob’s well with the Samaritan woman, prioritising saving souls over food, “Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work**” (Jn 4:34).

Paul Certifies His Gospel as from Jesus Christ

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ (1:11-12).

- The Judaizers attacked Paul's Gospel as a human doctrine for not requiring Gentile circumcision. In reality, it was they who were teaching the doctrine of men. **Paul certifies** that he did not receive this after man **but by the revelation of Jesus Christ**.
- Per Act 9:22, "Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ". The Law and the Prophets are fulfilled in Jesus as Prophet, High Priest and King, transcending all the Old Covenant, incl. the Temple, ceremonial laws, and sacrifices. Jesus alone, having fulfilled all the requirements of the Law, is the Author and Perfector of our Faith (Heb 12:2).

Paul's Former Advances in Judaism

For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers (1:13-14).

- Paul reminds them of his well-known former life as the chief persecutor of the Christians. Cf. “I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God..” (Act 22:3). “Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless” (Phil 3:5-6).
- **If Law-keeping is necessary for Gentiles, Paul would be the first to require it!**

Paul—Chosen from His Mother's Womb

But when it pleased God, who separated me from my mother's womb and called *me* by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood (1:15-16).

- God chose Paul from his mother's womb as the Apostle to the Gentiles. He was brought up in Jerusalem, a Pharisee of Pharisees under Gamaliel, the Rabban ("our teacher") and ha-Zaqen (Elder), and grandson of the great Hillel the Elder.
- Cf. Acts 9:20-21: "And straightway, he preached Christ in the synagogues. But all that heard *him* were amazed, and said: Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?"

Paul's First Meeting with Peter

Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. **Then after three years, I went up to Jerusalem to see Peter**, and abode with him fifteen days (1:17-18).

- Paul ministered three years in Damascus, incl. time in Arabia, and did not go to Jerusalem until after that. Per Act 9:23-27a: “And after that many days were fulfilled, the Jews took counsel to kill him:.. And they watched the gates day and night to kill him. Then, the disciples took him by night and let *him* down by the wall in a basket. And when Saul was come to Jerusalem...Barnabas ...brought *him* to the apostles.”
- Cf. also 2 Cor 11:32-33: “In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: And through a window in a basket was I let down by the wall, and escaped his hands”.

AD 37—Paul's First Jerusalem Meeting with Peter

In History/Josephus: Herod Antipas had divorced Phasaelis, the daughter of the Nabatean King Aretas IV, to marry Herodias (his half-brother Herod Philip II's wife, earning John the Baptist's rebuke). Aretas later defeated Antipas in AD 36 at the border of Perea and Nabatea. Tiberius sent troops to help Antipas, but when he died on 14 March AD 37, Damascus, by all accounts, passed into Aretas' hands. Caligula later exiled Antipas.



Left: Stone excavated at Petra, the Nabatean Capital, in Latin, “*King Aretas’ 46th year or AD 37, quoted by the Apostle Paul circa the time of his conversion*”. **Aretas IV controlled Damascus from AD 37** (when the Jews sought to kill Paul in 2 Cor 11:32-33), the earliest year that Paul could have met Peter—making Paul’s conversion AD 34 (the inscriber probably thought that Acts 9:18-25 happened in one year) and Christ’s death AD 32 (most scholars hold that these are about two years apart).

Paul's Oath about His First Visit to Peter and James

But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. (1:19-20)

- During this visit, Paul only met with Peter and James and not the other Apostles.
- **Paul's Gospel, thus, did not come from the Jerusalem Apostles:** the Judaizers' slander, who say that Paul was not an eye-witness of Jesus' earthly ministry, unlike the Twelve. Thus, his "Apostleship" was second-hand, of men through Peter and the other Apostles, and by man (Paul's own will) and not commissioned directly by Jesus.
- **Paul avows before God that he is not lying**—He did not go to the Apostles at Jerusalem during the first three years of his ministry.

Paul Moves to Tarsus, Cilicia, and Antioch, Syria

Afterwards I came into the **regions of Syria and Cilicia**; And was unknown by face unto the churches of Judaea which were in Christ: But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me (1:21-24).

- Cf. “And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. *Which* when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. **Then had the churches rest** throughout ...” (Acts 9:28-31a).
- He would be at Tarsus, Cilicia, for two years (cf. Act 15:23) until brought by Barnabas to Antioch, where they taught for an entire year, and the disciples first called **Χριστιανούς**. At that time, **c. late AD 40** (Caligula’s reign), Agabus prophesied at Antioch of severe famine, which took place in the reign of Claudius (from 24 Jan AD 41) (Act 11:25-28).

A Private Second Visit 14 Years After Paul's Conversion

Then **fourteen years after** I went up again to Jerusalem with Barnabas, and **took Titus with me** also. And I went up **by revelation**, and communicated unto them that gospel which I preach among the Gentiles, but **privately to them which were of reputation**, lest by any means I should run, or had run, in vain (2:1-2).

- Scholars agree that Paul's two visits to Jerusalem (1:18 and 2:1) are parallel—three and 14 years from his conversion (**AD 37 and 48**, respectively). The second trip was private due to a revelation to Paul to check his Gospel to the Gentiles beforehand with the Apostles to **confirm that he was not running or had run in vain**.
- Per Ramsay, this trip was not the public Jerusalem Council (which he dated AD 49-50). He wrongly equated it to Act 11:30 (equating Paul's revelation with Agabus' famine prophecy), which he prolonged to AD 46 (but Herod Agrippa I died in AD 44) while dating Paul's conversion as AD 32 to get 14 years. His scheme vastly shortened Paul's ministry years.

A Private Second Visit 14 Years After Paul's Conversion

- Ramsay's dates do not fit historical facts. Act 11:30 occurred in AD 43 when Herod Agrippa I was alive. Paul was converted in AD 34. The Jerusalem Council was held in AD 48.
- Scholars on both sides appear defenceless against the other side—the Gal 2:1 visit cannot be that in Act 15 nor Act 11:30. They overlook the ***long abode at Antioch in Act 14:28*** (AD 48), sufficient time for Paul to visit Jerusalem 300km away by horse, boat or walking and for Cephas and James to reciprocate with a visit to Antioch.
- After a successful first mission, one would quickly embark on the second journey, had not many things been brewing. John Mark had left them at Perga after Paul preached to Sergius Paulus, a Gentile. The Judaizers had come to Antioch requiring circumcision and Law-keeping. Paul thus received a private revelation to visit Peter and James early.

Reaction: Titus Was Not Compelled To Be Circumcised

But neither Titus, who was with me, being a Greek, was compelled to be circumcised (2:3).

- **Titus, a Greek Gentile**, was not compelled ἡναγκάσθη to be circumcised during Paul's visit during Act 14:28, a practice confirmed by the Act 15 Jerusalem council.
- Paul, however, **circumcised Timothy**, whose mother was a Jewess, “as there were many Jews in the cities where they had to deliver the Jerusalem decree” (Act 16:1-4).
- Jewish converts are also saved by grace, but circumcise and observe the Law (until no longer possible, such as the Temple sacrifices after AD 70) as part of their national identity as the **children of Israel** (Gen 17:9-14, Ex 31:13-14), not for salvation.

Not Yielding For Even One Moment Unto Bondage

And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you (2:4-5).

- He writes (from Antioch, Act 18:22-23) that his visit to Peter was due to the **false brethren** who secretly came in to spy on their liberty in Christ to bring them into bondage.
- This liberty is the liberty of the Spirit of the Lord—the freedom to walk in the Spirit and not do the works of the flesh (2 Cor 3:17, Gal 5:1, 16)
- They did not yield to this subjection even for an hour—a single moment—**so that the truth of the Gospel may continue with you** (Galatians Gentile converts).

Apostolic Stature Added Nothing to Paul's Gospel

But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me (2:6)

- Paul had emphasised (1:1, 10-12, 2:2), that his Gospel was directly from Jesus Christ and God the Father, who raised Him from the dead. It was not of men or by a man. He was not belittling the other Apostles to the Jews, but showing that whatever their status had no whit of bearing—added nothing οὐδὲν “to me”—to his Gospel received and taught. It made no difference who they were as far as the Gospel was concerned.

Application: Popes, Archbishops and Bishops cannot change the Gospel and the faith that was once delivered unto the saints (Jude 1:3).

Apostleship to the Jews Vis-a-Viz the Gentiles

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision (2:7-9)

- James, Cephas and John perceived that the Gospel to the Gentiles was committed to Paul, just as the Gospel to the Jews was unto them, **so gave Paul and Barnabas the right hand of fellowship to go to the Gentiles, while they go unto the Jews.**
- In God's Wisdom. Paul—a Hebrew of Hebrews and Pharisee of Pharisees—was God's chosen vessel to bring the Gospel to the Gentiles. If James, Peter or John did it, the Judaizers would demand that the Gentiles keep the Law and be circumcised.

Only—Remember the Poor

Only *they would* that we should remember the poor; the same which I also was forward to do (2:10).

- The Law commands helping the poor. “If there be among you **a poor man** of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother” (Dt 15:7).
- The Jerusalem Apostles did not require Law-keeping and circumcision of the Gentiles—**but only to remember the poor**, which Paul had been eagerly doing.
- The Jerusalem Council later decreed not to trouble or burden the Gentiles who are turned to God, except to stipulate four necessary commandments: “Abstain from the pollution of idols, fornication, things strangled, and eating blood” (Act 15:19-29).

Paul's Epistle to the Galatians

An Expositional Study

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Acts and Galatians Historical Dates

Then after three years, I went up to Jerusalem to see Peter (1:18). Then, fourteen years after, I went up again to Jerusalem (2:1a). But when Peter was come to Antioch (2:11a)

- The Epistle to the Galatians holds the keys to the Chronology of the Book of Acts and the Old Testament (which we will discuss when we get to 3:18).
- Let us look at the established reigns of Roman Emperors in NT times.

NT Chronology: Established AD Reigns of Roman Emperors

Tiberius Caesar Augustus	17 Sep 14 – 16 Mar 37
Caligula Gaius Caesar Augustus Germanicus	18 Mar 37 – 24 Jan 41
Tiberius Claudius Caesar Augustus Germanicus	24 Jan 41 – 13 Oct 54
Nero Claudius Caesar Augustus Germanicus	13 Oct 54 – 9 Jun 68
Caesar Vespasianus Augustus	21 Dec 69 – 23 Jun 79
Titus Caesar Vespasianus Augustus	24 Jun 79 – 13 Sep 81

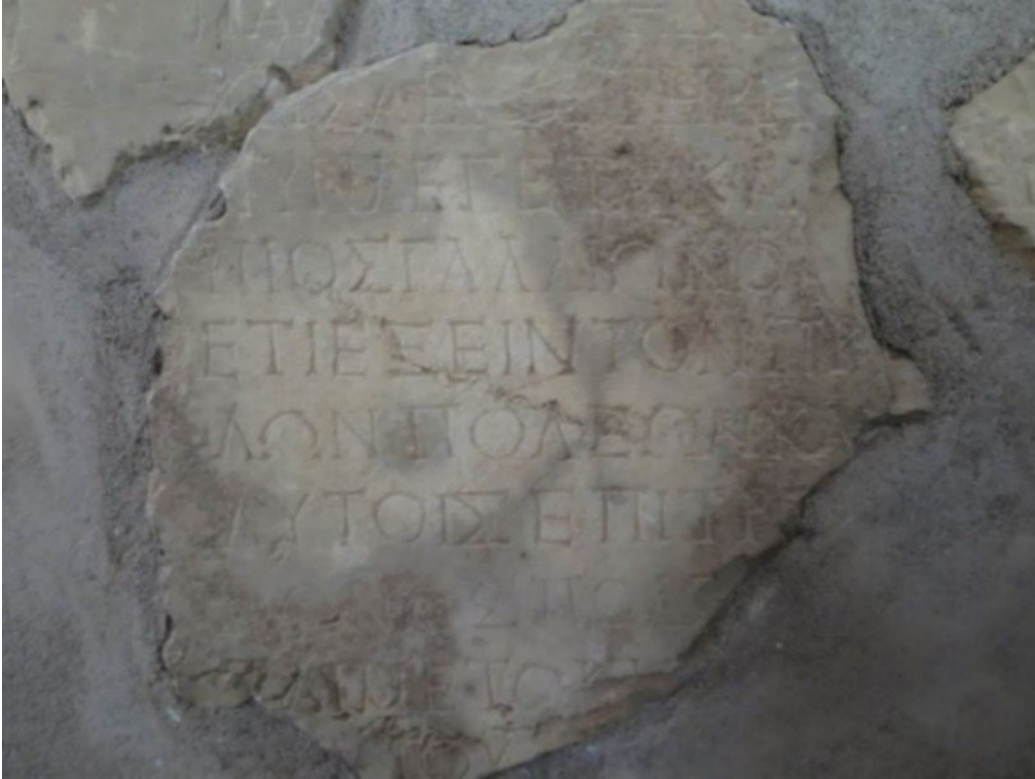
Gospel and Galatians Dates from Tiberius' Reign

- Per Lk 3:1-3, John the Baptist commenced his ministry in the **fifteenth year of Tiberius** (17 Sep AD 14 – 16 Mar AD 37) i.e. from the Autumn of AD 28.
- Jesus' first Passover of ministry was in AD 29. In Jn 2:20, the Jews said to Jesus, “Forty and six years was this temple *in building*.” In Antiquities 15.11.1, Josephus reported that Herod published the Temple rebuilding design in his 18th year after Nisan in 20 BC. After the Jews accepted this, the enormous preparations began. The rebuilding thus would start only *after* Passover 19 BC, with the 46th anniversary *after* Passover AD 28. When Jesus visited Jerusalem during Passover AD 29, it was still the 46th year of rebuilding. (Source: Henry Browne).
- Jesus ministered through four Passovers (Jn 2:13, 5:1, 6:4, and 11:55) **until AD 32**. Paul was converted in AD 34, two years after Christ's Resurrection.

Chronology From Caligula and Claudius' Reigns

- Per Act 11:27-30, Agabus came to Antioch and prophesied of famine, which came to pass in the reign of Claudius Caesar (24 Jan 41 to 13 Oct 54). This means Agabus came to Antioch in Caligula's reign (18 Mar 37 to 24 Jan 41), probably in late AD 40. The church at Antioch collected relief that was to Jerusalem by Barnabas and Paul before Herod Agrippa I (who arrested Peter in Act 12) died in AD 44.
- **Claudius** expelled the Jews from Rome in AD 49, which would include Aquila and Priscilla, whom Paul met on his arrival in Corinth (Act 18). An Inscription of Claudius dated AD 52 was found at the Temple of Apollo at Delphi in 1905. This referred to a report by "L. Junius Gallio, my Friend and Proconsul"—dating Gallio's arrival as Proconsul to c Jun-Jul AD 51. Paul arrived 18 months earlier c. Jan AD 50.
- The **Jerusalem Council**, 15 months earlier, would thus be c. **Autumn AD 48**.

AD 52 Claudius Inscription At Delphi



Words, “Gallio, My friend and Proconsul”

At Delphi’s Temple of Apollo, nine fragments were found in 1905—a decree dated **AD 52**:

“Tiberius Claudius Caesar Augustus Germanicus, invested with tribunician power, acclaimed Imperator for the 26th time, Father of the Fatherland. For a long time, I have been well-disposed towards the city of Delphi but also solicitous for its prosperity. I have always guarded the cult of the Pythian Apollo. But now it is said to be destitute of citizens, as L. Junius Gallio, my Friend and Proconsul, recently reported to me.”
Achaia’s first Proconsul must have arrived in Corinth by mid-AD 51 to have completed and sent the survey report to Caesar.

Peter's Reciprocal Visit and Lapse at Antioch, Syria

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed (2:11).

- At Paul's private visit with Barnabas and Titus to Jerusalem during the Act 14:28 long abode, James, Peter and John placed no conditions on the Gentile converts—except to remember the poor.
- Peter then reciprocated (during the same Act 14:28 abode) and came **ἦλθεν** to Antioch, where he ate with the Gentiles until some came from James.
- Then Peter stumbled, stumbling others.

Peter Stood Blameworthy

For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision (2:12).

- When certain came from James, Peter separated from the Gentiles, **being afraid of φοβούμενος** (present, participle, middle/passive) these of the circumcision party.
- Eleven years earlier, Peter was led to Cornelius' household. They received the Gospel, spoke in tongues and magnified God. After baptizing them, Peter and six Jewish brethren stayed with Cornelius for some days. On their return, the circumcision party confronted them, but after recounting the events, the Jerusalem church glorified God for granting repentance to the Gentiles (Act 10:1-11:18),
- It was very hypocritical for Peter to now act this way, but he had his weaknesses.

The Others Stumbled by Peter's Hypocrisy

And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation (2:13).

- Peter's example stumbled the other Jewish believers and *also or nearly* Barnabas.
- How easy it is to fall into a “holier than you” legalism—the leaven of the Pharisees and of the Sadducees, which Jesus warned the Twelve to take heed and beware of (Mt 16:6). Leaven or yeast is a fast-acting and spreading enzyme.
- It was infectious, affecting the other Jews, who “dissembled likewise”.
- The Apostles are still men, which explains Paul's precautionary inclusion of himself to be accursed should he preach a different Gospel (1:8-9, 2:6-9).

Paul's In-the-Moment Open Rebuke of Peter

But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? (2:14).

- When I **saw** εἶδον (aorist indicative active) that they walked not uprightly **according to the truth of the Gospel**, I said εἶπον (aorist indicative active) to Peter—Paul was spontaneous to the moment, responding immediately.
- If you, being a Jew, live after the manner of Gentiles—Peter was born a Jew, but one who does not perfectly keep the Law is **living** ζῆς (present indicative active) **like a Gentile**. If so, why compel the Gentiles to observe the Law and Jewish customs?

Jews By Nature Vs Gentiles

We who are Jews by nature, and not sinners of the Gentiles (2:15).

- We who are Jews—Peter and all Jews, including Paul himself.
- By nature, i.e. born as Jews—which confers huge advantages: chiefly because that unto them were committed the oracles of God” (Rom 3:1-2).
- Gentiles without the Law (Gal 3:19)—had no constraints against sin; i.e. were sinners. Yet, not the hearers but the doers of the Law shall be justified (Rom 2:13).

Application: Never forget that we are only sinners, saved by grace—Not the hearers but the doers of Christ’s Law from a heart of love, shall be justified.

No Man can be Justified by Works, only by Christ

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified (2:16).

- The believing Jews know that no man is justified **δικαιοῦται** (present indicative middle/passive: done for us) by the works of the Law.
- Even we have believed in Jesus Christ that we might be justified **δικαιωθῶμεν** (aorist, subjunctive, passive: justification is done for us) by the faith of Christ.
- Not of the works of the Law—The Scriptures have confined all under sin due to our fallen nature, which cannot perfectly keep the Law (Dt 27:26, Gal 3:22).

We Cannot Depend on Law and Grace at the Same Time

But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid (2:17).

- If while we seek ζητοῦντες (present participle, active—doing something or some works) to be justified δικαιωθῆναι (aorist, infinitive passive) by Christ: This is attempting to be justified in the flesh, and by grace at the same time
- We ourselves are found sinners—when we fail, which we will (Gal 5:19-21)—**Is therefore Christ the minister of sin?** Is Christ to be blamed? Cf: “For the name of God is blasphemed among the Gentiles through you, as it is written” (Rom 2:24).
- God forbid (KJV) **Never μὴ may it be!** γένοιτο (aorist optative middle)—We cannot depend on law and grace at the same time! It must be Sola (100%) Christus!

If I rebuild what I destroyed, I make myself a Transgressor

For if I build again the things which I destroyed, I make myself a transgressor (2:18).

- For if I build οἰκοδομῶ (present, indicative active) again the things which I had once torn down κατέλυσα (aorist, indicative active)—I make myself a transgressor.
- If after I forsook Law-keeping for justification and sanctification and trusted in Christ, I turn back to the Law—build back what I tore down—I become a transgressor.

Through the Law, We are dead to the Law

For I through the law am dead to the law, that I might live unto God (2:19).

- The Law condemns to death those who do not keep the Law perfectly (Dt 27:26).
“What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died.... For sin, taking occasion by the commandment, deceived me, and by it slew *me*.” (Rom 7:7-9, 11)
- Through the Law, I died (freeing me from) to the Law, that I might live unto God!

Crucified with Christ: Nevertheless, I Live

I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me (2:20).

Paul's life theme: Dying to any reliance on self/Judaism for spiritual advantage. "I am determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor 2:2). "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil 3:7-10).

Crucified with Christ: Nevertheless, I Live

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me (2:20a).

- **I am crucified** συνεσταύρωμαι· (perfect indicative middle/passive) **with Christ**. The passive tense indicates that it is not something we can do—I cannot crucify myself with Christ—it is **vicarious**, reckoned to us, being in Him, who was crucified for us.
- Nevertheless, I live ζῶ· (perfect indicative active, first person singular)—I actively live (raised with Christ into newness of life); yet not I (for I am dead) but Christ liveth ζῇ (perfect indicative active) my new life in me.

And the Life I now Live, I Live by the Faith of the Son of God

and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me (2:20b).

- And the life I now live in the flesh **σαρκί**, I live **ζῶ**·(perfect indicative active, first person singular)—a present state of fact that I live.
- By the faith of the Son of God, who loved **ἀγαπήσαντός** me and gave **παραδόντος** (both: aorist participle active, genitive, masculine singular)—completed actions of loving me and giving Himself for me—the Finished Work of Christ.
- Paul will command us, in this faith in the Son, to walk **Περιπατεῖτε** (present imperative active) by the Spirit and we will not fulfill the lust of the flesh (5:16, 22-25).

If Righteousness Comes from the Law, Christ Died in Vain

I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain (2:21).

- I do not frustrate ἄθετῶ set aside or nullify the grace of God.
- If righteousness is from (is achieved by) the Law—then **Christ died for no purpose—**and we have no need for the Gospel of the grace of Christ Jesus.

Questions To Ponder

1. Why did Paul bring Titus along with him to see Peter in Jerusalem?
 - a) Why was Titus not circumcised, but Timothy was?
 - b) What freedom in Christ did they have that should not be lost to legalistic bondage?
2. Should Jewish converts be circumcised today?
3. What about the various sects that require circumcision today?
4. What does Paul mean by “disregarding the pillars”? (cf 1:8-9)
5. What does it mean for James, Cephas, and John to give Barnabas and Paul the right hand of fellowship to go to Gentiles? And to remember the poor?

Paul's Epistle to the Galatians

An Expositional Study

S H Lim

The Galatians' Foolish Lapse

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? (3:1-5).

Paul's **Six Questions**—one jarring and five rhetorical—to jolt them out of bewitchment with legalism

Paul's Six Questions to the Galatians

1. Who?? had bewitched you... (3:1).
2. Received ye the Spirit by works of the Law or by the hearing of faith? (3:2).
3. Are you so foolish? (3:3).
4. Having begun in the Spirit, are ye now made perfect by the flesh? (3:3).
5. Have ye suffered so many things in vain? if *it be* yet in vain. (3:4).
6. Does He who supplies the Spirit to you and works miracles among you do so by the works of the Law, or by hearing with faith? (3:5).

O Foolish Galatians

- O foolish Galatians**, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? (3:1).
- **O foolish, thoughtless, unwise** ἀνόητοι—an opening adjective (which he will repeat in 3:3) before Paul asks his six questions in a fatherly and caring rebuke.
 - In a different context, Paul later wrote to Titus, “For we ourselves also were sometimes **foolish**, disobedient, deceived...” (Tit 3:3).
 - The risen Jesus, on the road to Emmaus, said to Clopas and his companion, “O **fools**, and slow of heart to believe...” (Lk 24:25).

Who?? Hath Bewitched You...

O foolish Galatians, **who hath bewitched you**, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? (3:1).

Who τίς (nominative, masculine, singular)??—one singular individual

- Not any persons, nor the group of Judaizers who said that God did not send Paul, but **one personage—Satan**.
- **Bewitched, hypnotised** ἐβάσκανεν (aorist indicative active) you...before whose eyes Jesus Christ hath been vividly portrayed προεγράφη, crucified? They were bewitched (by the cunning, diabolical one) into removing their eyes from the crucified Christ—who is our wisdom, righteousness, sanctification, and redemption (1 Cor 1:29-30).
- This question would jolt them out of their stupor into realising their real enemy.

Received Ye the Spirit by Works or by Faith?

This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? (3:2).

- This *one and only* **μόνον** thing I want to learn of all of you
- Did you receive **ἐλάβετε** (aorist indicative active—at the point when you received) **the Spirit**, was it (the basis) due to your **works of the Law or hearing of faith?** I.e. did they receive God's Spirit on the basis of their works or their hearing of faith?
- NB: They know that in the New Birth, God gives His Spirit to whomsoever He wills, not of the flesh, nor by the will of man (Jn 3:3-8).

Application: It pays to examine ourselves to see if Christ dwells in us (2 Cor 13:5).

The Father's Promised Holy Spirit

Compare Jn 16:6-15

But because I have said these things unto you, sorrow hath filled your heart.

Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

Are You Being Perfected by the Flesh?

Are ye so foolish? having begun in the Spirit, **are ye now made perfect by the flesh?**
(3:3).

- Are you now *being made perfected* ἐπιτελεισθε (present indicative middle/passive) by the flesh σαρκὶ? A question to jolt and awaken them—who were trying to achieve sanctification in the flesh. In active tense: “Are you perfecting (yourself) in the flesh?”
- This is the **Heart of the Galatian Heresy**:—Teaching that they should keep the Law and Circumcision as the means of sanctification after beginning in the Spirit.
- Note the *subtle change* from Act 15:1—which insisted on circumcision and Law-keeping for salvation. After the Council, they changed tack to require circumcision and Law-keeping for sanctification, not salvation, but this, too, is insidiously wrong.

Have You Suffered in Vain?

Have ye suffered so many things in vain? if *it be* yet in vain (3:4).

- The Galatians **endured** ἐπάθετε (aorist indicative active) **many sufferings** just like other Gentile and Jewish believers, which are not in vain. “For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews. (1 Th 2:14). Suffering a “great fight of afflictions;.. made a gazing-stock by reproaches and afflictions, ...companions with them who were so used” (Heb:10:32-33).
- Paul himself suffered beyond them all (2 Cor 11:23-33).
- **If it be yet in vain:** Paul had a quiet confidence that they would turn around, and they did, as seen later in their being among the first to give in 1 Cor 16:1 c. AD 56.

Does He Supply the Spirit by Works of the Law or by Faith?

He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? (3:5).

- He that **ministers** ἐπιχορηγῶν **supplies or provides** (present, participle, active) to you the **Spirit** and **works** ἐνεργῶν (present, participle, active) **miracles** δυνάμεις...

The question framed: When God gives them the Spirit and works miracles among them, is God doing these—Does God supply the Spirit—due to or because of their works of the Law or their faith in hearing?

- In 3:2, the question was framed in the past tense from the recipient's viewpoint—When they received God's Spirit, was it by their works or by their hearing of faith?

Even as Abraham Believed God

Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. (3:6-9).

After jolting them out of their bewitchment with his questions, Paul proceeds to the example of Abraham, whose faith in God was accounted to him as righteousness—extending to all who are of faith, who shall be reckoned as the children of Abraham. (This was long before the Law was given to Moses).

Abraham's Faith Reckoned as Righteousness

Even as Abraham believed God, and it was accounted to him for righteousness (3:6).

- Even as Abraham **believed** ἐπίστευσεν (aorist indicative active, 3rd person singular) **God and it was reckoned** ἐλογίσθη (aorist indicative passive, 3rd person singular)—imputed to him, not earned by works—for **righteousness** δικαιοσύνην.
- Both the **believing** and the **righteousness being imputed** are in the **third person singular**—individual, personal and not transferable. You are not saved just because your parents or your children are. You must have personal faith in God!
- Paul quoted from Gen 15:6, “And he believed in the LORD, and he counted it to him for righteousness,” which the Judaizers could not dispute (**475 years before the Law**).

They Which Are of Faith Are the Children of Abraham

Know ye therefore that they which are of faith, the same are the children of Abraham.
(3:7).

- **Know ye** Γινώσκετε (present imperative active)—**You must know**—therefore, **that they which are of faith, the same are the children of Abraham.**
- This teaching is from the Lord Jesus, who said of Zaccheus, a short, rich chief tax collector, who climbed up a sycamore to see Him, “**This day is salvation come to this house, forsomuch as he also is a son of Abraham.**” (Lk 19:1-10, cf. Jn 1:12).
- Paul further discusses this sonship of believers in Gal 3:26-4:7, Rom 8:16-17, etc.

The Scriptures Foresaw the Salvation of the Gentiles

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham (3:8-9).

- The scripture, having foreseen that God would save the Gentiles through faith, foretold the Gospel προεξηγγελίσατο (pro + euangelisato) (aorist, indicative, middle) unto Abraham. euaggelizó is to declare good tidings, as found in Mt 11:5, LK 1:19, 2:10, 3:18, 4:18, 43, 7:22, 8:1, 9:6, 16:16, 20:1, Act 5:42, 8:4, 12, 25, 35, etc.
- *Saying*, In thee shall all nations be blessed—quoted in Gen 12:3, 18:18, and 22:18.
- So they which be of faith are blessed with faithful Abraham.

So They of Faith are Blessed with Faithful Abraham

Compare Rom 4:16-22

Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (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. 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. And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sara's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore, it was imputed to him for righteousness.

The Curse of the Law

For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them (3:10).

- As many as are of the works ἔργων of this law νόμου are under the curse κατάραν.
- For it is written γέγραπται (perfect indicative middle/passive), “Cursed Ἐπικατάρατος is everyone πᾶς who not οὐκ continually do ἑμμένει (present indicative active) all things πᾶσιν written γεγραμμένοις (perfect participle middle/passive), in the Book βιβλίῳ of the Law—citing Dt 27:26.
- To be justified by works, every commandment without exception in the Torah such as Dt 27:1-25 must be continually and perfectly done; failing which, one is accursed.

The Just Shall Live by Faith

But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them (3:11-12).

- No man can be justified by the Law in the sight of God, for the just shall live by faith! Paul quotes from Habakkuk 2:4, “Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.”
- The Law is not of faith, but the man who so had done ποιήσας (aorist participle active) these things (of the Law) shall live ζήσεται (future indicative middle) in them.

If so, since the Law cannot save, how can any man be saved?

Christ Has Redeemed Us from the Curse of the Law

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: (3:13).

- Christ hath redeemed ἐξηγόρασεν (aorist indicative active) us from the curse of the law, having become ενόμενος (aorist participle middle) a curse κατάρα for us
- For it is written—a quotation from Dt 21:23—Cursed Ἐπικατάρατος is every one that hangeth κρεμάμενος (aorist participle middle) on a tree ξύλου.

Love Found a Way, on the Cross of Christ!

That the Blessing of Abraham Might Come on the Gentiles

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith (3:14).

- That the **blessing** εὐλογία of Abraham might come γένηται (aorist subjunctive middle) **on the Gentiles through Jesus Christ**
- That we might receive λάβωμεν (aorist subjunctive active) the **Promise** of the **Spirit** (as in Isa 44:3: “I will pour my spirit upon thy seed, and my blessing upon thine offspring”, and Joel 2:28: “And it shall come to pass afterwards, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.”)
- **Through faith**—The Spirit is given by the hearing of faith, not works of the Law

Paul's Epistle to the Galatians

An Expositional Study

S H Lim

God's Confirmed Promise To Abraham

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. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise (3:15-18).

[Ref: Gen 22:15-18, Heb 6:13-20](#)

Analogy of a Ratified Contract

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 (3:15).

- Though it is only a human **contract** διαθήκην, yet (it) **having been confirmed** κεκυρωμένη (perfect participle middle/passive), **no man disannuls** ἀθετεῖ (present indicative active) **or allows modifications or additions thereto** πιδιατάσσεται (present indicative middle/passive).
- Modern contracts comprise the **offer**, the **acceptance**, and the **consideration** which confirms it. At times, a letter of confirmation is also sent. In State treaties signed, there may be requirements for ratification by Parliament or Congress to become binding.
- A confirmed contract cannot be disannulled or **modified with new conditions**, such as by adding circumcision and observances of the Law to the Promise.

To Abraham and His Seed Were the Promises Made

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ (3:16).

- To Abraham were spoken ἐρρέθησαν (aorist indicative passive 3rd person plural)—as at Gen 12:2-3, 13:15-17, 15:-6, 18-21, 17:2-8, 16-22, 18:9, 18, and 22:15-18.
- The promises ἐπαγγελίαι (nominative feminine plural) e.g., “I will make of you a great nation”, “I will bless thee”, “make your name great”, “thou shall be a blessing”, “in thee, shall all the families of the earth be blessed”, etc (Gen 12:2-3).
- **Seed** σπέρματι (dative neutral singular)—not “seeds σπέρμασιν (dative neutral plural) as of many, but as of one ἐνός (genitive neuter singular), **And to thy Seed**, which which is Christ”. Paul takes care to emphasise this from Gen 13:15-16 and 17:7-8.

The Principal Promises Made to Abraham and His Seed

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ (3:16).

- First, **the promises were made to Abraham and his Seed**, which is Christ.
- The key promise: “In Abraham shall all nations be blessed” (Gen 12:3, 18:18, 22:18)—which **foresees that God would justify the heathen through faith!**
- **Of the Seed**, it is written, “Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance and the uttermost parts of the earth *for* thy possession (Ps 2:6-8).

The Law Cannot Disannul the Confirmed Covenant

And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect (3:17).

- The **covenant** διαθήκην (accusative feminine singular) **having been confirmed** προκεκυρωμένην (perfect participle middle/passive accusative feminine singular)—(that of the Angel of God in Gen 22:15-18)—**of God in Christ** τοῦ θεοῦ εἰς χριστὸν.
- **The Law 430 years later does not annul** οὐκ ἄκυροῖ (present indicative active)—an active and continuous factual condition—**so as (to be able) to nullify** καταργῆσαι (aorist infinitive active) **the promise** ἐπαγγελίαν (accusative feminine singular).

The Confirmed Covenant

Compare Gen 22:15-18

And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

- The Angel מַלְאָךְ Malak of the Lord יְהוָה Yahweh called out of heaven the second time, “by myself have I sworn” an oath confirming the Promise, “In blessing I will bless thee. For thou hast done this thing, and hast not withheld thy son”: the consideration.

Two Immutable Things: The Oath and the Promise

Compare Heb 6:13-14, 16-18.

For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee... For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

- The **oath** for confirmation demonstrates the immutability of God's counsel. As it is impossible for God to lie, we have two immutable things, the **promise** and the **oath**, in which we might have strong consolation, who have fled for refuge to Jesus!

If the Inheritance be of The Law, It is No More of Promise

For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise (3:18).

- If the inheritance κληρονομία (nominative feminine singular) be of the Law, it is no more of promise ἐπαγγελίας (genitive feminine singular)
- But God gave *it* (the inheritance) to Abraham by promise (singular).
- This inheritance is the promised redemption unto eternal life, “sealed with the Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph 1:13-14).

Wherefore Then Serves The Law?

Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now a mediator is not *a mediator* of one, but God is one. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster (3:19-25).

Why then was the Law even given? For two purposes: - 1) **To constrain transgressions until the Seed comes,** 2) **As a pedagogue to lead us to Christ.**

The Law Added To Constrain Transgressions

Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now a mediator is not *a mediator* of one, but God is one (3:19-20).

- It was **added to constrain transgressions** παραβάσεων (genitive feminine plural) until the Seed to whom the promise was made should come.
- Abraham was born c 2146 BC, 354 years after the Flood c 2498 BC. There was then no Law—to define and constrain transgressions—as though there is no sin imputed at that time. Thus the Law was given to constrain sin until Messiah comes.
- Even so, death yet reigned for 2,568 years from Adam (4154BC) till the Law (1586BC)—And from the Law to today (3,611 years). (See also Rom 5:13-17).

Death Reigned from Adam to Moses Even Without the Law

Cf. Rom 5:13-17

(For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, so *is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

- There are no brackets in the original Greek

The Law Was Ordained by Angels by a Mediator

Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one* (3:19-20).

- The Law is **ordained** διαταγείς (aorist participle passive nominative masculine singular) **by angels** (genitive masculine plural) **in the hand of a mediator** (genitive masculine singular)—referring to Moses (cf. Act 7:35, 38).
- **A mediator is not a mediator of one, but God is one**—This contrasts 1) the Law with 2) the Promise. The Law requires two sides (the Giver and the people) to keep. When the people fail, Christ interposes as the Mediator between God and Man (1 Tim 2:5-6). For the Promise to Abraham, God alone (**God is one**) will keep!

The Law Rendered Impotent By the Sin Principle, Leaving Only Faith

Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe (3:21-22).

- Is the Law contrary to the promises of God? God forbid (KJV) **Never** **μὴ** **may it be!** **γένοιτο** (aorist optative middle) (2:17, 6:14). If there had been a law given which could have given life, indeed **ὅντως** righteousness **δικαιοσύνη** should have been by the Law,
- But the Scripture has **imprisoned** **συνέκλεισεν** (aorist indicative active) **all** **πάντα** **under** **ὑπὸ** **sin** **ἁμαρτίαν**—the sin principle of our fallen nature Cf. Rom 7:5-14)—that the promise by faith of Jesus Christ might be given to them that believe.

The Law Was Our Pedagogue To Bring us to Christ

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. (3:23-24).

- Before faith came ἐλθεῖν (aorist infinitive active), we were kept ἐφρουρούμεθα (imperfect indicative middle/passive) under the Law, locked up συνκλειόμενοι (present participle middle) to the faith to be revealed ἀποκαλυφθῆναι (aorist infinitive passive).
- The Law was our **pedagogue** παιδαγωγός to bring us to Christ—that we might be **justified** δικαιωθῶμεν (aorist subjunctive passive) **by faith**. (Cf. Rom 7:5-14).

The Law As Our Pedagogue

For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death. For sin, taking occasion by the commandment, deceived me, and by it slew *me*. Wherefore the law *is* holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin (Rom 7:5-14).

Paul's Epistle to the Galatians

An Expositional Study

S H Lim

After Faith Comes

But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise (3:25-29).

Recap: Why The Law 430 Years After The Confirmed Covenant?

- The law *is* holy, and the commandment holy, and just, and good. For we know that the law is **spiritual**: but I am carnal, sold under sin (Rom 7:12, 14).
- The Law was Given in God's Wisdom: -
 1. To **constrain transgressions** until the Seed comes (3:19).
 2. As a **pedagogue** παιδαγωγὸς—testifying of Jesus (Lk 24:27, 44, Act 28:23), and revealing our sinfulness—so as to bring us to Christ—that we might be **justified** δικαιωθῶμεν (aorist subjunctive passive) **by faith** (3:24).
- Abraham was born c 2146 BC, 354 years after the Flood c 2498 BC. There was then no Law, yet death reigned for 2,568 years from Adam (4154BC) till the Law (1586BC)—And from the Law to today (3,611 years).

Resolved Chronology Dates

Adam born	Gen 5:3-5	4154 BC	2568 years
Genesis Flood	Gen 5:25-27	2498 BC	
Abram born	Gen 11:26, 32 12:4	2146 BC	
Call of Abram out of Haran	Gen 12:1-4	2071 BC	
Promise of a Seed	Gen 15:1-21	2061 BC	
Ishmael born	Gen 16:16, 25:7	2060 BC	
Covenant of Circumcision	Gen 17:1-10	2047 BC	
Isaac born	Gen 21:5, 25:7	2046 BC	
Abraham sacrifices Isaac: Oath	Gen 22:18, Gal 3:17	2016 BC	
Exodus and the Law	Ex 12:2, Gal 3:17	1586 BC	3611 yr
Solomon Temple	I Kings 6:1, 37	1013 BC	
Death of Christ		AD 32	
Today		AD 2025	

The Covenant of Circumcision

This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed. ...: and my covenant shall be in your flesh for an everlasting covenant (Gen 17:10-13).

- Applicable to Ismael (Gen 17:20), Isaac (both Esau and Jacob) and the sons of Keturah (Gen 25:1-4). Thus, Arabs or Muslims also practice circumcision.
- In Christ: Circumcision is not that which is outwardly, but inwardly, of the heart, in the spirit (Rom 2:28-29). It is made without hands (Col 2:11), a new creation (Gal 6:15).

Recap: The Law Rendered Impotent By the Sin Principle

- Is the Law contrary to the promises of God? God forbid (KJV) **Never μή may it be!** **γένοιτο** (aorist optative middle) (also 2:17, 6:14). For if there had been a law given which could have given life, verily righteousness should have been by the law (3:21).
- But the Scripture has **imprisoned συνέκλεισεν** (aorist indicative active) **all πάντα** **under ὑπὸ sin ἁμαρτίαν**—the sin principle of our fallen nature Cf. Rom 7:5-14)—that the promise by faith of Jesus Christ might be given to them that believe (3:22).
- Before faith came **ἐλθεῖν** (aorist infinitive active), we were kept **ἐφρουρούμεθα** under the Law, locked up **συνκλειόμενοι** (present participle middle) to the faith to be revealed **ἀποκαλυφθῆναι** (aorist infinitive passive) (3:23).

After Faith Came, We Are Sons by Faith in Christ Jesus

But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus (3:25-26).

- Faith having come ἐλθούσης (aorist participle active), we are no longer under a pedagogue or trainer (the Law).
- **For γὰρ—All Πάντες are έστε** (present indicative active) continuous present Indicative mood: reality; the verb is real. Active voice: **We all are**—Children of God!
- By faith In **Christ Jesus**—depicts the humility of God the Son, often used by Paul.

Application: We are the Sons of God! Let our light shine as God's children, bringing real blessings to others every day and moment!

The Title “Christ Jesus”

- **Jesus Christ:** used over 200 times of Jesus, who is Christ the Lord.
- **Christ Jesus:** used 53 times by the suffering Paul (Peter twice) to depict **God the Son becoming a man to die, even the death of the cross** as in Phil 2:5-11: -

“Let this mind be in you, which was also in **Christ Jesus**: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore **God also hath highly exalted him**, and given him a name which is above every name: That at the name of **Jesus** every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that **Jesus Christ is Lord**, to the glory of God the Father.”

Use of the Term “Christ Jesus”

By Paul (53 times)	By Peter (twice)
Act 19:4, Rom 3:4, 8:1, 2, 39, 15:5, 16:3 1 Cor 1:2, 30, 4:15, 15:31, 16:24, 2 Cor 4:5 Gal 2:4, 3:26, 28, 4:14, 6:15 Eph 1:1, 2:6, 2:10, 13, 3:11, 21 Phil 1:1, 2:5, 3:3, 8, 12, 14, 4:7, 19, 21 Col 1:4, 28, 2:6, 1 Th 2:14, 5:18 1 Tim 1:12, 14, 15, 2:5, 3:13, 6:13 2 Tim 1:1, 2, 9, 13, 2:1, 10, 3:12, 15 Phm 6, 23, Heb 3:1	1 Pet 5:10, 14
Paul was the suffering Apostle (Act 9:16, Phil 3:10). For your personal devotion, read all these verses prayerfully and ask the Lord to transform your attitude and outlook.	

Some Examples of “Christ Jesus”

But the God of all grace, who hath called us unto his eternal glory **by Christ Jesus**, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

Peace *be* with you all that are in **Christ Jesus** (1 Pet 5: 10, 14b).

...Justified freely by his grace through the redemption that is in **Christ Jesus** (Rom 3:24).

I protest by your rejoicing which I have in **Christ Jesus our Lord**, I die daily... My love *be* with you all in **Christ Jesus**. Amen. (1 Cor 15:31, 16:24)

And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as **Christ Jesus** (Gal 4:14).

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, **Christ Jesus** (Heb 3:1).

Those Who Have Been Baptized into Christ, Have Put on Christ

For as many of you as have been baptized into Christ have put on Christ (3:27).

- As many as have been baptized **ἐβαπτίσθητε** (aorist indicative passive)—it was done on you; you were immersed by the Holy Spirit—into Christ
- Have put on **ἐνεδύσασθε** (aorist indicative middle)—you clothed yourself—in Christ.
- Cf. “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” (Rom 6:3). “For by one Spirit are we all baptized into one body, whether we *be* Jews or Gentiles, whether we *be* bond or free; and have been all made to drink into one Spirit” (1 Cor 12:13).

The Divisions in the Law Are Removed in Abraham's Seed

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise (3:28-29).

- **The Law divides and distinguishes between: -**
 - **Jew vs Greek**
 - **Bond vs Free:** Laws for Hebrew vs non-Hebrew slaves (Lev 25:39-43 vs 45-46).
 - **Male vs Female**
- **But in Christ, we are all one—Abraham's Seed σπέρμα (singular)—and heirs κληρονόμοι (plural) according to the promise.**

Jew Versus Greek in the Law

- **Jew or Judean** Ἰουδαῖος—of the kingdom of Judah + Benjamin; who keep the Laws of Moses, including dietary laws and the Temple ceremonies at Jerusalem, and who speak Hebrew. (The Northern tribes of Israel (Samaria) had inter-married with others and no longer kept the pure Jewish religion and practices).
- **Greek** Ἕλλην—a Hellene, the native word for a Greek; the inhabitants of Greece. The term includes all Greek-speaking (i.e. educated) non-Jews, i.e. Gentiles. They are idol-worshippers, eat unclean foods and are uncircumcised.
- The uncircumcised are not permitted to partake in the Passover or enter into the Temple's Holy Place (Ex 12:43-45). They were alienated from the commonwealth of Israel, but in Christ, they were brought near and joined in one body (Eph 2:11-22).

Male Versus Female in the Law

- The tribes are named after the **male heads** of households (Gen 11:10-29).
- The Levites and Priests are males of a certain age. Women, therefore, cannot enter into the Holy Place of the Temple. They are also not trained as rabbis.
- The Ten Commandments are patriarchal. “Thou shalt not covet thy neighbour's house, thou shalt not covet **thy neighbour's wife**, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that *is* thy neighbour's.” (Ex 20:17, Dt 5:21).
- A **man can have more than one wife**, but the firstborn son, regardless, will inherit a double portion (Dt 21:15-17). A man may marry and divorce by giving his wife a bill of divorce (Dt 24:1-2)—per Jesus, due to the hardness of their hearts (Mt 19:8).
- **Daughters do not inherit** unless they have no brothers (Num 27:1-9).

The Divisions In The Law Are Removed

- In Christ, Jews, Gentiles, men, women, and slaves remain what they are. Paul wrote to the slaves, “Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather. For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant (1 Cor 7:21-22).
- **In Christ, all**—Jews or Gentiles, male or female, bond or free—are **Abraham's Seed!**
- We all can come freely to God's throne of grace (the **priesthood of believers**)—and are not treated differently, “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free” (1 Cor 12:13a).

Paul's Epistle to the Galatians

An Expositional Study

S H Lim

The Heir as a Child

Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ (4:1-7).

- **A Slave until Christ Comes into our Hearts**

The Heir as a Child

Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father (4:1-2).

- The **legal heir** κληρονόμος (singular) from klêros lot, inheritance + νόμος law
- As long as a **young child** νήπιός (singular)—cf. When I was a child νήπιός, I spoke as a child νήπιός, I understood as a child νήπιός, I thought as a child νήπιός: but when I became a man, I put away childish νηπίου (1 Cor 13:11). For every one that **useth milk** is unskilful in the word of righteousness: for he is a **babe** νήπιός (Heb 5:13).
- Differs not from a **slave** δούλου, though he is **Lord** κύριος of all, but is **under guardians** ἐπιτρόπους and **governors** οἰκονόμους until the **Father's pre-appointed time** προθεσμίας

Children Under the Rudimentary Principles of the World

Even so we, when we were children, were in bondage under the elements of the world (4:3).

- We, when we were **children** **νήπιοι**, were **held in enslavement** **δεδουλωμένοι**
- Under the **elements** **στοιχεῖα**—from stoîchos, "one of a series", the basic rudiments
- Of the **world** **κόσμου** (see I Jn 2:15-16).
- “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, **after the rudiments of the world**, and not after Christ.” “Wherefore if ye be dead with Christ from **the rudiments of the world**, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?” (Col 2:8, 20-22).

When the Fulness of Time Had Come, God Sent Forth His Son

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law (4:4).

- When the **fulness** πλήρωμα (Mk 1:15, Jn 1:14,16) of time χρόνου had **come** ἦλθεν
- **God sent forth** ἐξαπέστειλεν (aorist indicative active) **His Son** (Rom 1:3), having been born γενόμενον (aorist participle middle) **of a woman** γυναικός (Gen 3:15).
- Having been born **under the Law**—circumcised on the eighth day and raised according to the Law which He came to fulfil (Lk 2:21-22, 27, Mt 5:17).
- Cf. Heb 10:9, 14, “Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second.” “For by one offering he hath perfected forever them that are sanctified”.

To Redeem Them For Adoption as Sons

To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father (4:5-6).

- To **redeem**, buy out and set free **ἐξαγοράσῃ** (aorist subjunctive active) them that were **under the Law**—That we might receive the **adoption of sons** (Rom 8:23, Eph 1:5).
- And because you are **sons υἱοί**, God **sent forth** **ἐξαπέστειλεν** (aorist indicative active) the **Spirit of his Son into your hearts**.
- **Continuously crying** **κρᾶζον** (present participle active) **Ἀββᾶ ὁ Πατήρ**—an intimate term of a close relationship between a Father and his children (Mk 14:36, Rom 8:15).

No Longer Slaves of “Non-Gods”, But a Son and An Heir

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods (4:7-8).

- Wherefore you εἶ (present indicative active, singular), are no more a **slave** δοῦλος but a **son** υἱός (nom masculine singular); and if a son, then an **heir** κληρονόμος (nom masculine singular) **of God through Christ** θεοῦ διὰ Χριστοῦ (Rom 8:17)
- When ye knew not God, **you were enslaved** ἐδουλεύσατε (aorist indicative active)—a factual state of enslavement/bondage
- **Unto them which by nature are no gods**—They are the work of men’s hands or the figment of man’s imagination within their conscience (Isa 37:19, 1 Cor 8:4-7).

“Things Which By Nature Are No Gods”

Cf. Isa 36:1, 13-15, 18-20: Now it came to pass in the fourteenth year of King Hezekiah, that Sennacherib, king of Assyria, came up against all the defenced cities of Judah and took them...

Then Rabshakeh stood and cried with a loud voice in the Jews' language and said, Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria...

Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

“Things Which By Nature Are No Gods”...

Cf. Isa 37:15-20, 36-37a: And Hezekiah prayed unto the LORD, saying, O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only...

Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses. So Sennacherib, king of Assyria, departed...

Being Saved, Why Return to Worldly Beggarly Elements?

But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? (4:9).

- Now that ye **have known** γνόντες (aorist participle active) God—or rather **having been known** γνωσθέντες (aorist participle passive) of God (cf. 1 Cor 8:3, Mt 7:23)
- Why do you **turn** ἐπιστρέφετε (present indicative active) again
- To the **weak** and **destitute**—cf Heb 7:18: “For there is verily a disannulling of the commandment going before for the *weakness* and *unprofitableness* thereof”—**rudimentary principles** στοιχεῖα (4:3)
- To which ye desire **again to be enslaved?** δουλεύειν (present infinitive active)

They Carefully Observe These Beggarly Elements

Ye observe days, and months, and times, and years (4:10).

- Ye **observe** παρατηρεῖσθε (present indicative middle), i.e. **carefully watch** (Mk 3:2, Lk 6:7, 14:1, 20:20, Act 9:24).
- **Days, months, times, and years**—Neutral entities like the impotent idols that are no gods—but which the Galatians carefully watch (auspiciously or superstitiously).
- “One man esteemeth one day above another: another esteemeth every day *alike*” (Rom 14:5). “Let every man be fully persuaded in his own mind. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*” (Col 2:16).

Paul's Appeal To The Galatians

I am afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all (4:11-12).

- I fear that perhaps I have **toiled to exhaustion** **κεκοπίακα** for you in vain (cf 3:4).
- **Be as I *am*, for I *am* as ye *are*.** It was **not an injury for Paul to become without the law. He tells the Galatians to be like him**—“And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might, by all means, save some (1 Cor 9:20-22).

The Galatians' Original Reception of Paul

Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me (4:13-15).

- Ye know **that** ὅτι—through his infirmity (cf. 1 Cor 2:3), Paul preached to them. The RV “because” made Ramsay speculate that Paul went up to the Pisidian highlands for relief from epilepsy, resulting in his first preaching to the Galatians (**SGT**).
- The **infirmity** and **temptation of the flesh** relate to Paul’s eyes (from stoning at Lystra), for had it been possible, they would have plucked out their own eyes for him, for they felt the blessedness of Paul’s ministry and received him even as Christ Jesus (Mt 10:40). Hence, Paul’s quiet confidence that their end would not be in vain.

Their Changed Perception of Paul—Zealous But Not Well

Am I, therefore, become your enemy because I tell you the truth? They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them. But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.
(4:16-18).

- Their **changed attitude towards Paul because he told them the truth.**
- (They also hated and falsely accused Jesus of destroying the Law, whereas He showed in the Sermon on the Mount that He had come to fulfil the Law—Mt 5:7-49).
- The Judaizers zealously (Rom 10:2) affect the Galatians for trophies from the Galatians' Law-Keeping—excluding them from the grace of Christ (not a good thing).
- **Paul commends zeal in all good things**, whether or not he was present with them.

Paul's Travail For The Galatians, His Dear Children

My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you (4:19-20).

- My **little children** τέκνα—a term of endearment (Mt 2:18, 7:11, 9:2, 23:37). They were Paul's children via the Gospel (1 Cor 4:15, 1 Th 2:7)—in contrast to infant νήπιός.
- For whom I **travail** (as though in birth) ὥδίνω—until Christ **shall be formed and take shape** μορφωθῇ (aorist subjunctive passive) in you.
- Paul wished he were with them (hence, they were his first stop on the third missionary journey per Act 18:23). In the meantime, Paul stood **in doubt of them, perplexed**.

Application: How well is Christ formed in us? Do we show Christ in our lives?

Paul's Epistle to the Galatians

An Expositional Study

S H Lim

The Allegory of The Two Covenants

Reading: Gal 4:19-27

Recap: Ending of Paul's Second Missionary Journey

Elevation

Caesarea Maritima: sea level

Jerusalem: 754m above sea

Antioch, Syria: 67m above sea level

Pisidia Antioch: 1,200m above sea level

“And when he had landed at Caesarea, and had gone up, and saluted the church, he went down to Antioch. After he had spent some time *there*, he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples” (Act 18:22-23).



Recap: Map of Israel and Jordan

1. Seluecus Nicator, a general of Alexander, built Antioch, Syria, c BC 300, in honour of his father, **Antiochus**.
2. Herod the Great built Caesarea Maritima c BC 22-10 in honour of **Augustus Caesar**.
3. Herod Antipas divorced Aretas IV's daughter, Phasaelis, for his brother Philip's wife, Herodias. (Philip built Caesarea Philippi), In an ensuing war, Aretas defeated Herod in late AD 36 at the border of Perea. Tiberius sent help to Herod but died on 16 March AD 37, when **Damascus** fell to Aretas. (See 2 Cor 11:32, Gal 1:17-19).



Recap: Third Century Map and Modern Map of Israel



Abraham's Two Sons—Of the Flesh and of the Promise

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh, but he of the freewoman *was* by promise (4:21-23).

- **Tell** λέγετέ (present imperative active) me, ye **desiring** θέλοντες (present participle active) to be under the Law, do you not **hear** ἀκούετε (present indicative active) the Law? Abraham had two sons: Ishmael from a **slave girl** παιδίσκης, Hagar, and Isaac from a **free** ἐλευθέρας, Sarah (Gen 16:15, 17:15-19, 18:10-14, 21:1-13).
 - The son of the slave girl was born after the **flesh** σάρκα (cf. 4:29, 5:16, 24).
 - The son of the free was born by **promise** ἐπαγγελίας (3:16-19, cf. Rom 9:7-9).

The Meaning of Free **ἐλευθέρας**

- **Free ἐλευθέρας** eluetheras—is used in 4:22, 23, 26, 30, 31.
- Its noun form is used in 3:28. Galatians is the epistle of freedom!
- **A slave is bound to do what his master pleases.** A free man does what he pleases.
- **A slave to sin is under the control of sin and commits sins.**
- One free from sin is no longer under bondage and has the power to do that which is good and right. Thus, we can say,

Freedom is not the power to do what we please but the power to do what is right!

(Paraphrased from Lord Acton—John Dalberg).

The Allegory of the Two Covenants

Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all (4:24-26).

- Which are **allegorised** ἀλληγορούμενα—as two **covenants** διαθήκαι (plural of 3:17)
 1. One from **Mt Sinai** (Ex 19:18-20, Dt 33:1-2), begetting **slavery** δουλείαν, i.e. **Hagar, Mt Sinai in Arabia**, answering to **Jerusalem** (custodian of the Law and Temple).

This is a comparison with Judaism.

2. But **free Jerusalem** above is the mother of us all (cf. Heb 12:18-24, Rom 7:2).

From the Bondage of Egypt into the Bondage of The Law

And he said unto Abram, Know of a surety that **thy seed shall be a stranger in a land *that is not theirs*, and shall serve them; and they shall afflict them four hundred years**; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But **in the fourth generation they shall come hither again**:
for the iniquity of the Amorites *is* not yet full (Gen 15:13-16).

- **The seed that entered Egypt was not Isaac**, whom God did not allow to enter Egypt (Gen 26:1-6), **but Jacob (Israel)**, who entered Egypt at 130 years old (Gen 47:9). Moses and Aaron, the sons of Amran, s/o Kohath, s/o Levi, s/o Jacob (Ex 6:16-20)—the fourth generation, led them out of Egypt after 270 years. Isaac, sacrificed at 30, fathered Jacob at 60. The Law was given 430 years after the confirmed covenant.
- The **children of Israel** went from **bondage in Egypt into the bondage of the Law**.

A Figure of The Two Tabernacles

Cf. Heb 9:1-8:

Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people: **The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:**

A Figure of Old Sacrifices Vs Christ's Sacrifice For All Time

Cf. Heb 9:9, 11-15

Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;... But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause **he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament,** they which are called might receive the promise of eternal inheritance.

A Figure of The Two Jerusalems

Cf. Heb 12:18-24:

For ye are not come unto the **mount that might be touched**, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:) **But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem**, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, **And to Jesus the mediator of the new covenant**, and to the blood of sprinkling, that speaketh better things than that of Abel.

Law Vs Grace: Other Mutually Excluded Conditions

	The Law (Jews only)	Grace
The Priesthood	Males of the tribe of Levi (Num 8, Dt 18, 1 Chr 23).	All believers (1 Pet 2:5, 9, Rev 5:10)
High Priest	Of Aaron and his sons who die and are replaced (Ex 29)	Jesus Christ, of the tribe of Judah and order of Melchizedek (Heb 7)
The Temple	Solomon (Herod)'s Temple in Jerusalem (1 Chr 29, 2 Ki 6)	The people of God (1 Cor 3:16, 2 Cor 6:16)
The Veil of the Temple	The Holy of Holies, which only the High Priest can enter once a year (Ex 26:31-33, Lev 16:2)	Torn down at Calvary (Mt 27:51) so all today can come direct to God's Throne of Grace
Sacrifice for Sins	The bodies of animals (Lev 4:32-35, 16:11) that can never take away sins	Christ's body, as High Priest, once and for all (Heb 9:7-14, 10:1-14)

See That We Do Not Refuse Him That Speaks

Cf. Heb 12:25-29:

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh from heaven*: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we are receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our, *God is a consuming fire*.

Rejoice, We are The Children of Promise

For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

Now we, brethren, as Isaac was, are the children of promise (4:27-28).

- Rejoice Εὐφράνθητι (Act 2:26 of David)
- Thou barren στεῖρα (Lk 1:7 of Elizabeth) bearing not, **break forth and cry!** (Isa 54:1-5)
- The desolate ἐρήμου has far more children than the married. We, as Isaac was, **are** ἔστε (present indicative active), the **children of promise** (3:18, 4:23).

O Barren Bearing Not, Break Forth and Cry!

Cf. Isa 54:1-5:

Sing, O barren, **thou *that* didst not bear; break forth into singing, and cry aloud**, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

That of the Flesh Shall Persecute That after The Spirit

But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. (4:29-30).

- Cf. Gen 21:9-10 when Ismail mocked Isaac and was cast out. We, too, must **cast out religious legalism** and walk in the liberty of Christ, even if it means persecution.
- Jn 8:33-36: “They answered him, We are Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: *but* the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.”

We Are Not Children of the Slave Woman. Stand Fast in Liberty!

So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage (4:31-5:1).

- So then, brethren—we are children of the free **ἐλευθέρας**.
- We are to **stand firm** **στήκετε** (present, imperative, active)—also in 1 Cor 16:13, Phil 4:1 and 2 Th 2:15—a **command to constantly stand firm in liberty** **ἐλευθερία**.

Remember: Freedom is not doing what we please but having the power to do what is right!

Application: We are children of the free—Are We standing firm daily upon the liberty that is ours?

Paul's Epistle to the Galatians

An Expositional Study

S H Lim

Stand Fast in Liberty—Be Not Entangled Again!

Reading: Gal 5:1-12

Recap: Dates of Galatian Events Per Acts

- The law *is* holy, and the commandment holy, and just, and good. For we know that the law is **spiritual**: but I am carnal, sold under sin (Rom 7:12, 14).
- The Law was Given in God's Wisdom: -
 1. To **constrain transgressions** until the Seed comes (3:19).
 2. As a **pedagogue** παιδαγωγὸς—testifying of Jesus (Lk 24:27, 44, Act 28:23), and revealing our sinfulness—so as to bring us to Christ—that we might be **justified** δικαιωθῶμεν (aorist subjunctive passive) **by faith** (3:24).
- Abraham was born c 2146 BC, 354 years after the Flood c 2498 BC. There was then no Law, yet death reigned for 2,568 years from Adam (4154BC) till the Law (1586BC)—And from the Law to today (3,611 years).

Recap: Heart of the Galatian Heresy

... having begun in the Spirit, are ye now made perfect by the flesh? (3:3).

- Are you now *being made perfected* ἐπιτελεῖσθε (present indicative middle/passive) by the flesh σαρκὶ? A question to jolt and awaken them—who were trying to achieve sanctification in the flesh. In active tense: “Are you perfecting (yourself) in the flesh?”
- This is the **Heart of the Galatian Heresy**:—Teaching that they should keep the Law and Circumcision as the means of sanctification after beginning in the Spirit.
- Note the *subtle change* from Act 15:1—which insisted on circumcision and Law-keeping for salvation. After the Council, they changed tack to require circumcision and Law-keeping for sanctification, not salvation, but this, too, is insidiously wrong.

Stand Fast in Liberty—Do Not Be Entangled Again

Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law (5:2-3).

- **Behold** Ἴδε (aorist imperative active), I Paul say λέγω (present indicative active) to you that if you shall become circumcised περιτέμνησθε (present subjunctive middle/passive)—Christ shall profit ὠφελήσει (future indicative active) you nothing.
- I testify μαρτύρομαι (present indicative middle/passive)—**every man being circumcised—i.e. relying on circumcision for righteousness or advantage—is a debtor to keep all the whole Law! Cf. Rom 2:25.**

Christ Becomes of No Effect If You Are Justified By The Law

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love (5:4-6).

- Ye are **severed**, deprived of all effect **κατηργήθητε** (aorist indicative passive) from Christ—Whoever in the Law are being justified **δικαιοῦσθε** (present indicative middle or passive)—you have fallen away **ἔξεπέσατε** (aorist indicative active) from grace.
- For we, through the Spirit **by faith, eagerly await** **ἀπεκδεχόμεθα** (present indicative middle or passive), **the hope of righteousness**.
- For in **Christ Jesus** **Χριστῷ Ἰησοῦ**, neither circumcision has power **ἰσχύει** nor uncircumcision, but only faith working through love.

Who Cut Into the Truth That You Should Not Obey

Ye did run well; who did hinder you that ye should not obey the truth? This persuasion *cometh* not of him that calleth you (5:7-8).

- You **were running** Ἐτρέχετε (imperfect indicative active) **well** καλῶς
- **Who** τίς (nominative, masculine, singular cf 3:1) **cut into, hindered** ἐνέκοψεν (aorist indicative active) (in 1 Th 2:18 Satan hindered)—**the truth**, that you should not obey?
- This persuasion is not of the One **calling** καλοῦντος (present participle active) **you**. cf. 1 Th 2:12 “walk worthy of God, who hath **called** you unto his kingdom and glory.”

Kalos and Agathos

Ye did run well **καλῶς** (5:7a). In the Parable of the Sower, “But that on the good **καλῇ** ground are they, which in an honest **καλῇ** and good **ἀγαθῇ** heart, having heard the word, keep *it*, and bring forth fruit with patience” (Lk 8:15).

Per Vine’s Expository Dictionary of Greek NT Words: -

- **Kalos** (Adjective) denotes that which is intrinsically "good"; "goodly, fair, beautiful—i.e. intrinsic goodness; good inside out!
- **Agathos** (Adjective) is goodness in character or constitution and its beneficent effect—i.e. a goodness that benefits others! Not just words, but deeds.

Kalokagathos (derived from both) is used by classical Greek writers to describe “the chivalrous ideal of the complete human personality, harmonious in mind and body, foursquare in battle and speech, song and action”.

A Little Leaven Leavens The Whole Lump

A little leaven leaveneth the whole lump (5:9).

- A **little** μικρὰ **leaven** ζύμη leavens ζυμοῖ (present indicative active) the whole lump.
- A tiny bit of yeast will permeate the entire dough, including those next to it. This is a reminder of the leaven of the Pharisees and Sadducees (Mt 16:6).
- We are rather to “Purge out therefore the old leaven, that ye may be a new lump, as **ye are unleavened**. For even Christ our passover is sacrificed for us” (1 Cor 5:7).

Application: Are We Unleavened—a new lump for Christ, our Passover Sacrifice?

Paul's Confidence in the Galatians

I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be (5:10).

- I am persuaded πέποιθα (perfect indicative active) (Phil 2:24, “But I trust in the Lord that I also myself shall come shortly”)—in you through the Lord that you will think φρονήσετε (future indicative active) no οὐδὲν other ἄλλο.
- This is Paul's third expression of confidence that they will after this turn around—first at 3:4 (cf 1 Cor 16:1-2 the Galatians contributions to the saints); second at 4:9 (cf. 1 Cor 8:3 “But if any man love God, the same is known of him”).
- The one ὁ (nominative, masculine, singular) creating commotion, troubling ταρασσών (present participle active) you will bear βαστάσει (future indicative active) his condemnation κρίμα whosoever ὅστις (nominative, masculine, singular) he be.

The Judaisers Prefer Circumcision to the Cross

And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you (5:11-12).

- Brethren, If-factually **εἰ** I yet **ἔτι** **proclaim** **κηρύσσω** (present indicative active) **circumcision**—the Judaizers were sowing confusion; probably highlighting that Paul had circumcised Timothy—why am I **still persecuted** **διώκομαι** (present indicative middle/passive)? If so, the **scandal** **σκάνδαλον** of the cross **σταυροῦ** is **abolished** **κατήργηται** (perfect indicative middle/passive). See 3:1, Dt 21:23.
- **I wish** **ὅφελόν** they **will castrate themselves** **ἀποκόψονται** (future indicative middle) those **troubling, upsetting** **ἀναστατοῦντες** (present participle active) **you** (2P plural). Such is Paul's love and concern for the spiritual wellbeing of the Galatians!

Use Liberty Not For The Flesh But To Serve One Another In Love

For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another (5:13).

- Brethren, you **were called** ἐκλήθητε (aorist indicative passive) to **freedom** ἐλευθερία—**only not the freedom for the opportunity** ἀφορμὴν of the **flesh** σαρκί.
- But by love, **serve** δουλεύετε (present imperative active 2P plural) **one another** ἀλλήλοις reciprocally! This is a command (cf: Col 3:24, for ye serve the Lord!)

“Thou Shalt Love Thy Neighbour As Yourself” Fulfils The Law

For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another (5:14-15).

- The **entire** **πᾶς** **Law** is **fulfilled** **πεπλήρωται** (perfect indicative middle/passive) in one word **ἐνὶ λόγῳ**—**Thou shalt love** **Ἀγαπήσεις** (future indicative active 2P singular) **your neighbour as yourself!** This is an individual command for each one of us!
- But if ye **bite** **δάκνετε** and **devour** **κατεσθίετε** (present indicative active plural) **one another** **ἀλλήλους** reciprocally—**Watch** **βλέπετε** (present imperative active) that you be not consumed **ἀναλωθῇτε** (aorist subjunctive passive) **one of another.**

Walk in the Spirit and You Shall Not Gratify the Lust of the Flesh

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh (5:16).

- I say now, **by the Spirit** Πνεύματι **Walk** Περιπατεῖτε (present imperative active 2P plural): an active imperative command!
- And the lust or **desire** ἐπιθυμίαν of the **flesh** σαρκὸς, ye shall not **fulfill or gratify** τελέσητε (aorist subjunctive active): when used in a purpose/result clause, the action is viewed as *a definite outcome that will happen* as a result of another stated action!

Application: Walk in the Spirit! And we will feel no desire to gratify the flesh!

Paul's Epistle to the Galatians

An Expositional Study

S H Lim

Walking In The Spirit

Reading: Gal 5:16-25

Recap: AD Dates of Galatian Events in Acts

Fall 48	15:6-35	The Jerusalem Council decree not to trouble the Gentile converts. Judas and Silas were sent to deliver the decree with Paul and Barnabas.
Early 49	15:40-16:10	Start of Second Missionary. Paul and Silas went through Syria and Cilicia. At Lystra, Paul circumcised Timothy. They went through Phrygia and Galatia , then Troas (cf. 1 Pet 1:1 “Pontus, Galatia, Cappadocia, Asia and Bithynia”).
Jan 50	18:1-3	Paul arrived at Corinth , where he met Aquila, born in Pontus, and his wife Priscilla, recent arrivals from Italy after Claudius expelled the Jews from Rome.
May 52	18:22	End off Second Mission Journey. On landing at Caesarea, Paul went up to Jerusalem to greet the Church and “went down” to Antioch. Galatians written.
Jan 53	18:23	Start of Third Missionary Journey. After spending some time at Antioch, he departed and went over all Galatia and Phrygia , strengthening all the disciples.
56	19:21-22	Paul wrote 1 Corinthians from Ephesus, which mentions the collection made by the Galatians (1 Cor 16:1, 8-10).

Recap: The Whole Law Is Fulfilled in One Word

For all the law is fulfilled in one word, Thou shalt love thy neighbour as thyself (5:14).

- The Law has two parts: 1) Love God with all your heart, mind and soul, and 2) Love your neighbour as yourself. The Judaisers ignore the second part and lopsidedly emphasise “pleasing God” and keeping the law—while they care not for their fellowmen, putting yokes upon others that they do not themselves carry.
- **If you do not love Ἀγαπήσεις your neighbour, how can you love God?** “If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen” (1 Jn 4:20)?
- **Therefore, to love your neighbour as yourself fulfills the whole law.** But if ye bite and devour one another, watch that you be not consumed one of another.

Recap: Heart of the Galatian Heresy

... having begun in the Spirit, are ye now made perfect by the flesh? (3:3).

- In Galatians, the Judaisers say: **Redemption is by Christ's Sacrifice, but sanctification is by circumcision and keeping the Law**—a subtle change from Act 15:1, where they insisted on circumcision and law-keeping for salvation.
- This is the teaching of Hebrew Roots (Torahism), Jehovah's Witnesses and other legalistic denominations today, forcing their followers to walk in the flesh rather than in the freedom of Abraham's Promised Seed, who died and rose for us.
- This contradicts the Scriptures that Christ Jesus is of God made unto us "**wisdom, and righteousness, and sanctification, and redemption**" (1 Cor 1:30).

Walk in the Spirit and You Shall Not Gratify the Lust of the Flesh

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh (5:16).

- I say now, **by the Spirit** Πνεύματι **Walk** Περιπατεῖτε (present imperative active 2P plural): an active imperative command!
- And the lust or **desire** ἐπιθυμίαν of the **flesh** σαρκὸς, ye shall not **fulfill or gratify** τελέσητε (aorist subjunctive active): when used in a purpose/result clause, the action is viewed as *a definite outcome that will happen* as a result of another stated action!

Application: Walk in the Spirit! And we will feel no desire to gratify the flesh!

The Flesh and The Spirit Are Opposed: We Cannot Do As We Wish

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would (5:17).

- For the flesh **desires** ἐπιθυμε (present indicative active) (cf. 1 Tim 3:1) **against** κατὰ the **Spirit**, and the Spirit against the flesh—a constant real and active desiring!
- And these are **in opposition** ἀντίκειται (present indicative middle/passive) (cf. 1 Tim 1:10) to one another reciprocally ἀλλήλοις—a constant lifelong warfare.
- So that **not** μὴ the **things ye might wish** θέλητε (present subjunctive active 2P plural) those things **do** ποιῆτε (present subjunctive active 2P plural) (see examples of use).

Examples Of The Use Of “Do” **ΠΟΙΉΤΕ**

- **Do** **ΠΟΙΉΤΕ** (present subjunctive active 2P plural)—is used in these other verses: -

“For I have given you an example, that ye should do as I have done to you”...“If ye know these things, happy are ye if ye do them” (Jn 13:15, 17).

“Ye are my friends, if ye do whatsoever I command you” (Jn 15:14).

Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates (2 Cor 13:7)

“And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him”... “And whatsoever ye do, *do it* heartily, as to the Lord, and not unto men” (Col 3:17, 23).

Application: Not the things our flesh desires—Do!

If You Are Led Of The Spirit, You Are Not Under the Law

But if ye be led of the Spirit, ye are not under the law (5:18).

- But if however, ye be **Spirit** Πνεύματι **led** ἄγεσθε (present, indicative, middle/passive, 2P plural), ye are **not** οὐκ **under** ὑπὸ (the) **Law** νόμον.
- This is a surrendered journey of faith in the Son of God, who supplies the Spirit to us.

The Corollary: If You Are Not Led of the Spirit—You Are Under the Law

The Works Of The Flesh Are Manifest

Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like (5:19-21a).

- The works of the flesh are obvious and evident! Paul lists 17 examples plus “*and such like*”, and **each leads to breaking one or more of the Laws of Moses.**
- Adultery μοιχεία, fornication, sexual immorality πορνεία, uncleanness, impurity ἀκαθαρσία, lasciviousness, sensuality, promiscuity ἀσέλγεια, Idolatry εἰδωλολατρεία, witchcraft, sorcery φαρμακεία, hatred, enmities ἔχθραι, variance, strife ἔρεις, emulations, jealousy ζῆλοι, wrath, anger θυμοί, strife, contentions ἐριθεΐαι, seditions, dissensions διχοστασίαι, heresies, schisms αἵρέσεις, envyings φθόνοι, murders φόνοι, drunkenness μέθαι, revellings, carousing κῶμοι, And such like καὶ τὰ ὅμοια τούτοις.

They Who Do Such Things Shall Not Inherit the Kingdom of God

... of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God (5:21b).

- I tell you beforehand, **foretell** προλέγω (present indicative active), as I have also told you, **forewarned** (in past) προεἶπον (aorist indicative active)
- They who **practice** πράσσοντες (present participle active)—continual habitual normative practice, as though one is doing nothing wrong—**such things, shall not inherit** κληρονομήσουσιν (future indicative active) God's kingdom βασιλείαν Θεοῦ.
- This is not sinless perfection (the verb is not in aorist tense), but if sinning is an active continual habit, we should examine our hearts to see if we are saved (2 Cor 13:5).

Note: Law-keeping, instead of freeing us, results in such practice.

The Fruit Of The Spirit

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law (5:22-23).

- The **fruit** καρπὸς (singular) of the Spirit **is** ἐστίν (present indicative active)—Love ἀγάπη, joy χαρά, peace εἰρήνη, longsuffering μακροθυμία, gentle kindness χρηστότης, goodness ἀγαθωσύνη, faith, faithfulness πίστις, Meek gentleness πραΰτης, temperance, self-control ἐγκράτεια. These are collectively **a fruit**—not a striving of works, but a surrendered journey of faith, walking in the Spirit.
- **Against such** τοιούτων, **there is** ἐστίν **no law** νόμος. No law says, Thou must have joy, or Thou cannot show kindness! This fruit bears no condemnation of the Law!

Application: A tree does not labour to bring forth its fruit. Neither should we!

They That Are Christ's Have Crucified the Flesh

And they that are Christ's have crucified the flesh with the affections and lusts (5:24).

- They that are Christ's **have** once **crucified** ἐσταύρωσαν ·(aorist indicative active) **the flesh**—with its **affections** παθήμασιν and **lusts** ἐπιθυμίαις—Cf. 2 Pet 2:11, “I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul”.
- Cf 2:20 I am **crucified** συνεσταύρωμαι ·(perfect indicative middle/passive) **with Christ**.
- **The Gospel calls all men everywhere, both Jews and Gentiles, unto repentance**
John the Baptist (Mt 3:2, 8, 11, Lk 3:3); Jesus (Mt 4:17, 9:13, Mk 1:15, 2:7, Lk 13:3-5);
the Apostles (Mk 6:12, Act 5:31); and Paul (Act 20:21, 26:20, Rom 2:4).

If We Live In The Spirit, Let Us Also Walk In The Spirit

If we live in the Spirit, let us also walk in the Spirit (5:25).

- If we really live ζῶμεν (present indicative active) by the Spirit Πνεύματι, by the Spirit also καὶ walk in step στοιχῶμεν (present subjunctive active, 1P plural)!

Recap: Walking The Sanctified Life Sequence

1. **Walk** (present imperative active) in the Spirit and ye **shall not fulfil** (present subjunctive aorist) the lust of the flesh (5:16).
2. The **works** of the flesh are manifest, which are and such like—Those who do such things will not inherit the kingdom of God (5:19-21).
3. The **fruit** of the Spirit is ... —against such there is no law (5:22-23).
4. They that are Christ's **have crucified the flesh** with its affections and lusts (5:24)
5. **If we live** in the Spirit, **let us also walk** (present subjunctive active) in the Spirit (5:25)

Next Week: We will compare this with Rom 6:1-8:14

Paul's Epistle to the Galatians

An Expositional Study

S H Lim

Recap: A Comparison with Rom 5:20–8:14

Romans was written c. AD57 from Cenchrea, a seaport of Corinth, where Paul stayed for three months (Acts 20:2-3), and delivered by Phoebe. Paul was planning to visit Rome on the way to Spain, after delivering the Macedonian's gifts to Jerusalem, for "he had no more place to evangelise in these parts" (Rom 1:10-15, 15:22-29, 16:1).

Paul's AD 52 Galatians epistle mostly settled the issue of circumcision and Law-Keeping for Gentile converts in the churches, although Paul would still refer to the Judaizers in his other epistles. In Romans, Paul's magnum opus of the Gospel, the effect if believers put themselves under the Law instead of the Spirit is clearly illustrated in Rom 5:20-8:14.

The Believer's Relation To Sin And The Law

Reading: Roman 5:20-6:15

The Believer's Relation To Sin And The Law (Rom 5:20-8:14)

The believer has **access by faith into grace, wherein he stands**, rejoicing in hope of the glory of God. Where sin abounded under the Law, grace abounded more—reigning through righteousness unto eternal life by Jesus Christ our Lord (5:1-2, 20-21).

Shall we continue in sin, that grace may abound? God forbid...Sin shall not have dominion over you: for ye are not under the law, but under grace (6:1-1a, 14).

What about the Law? The law hath dominion over a man as long as he lives. The woman who has a husband is bound by the law to her husband so long as he lives; but if the husband dies, she is loosed from the law of her husband (7:1-2).

There is therefore now **no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit**. For as many as are led by the Spirit of God, they are the sons of God (8:1, 14).

The Believer's Relation To Sin—Dead (To Sin)

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? (6:1-3).

- What then **shall we say** ἐροῦμεν (future indicative active)? Shall **we continue** (present subjunctive active) in **sin** ἁμαρτία that **grace** χάρις may **abound** πλεονάσῃ (aorist subjunctive active)? **Never** μὴ may it be! γένοιτο (aorist optative middle)
- How can **we who died** ἀπεθάνομεν (aorist indicative active) to sin still **live** ζήσομεν (future indicative active) in it?
- **Know** (present indicative active) **ye not** that as many as **have been baptised** ἐβαπτίσθημεν **into Christ Jesus, into His death have been baptised?**

Our Body Of Sin Crucified With Christ, Sin No More Rules

Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him (6:6-9).

- **Knowing** that our old man is **crucified** συνεσταυρώθη (aorist indicative active) **with** him, that **the body of sin might be annulled** καταργηθῇ (aorist subjunctive passive).
- Henceforth, we are no longer **enslaved** δουλεύειν (present infinitive active) **to sin**. The one being dead is freed from sin....
- Christ, **having been raised** ἐγερθεὶς (aorist participle passive) from the dead, **dies** ἀποθνήσκει (present indicative active) **no more**. **Death no longer rules** κυριεύει.

Sin Shall Not Have Dominion Over You

For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin because we are not under the law, but under grace? God forbid (6:14-15).

- **Sin shall not have rule or mastery** κυριεύσει (future indicative active) **over you.** (cf. 6:9 death hath no more **dominion** κυριεύει (present indicative active) **over him.** And 7:1 The law has **dominion** κυριεύει over a man as long as he lives.)
- For **you are** ἐστε (present indicative active) **not under the law, but under grace** χάριν
- What then? **Shall we sin** ἁμαρτήσωμεν (aorist subjunctive active) **because we are not under the law, but under grace? Never** μὴ **may it be!** γένοιτο.

The Believer's Infirmary of Flesh

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord (6:16-23).

The Believer's Infirmary of Flesh

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness (6:19).

- I speak after the manner of men, **in human terms** Ἀνθρώπινον
- Because of the **infirmity and weakness** ἀσθένειαν (accusative feminine singular)—used in Gal 4:13 of Paul's first visit to the Galatians; and in Heb 5:2 and 7:28 of the high priests who make offerings of gifts and sacrifice for the people—of your flesh.
- As we once **yielded** παρεστήσατε (aorist indicative active) **our members to the bondage of impurity** unto lawlessness, even so **now, yield** παραστήσατε (aorist imperative active) **our members in bondage to righteousness unto holiness.**

The Believer's Relation To The Law—Dead (To The Law)

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man (7:1-3).

- The Law **rules over** κυριεύει (present indicative active) **the man as long as alive.**
- The married woman is bound by law to her living husband. However, if her husband dies, she is **cleared** κατήργηται (perfect indicative middle/passive) from the law of her husband. She is free to remarry, which would not be adultery.

The Believer's Relation To The Law—Freed (From The Law)

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter (7:4-6).

- Likewise, ye also **have been put to death** ἐθανατώθητε (aorist indicative passive) **to** the law through the body of Christ, **that you should belong** γενέσθαι (aorist infinitive middle) **to another**, even Him who is raised from the dead.
- Now **freed** κατηργήθημεν (aorist indicative passive) **from the law**, we **should serve** δουλεύειν (present infinitive active) **in the newness** καινότητι of the spirit...

The Law A Pedagogue Showing Sin's Sinfulness

What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death. For sin, taking occasion by the commandment, deceived me, and by it slew *me*. Wherefore the law *is* holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful (Rom 7:7-13).

Cf. Gal 3:19-25

The Believer's Internal Warfare—Under The Law*

For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I (7:14-15).

- Since the law is spiritual, while I have a carnal sin nature (sin principle), I cannot keep the law, whether for justification or to gain merit towards sanctification.
- Paul thus uses the *hypothetically present tense of one who is put under the Law (cf. Rom 6:14, 7:1)—for that which I **do** **κατεργάζομαι** (present indicative middle/passive), I **understand** **γινώσκω** (present indicative active) **not**. What I **want** **θέλω** (PIA), I **do** **πράσσω** (present indicative active) **not**. What I **hate** **μισῶ** (PIA), I **do** **ποιῶ** (PIA).
- This use of the hypothetical present tense will continue all the way into 7:23.

The Believer's Internal Warfare—Under The Law*

If then I do that which I would not, I consent unto the law that *it is* good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not (7:16-18).

- If then **that which I do want** θέλω (present indicative active) **not—I do, I consent** σύμφημι (present indicative active) **that the law is good.**
- In that case: no longer am I **doing** κατεργάζομαι (present indicative middle/passive) it, but sin **dwelling** οἰκοῦσα (present participle active) **in me.**
- **In me no good thing dwelleth** οἰκεῖ (present indicative active) **for to will is present in me but to do** κατεργάζεσθαι (present infinitive middle/passive) **the good, not.**

The Believer's Internal Warfare—Under The Law*

For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members (7:19-23).

- The present tense is the *hypothetical experience of a believer still under the Law.
- That this was not Paul's experience while writing Romans is clear in all the rest of the epistle. However, the danger of such bondage for believers is real and present for any believer struggling for vainglory or to justify him/herself in the flesh.

Freedom In Christ For Those Walking After The Spirit

O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit (7:24-8:1).

- O **miserable** man that I am, who **shall deliver** ῥύσεται (future indicative middle) me from the body of this death? I **thank God through Jesus Christ our Lord** Κυρίου
- So **with the mind** I indeed **serve** δουλεύω (present indicative active) the law of God, **but with the flesh, the law of sin**. There is therefore now **no condemnation** κατάκριμα for those who are in Christ Jesus, *who **walk** περιπατοῦσιν (present indicative active) not after the flesh but **after the Spirit**.

* This part onwards omitted by W&H

Freedom In Christ For Those Walking After The Spirit

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit (8:2-4).

- The **law of the Spirit of life in Christ Jesus** has set me **free** ἡλευθέρωσέν (aorist indicative active) from the law of sin and death.
- For what the law, **weak** ἡσθένει (imperfect indicative active) through the flesh, could not do, God **sending** πέμψας (aorist participle active) His own Son in the likeness of sinful flesh **condemned** κατέκρινεν (aorist indicative active) sin in the flesh that the righteousness of the law **might be fulfilled** πληρωθῇ (aorist subjunctive passive) in us, who **are walking** περιπατοῦσιν (present participle active) ... **after the Spirit**.

Freedom In Christ For Those Walking After The Spirit

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you (8:5-11).

All Who Are Led By The Spirit of God Are the Sons of God

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God (8:12-14).

- Therefore, we **are** ἐσμέν (present indicative active), not debtors to the flesh to **live** ζῆν (present infinitive active) after the flesh. For if you **live** ζῆτε (present indicative active) after the flesh, you **will die** ἀποθνήσκειν (present infinitive active)
- But if you, through the Spirit, **mortify** θανατοῦτε (present indicative active) sinful flesh, you **will live** ζήσεσθε (future indicative middle). For as many as **are led** ἄγονται (present indicative middle/passive) **by the Spirit of God are the sons of God.**

Application: Are We Walking By and Being Led By the Spirit?

Paul's Epistle to the Galatians

An Expositional Study

S H Lim

Closing Admonition To Walk In the Spirit

Let us not be desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting (5:26-6:8).

Recap: Walking The Spirit-Led Sanctified Life (Rom 6:1-8:4)

- Shall we continue in sin, that grace may abound? **Sin shall not lord over you, for ye are not under the law, but under grace** (6:1-23).
- The law hath dominion over a man as long as he liveth. For if the husband is dead, the wife is loosed from the law. **Ye also are become dead to the law by the body of Christ**; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God (7:1-4).
- **I had not known sin but by the law. The law is spiritual, but I am carnal** (7:7-23).
- *O wretched man that I am! Who shall deliver me from the body of this death?* I thank God through Jesus Christ our Lord. There is therefore **no condemnation to them which are in Christ Jesus, who walk ... after the Spirit** (7:24-8:4).

Past Two Weeks Recap Before Final Practical Appeals

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God (Rom 8:12-14).

And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit (Gal 5:24-25).

- **Paul now closes with practical applications of walking in the Spirit, comprising several appeals and imperative commands, which we shall now consider.**

Desire Not Vain Glory, Provoking, Envyng One Another

Let us not be desirous of vain glory, provoking one another, envying one another (5:26).

- **We should not become** μὴ γινώμεθα (present subjunctive middle/passive) **vainglorious** κενόδοξοι—**glorying** doxoi about **nothing** keno.
- **Provoking** προκαλούμενοι (present participle middle) **one another** **reciprocally** ἀλλήλοις and **envying** φθονοῦντες (present participle active) **one another**.

Beware Of Vain Glory kenodoxoi Provoking And Envyng One Another

Restore Any Fallen Brother In A Spirit Of Meekness

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted (6:1).

- **If even** ἐὰν καὶ a man be **overtaken** by surprise προλημφθῇin (aorist subjunctive passive) in a **trespass** παραπτώματι
- Ye **spiritual ones** πνευματικοὶ—who are tested and spiritually mature
- **Restore** καταρτίζετεν (present imperative active)—**An imperative command!**
- Such a one in the spirit of **meekness** πραῦτητος (cf. 5:23). **Looking to** σκοπῶν **thyself**, lest you also be **tempted** πειρασθῇς (aorist subjunctive passive) and fall.

Command: Restore (Not Neglect or Tear Down) Your Fallen Brother!

Bear One Another's Burdens Per the Law of Christ

Bear ye one another's burdens, and so fulfil the law of Christ (6:2).

- **Bear** βαστάζετε (present imperative active)—cf. “I have yet many things to say unto you, but ye cannot bear them now” (Jn 16:12), or “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves (Rom 15:1). To **bear** is to share in carrying part of the other person's burdens.
- One another's **burdens** βάρος (cf. the burden and heat of the day (Mt 20:12), the burden of law-keeping (Act 15:28), and the eternal weight of glory (2 Cor 4:17).
- This **fulfils the law of Christ**.

Command: Bear One Another's Burdens Per The Law of Love In Christ!

Think Humbly Of Ourselves, For We All Have Portions To Bear

For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden (6:3-5).

- **If a man thinks** δοκεῖ (present indicative active 3PS) **himself as something when he is nothing** μηδέν, **he deceives** φρεναττατᾱ (present indicative active) **himself**.
- Let every man **prove** δοκιμαζέτω (present imperative active) **his own work** ἔργον, and **find in himself alone** μόνον **ground for boasting** καύχημα and not in another ἕτερον.
- Every man shall **bear** βαστάσει **his own** ἴδιον **burden** φορτίον. We can cast our burdens and cares on our Saviour and Lord (Mt 11:29-30).

Command: Test your own self and not use others to boast (like the Judaizers).

Whatever We Sow, We Shall Reap

Let him that is taught in the word communicate unto him that teacheth in all good things.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting (6:6-8).

- Let him **being taught** κατηχούμενος (in the Word) **share** Κοινωνείτω (present imperative active) all **good** ἀγαθοῖς **with the one teaching**.
- God is not **mocked** μυκτηρίζεται (present indicative middle/passive); whatever a man **sows** σπείρη (present subjunctive active), he shall **reap** θερίσει. He **sowing** σπείρων (present participle active) to the flesh shall reap **corruption** φθοράν; he sowing to the Spirit will of the Spirit reap **everlasting life** αἰώνιον.

Command: Share All Good Things With Your Ministers. God Will See And Bless!

Be Not Weary In Welldoing—Use Every Kairos Opportunity

And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith (6:9-10).

- Let us not **lose heart, faint or be weary** ἐνκακῶμεν (present subjunctive active)
- In **well-doing** καλὸν ποιοῦντες (present participle active) For In **due season** καιρῷ we shall **reap a harvest** θερίσομεν if we do **not give up** ἐκλυόμενοι.
- As we **have** ἔχομεν (present indicative active) **opportunity** καιρὸν, **work** ἐργαζώμεθα (present subjunctive middle/passive) **beneficent good** ἀγαθὸν unto all men, especially to them who are of the household of the faith.

Appeal: Seize Every Kairos Opportunity To Do Practical Good To Others

The Proper Or Opportune Time—Kairos

Kairos καιρὸς (καιρῷ, καιρὸν) used in Eccl 3:1-8 (LXX) e.g., “To everything, *there is a season and a time* to every purpose under the heaven” signifies a specific, opportune time. In comparison, **Chronos** χρόνος (χρόνου) for linear chronological time, was used in Gal 4:4, “But when the fulness of the time was come time.”

Kairos highlights God's specific timing for events and actions, emphasizing that there is a “right time”, including spiritual opportunities and God’s intervention in human affairs. Kairos emphasises **recognising and acting upon opportunities when they arise** rather than waiting for a predetermined time. Other examples are found in: -

The time is fulfilled, and the kingdom of God is at hand (Mk 1:15).

ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? (Lk 12:56). ...Thou knewest not the time of thy visitation (Lk 19:44).

The Proper Or Opportune Time—Kairos

Further Examples of Use of Kairos

And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof* (Rom 13:11-14).

We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation) (2 Cor 6:1-2).

Paul's Use Of An Amaneunsis

Ye see how large a letter I have written unto you with mine own hand (6:11).

- See how **large** **πηλίοις** **letters** **γράμμασιν** I have **written** **ἔγραψα** with my own hand. As discussed in 4:14-15, Paul's eyes were probably scarred by the stoning at Lystra in Act 14:19, for the Galatians were willing to pluck out their own eyes and give them to Paul. Paul's use of an amanuensis is indicated here and in verses as: -.

Rom 16:22: "I, Tertius, who wrote *this* epistle, salute you in the Lord."

1 Cor 16:21: "The salutation of *me* Paul with mine own hand."

Phm 19: "I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides."

They Compel Your Circumcision Instead Of The Cross Of Christ

As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh (6:12-13).

- As many as **wish** θέλουσιν (present indicative active) **to have a fair impression** εὐπροσώπησα (aorist infinitive active) **in the flesh, they compel** ἀναγκάζουσιν (present indicative active) **you to be circumcised that they might not be persecuted** διώκωνται (present subjunctive middle/passive) **for the cross of Christ.**
- Not even they who are circumcised **keep the law but desire you circumcised that they may boast** καυχήσωνται (aorist subjunctive middle) **in your flesh.**

A Final Appeal: Glory Only In The Cross of Our Lord Jesus

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature (6:14-15).

- **Never may it be** μὴ γένοιτο **that I should boast** καυχᾶσθαι (present infinitive M/P) **except in the cross of our Lord Jesus Christ** through which the world is **crucified** ἐσταύρωται (perfect indicative middle/passive) **unto me and I unto the world**
- **For in Christ Jesus, neither circumcision nor uncircumcision is** ἐστίν (present indicative active) **anything, but (what counts) is a new** καινὴ **creation** κτίσις.

Peace And Mercy Be Upon All Who Walk By This Rule

And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God (6:16).

- As many as **will walk by this rule** (relying only on the cross of Christ Jesus our Lord), **Peace** εἰρήνη be upon them and **mercy** ἔλεος—**And** καὶ **upon** ἐπὶ **the Israel of God**
- The Messianic Jews hold that Jewish believers are the Israel of God (“because the nation of Israel is distinct from the Church”)—thus, they say there are two groups here. Some Protestant interpreters wrongly support this based on the words kai epi.
- The Judaisers and Torahism today say that only believers who keep the Law are the Israel of God. Paul’s riposte: **All who walk by the Spirit per the rule of the cross are the Israel of God, the heirs of Abraham.** God’s peace and mercy be upon us.

From Henceforth Let No Man Trouble Me

From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus (6:17).

- **From henceforth, let no one cause** παρεχέτω (present imperative active) **troubles** (plural) κόπους to me, **for I bear** βαστάζω (present indicative active) **in my body, the stigmata brand marks** στίγματα **of the Lord Jesus Christ.**

Final Command: Let No One Cause These Troubles Any Longer—For Paul Bears In His Body The Stigmata Of the Lord Jesus Christ.

(Paul has fully made his case against the Judaizers and now rests his case).

Closing Blessing Of Our Lord Jesus Christ's Grace

Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen (6:18).

- Brethren, the **grace** χάρις **of our Lord Jesus Christ be with your spirit.** Ἀμήν.

Paul's standard ending as in Rom 16:20, 1 Cor 16:23, 2 Cor 13:14, Eph 6:24, Phil 4:23, Col 4:18, 1 Th 5:28, 2 Th 3:18, 1 Tim 6:21, 2 Tim 4:22, Tit 3:15, Phm 25 and Heb 13:25.

NB: The KJV endnote, “Unto the Galatians written from Rome”, is highly unlikely, as it would mean that this epistle is written much later than the epistle to the Romans.

Paul's Epistle to the Galatians

**Bonus Lesson: OT Chronology Correctly
Resolved By Gal 3:17**

S H Lim

The Bible's Oldest Civilisations

Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. And the sons of **Ham; Cush, and Mizraim**, and Phut, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan. And **Cush begat Nimrod**: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as **Nimrod the mighty hunter** before the LORD. And the beginning of his kingdom was **Babel**, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth **Asshur**, and builded Nineveh, and the city Rehoboth, and Calah (Gen 10:1-11).

Egypt: The World's Oldest Antiquity

Mizraim (Egypt in Hebrew), the land of Ham (Ps 106:22), claims the world's oldest antiquity with symbols and hieroglyphs claimed as 3400-3100 and 2600 BC, respectively per Manetho's Aegyptiaca (three volumes chronologically dividing rulers into dynasties, with additions whenever discontinuity was detected—geographical (Dynasty 4 and 5 from Memphis and Elephantine) or genealogical (successive Dynasty 1 kings are called the “son” of the previous)—and copious narratives of the kings to fill in the gaps.

The chronology, however, lacks coherence concerning ruler customs and dynasty overlaps. Egyptian kings of the Middle Kingdom had five name types: a “Horus” name, a “Two Ladies” name, a “Gold Horus” name, a “throne name,” and a personal birth name. Manetho's transcription of some names could not reconstruct other original Egyptian name forms. They deviated especially from the New Kingdom 18th and 19th dynasties, which left behind excellent records, indicating **likely inflation of dynasties by Manetho**.

Egypt Antiquity—EU Challenging Times Project

The EU March 2018 “Challenging Times” project aim to assess ancient Egyptian chronology in a cultural context, starting with *How could Manetho have translated ancient Egyptian king lists into Greek?* Prosopography was used to investigate common characteristics of a historical group of people through a collective study of their lives to establish genealogies and evaluate Manetho’s contemporaneous inscriptions and to test chronological data from the king lists, historical inscriptions and documentary texts.

Egypt’s Fifth Dynasty’s king list was analysed to understand the complex linguistic and cultural interface in their translation into Greek. Due to poor preservation, a revised reconstruction was proposed for some key members based on the patterns of title strings and prosopography of other royal family members—with consequences for research for that period and the history of neighbouring Eastern Mediterranean and Near East cultures.

Radiocarbon Dating

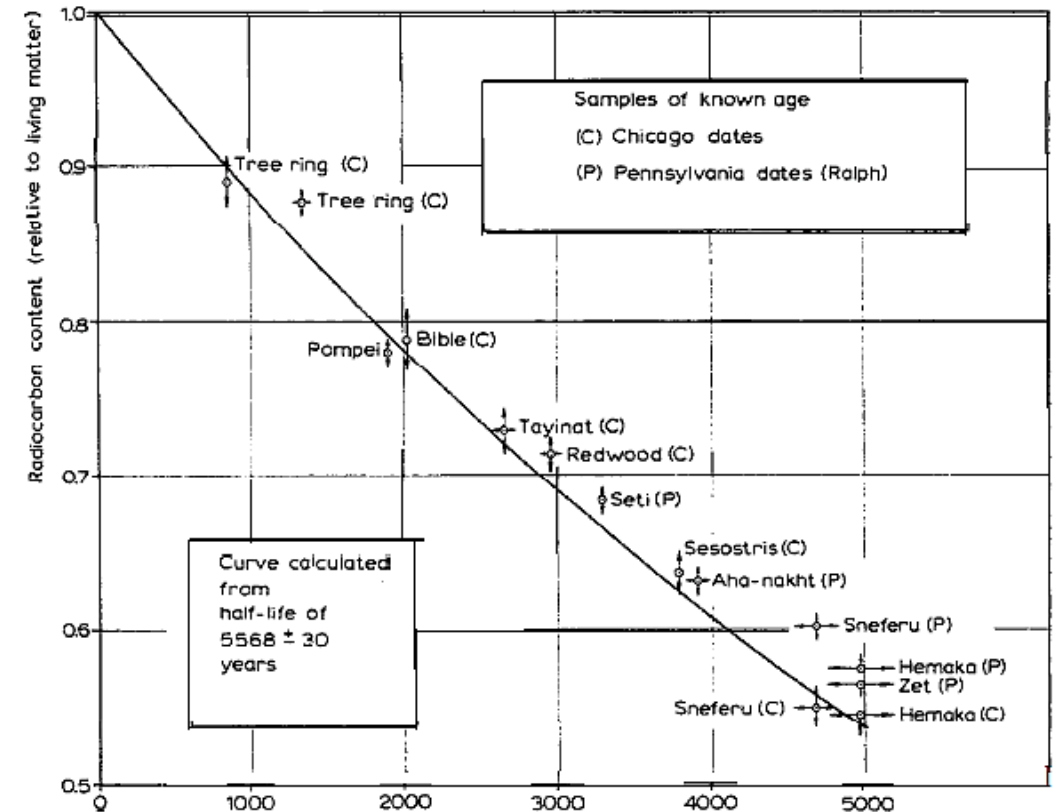
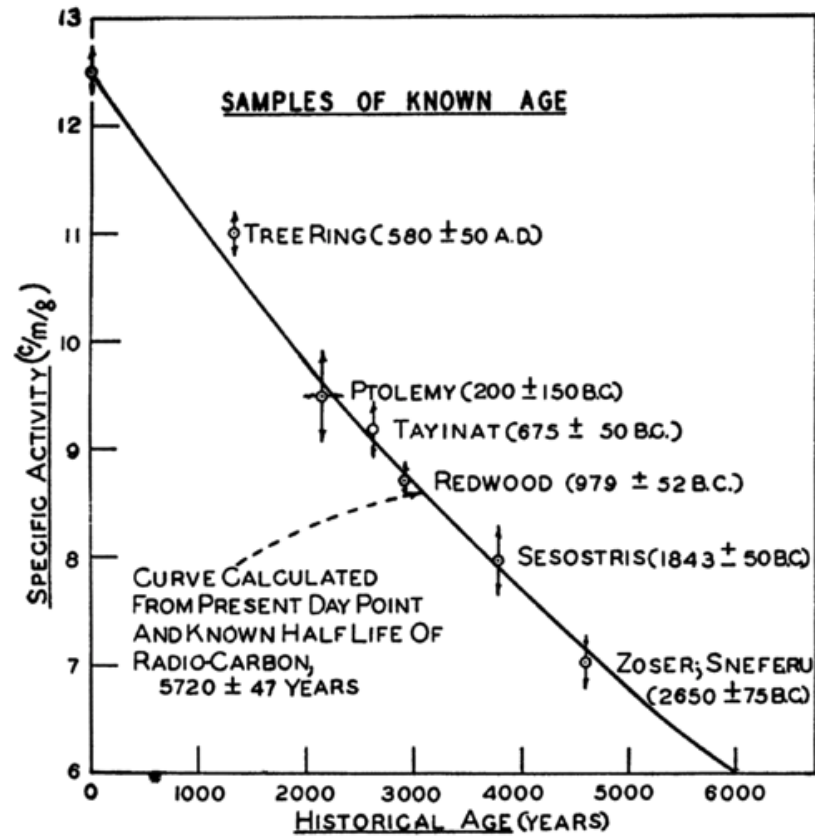
Carbon, the fourth most abundant element, is the primary component of macromolecules (proteins, lipids, nucleic acids, and carbohydrates), life's building blocks. Carbon occurs naturally: 99% as carbon-12, 1% as carbon-13, and tiny traces of 1 to 1.5 atoms per 10^{12} as radioactive carbon-14. Physicist Serge A. Korff reported in 1939 that collisions with atmospheric gas nuclei slowed down some neutrons, which were captured by nitrogen to form ^{14}C in nature. On 27 Feb 1940, after a 120-hour cycle of cyclotron bombardment of graphite by neutrons, Sam Ruben and Martin Kamen at Berkeley accidentally produced ^{14}C artificially, indirectly supporting Korff's hypothesis. In 1941, using the USA's first Geiger-Muller radiation detector developed by Willard Libby, a ^{14}C half-life of 10^3 to 10^5 years was estimated. Ruben subsequently supplied ^{14}C to Andrew Benson for $^{14}\text{CO}_2$ fixation experiments to determine the carbon path in plant photosynthesis.

Libby's Radiocarbon Dating Curve Of Knowns

C14's half-life was difficult to determine due to its rarity. Arnold and Libby introduced a calibration "Curve of Knowns" in 1949, comprising six wood samples of "known ages" from c. AD 600 to 2650 BC from two Egyptian Old Kingdom tombs and some tree rings. The computed ^{14}C activity from several measurements on the wood samples derived a half-life of 5720 ± 47 years (Engelkemeir et al., 1949). Libby applied this to convert sample count rates to radiocarbon ages—a reverse-engineered, recursive process.

By 1952, Libby claimed a satisfactory agreement between prediction and observation for 5,000 years $\pm 10\%$, for which he was awarded the 1960 Nobel Prize in Chemistry. The citation: "Seldom has a single discovery in chemistry had such an impact on the thinking in so many fields of human endeavour. Seldom has a single discovery generated such wide public interest." Radiocarbon Dating was considered Nature's exciting gift to archaeology, geologists, and geophysicists.

Libby's Radiocarbon Dating Curve Of Knowns



[Arnold and Libby, 1949 Curve of Knowns](#)

[Willard Libby's Nobel Lecture, 12 Dec 1960](#)

Libby's Subsequent Qualifier And Correction Factor

Over time, the ^{14}C half-life was further revised and refined. In 1963, after a decade of radiocarbon dating, Libby wrote a vital oft-overlooked qualifier: -

“Egyptian historical dates beyond 4000 years ago may be somewhat too old, perhaps five centuries too old at 5000 years ago, with a decrease in the error to 0 at 4000 years ago.”

The Djoser sample (Third Dynasty of the Old Kingdom) dated 2650 BC \pm 75 years, was the oldest in Libby's Curve of Knowns. If Libby's correction was applied, this date would fall to 2150 BC \pm 75 years—because calibration is recursive. With only two dynasties preceding Djoser and corrections for Manetho's double counting, Egypt's antiquity would fall to c. 2300–2350 BC. **Noah's Flood can be resolved to c. 2498 BC.** The human family was scattered at Babel in the days of Peleg, born c. 2397 BC (Gen 10:25).

Ussher's Annals Of The World

- **Archbishop James Ussher** discerned that the OT dates could be correlated with Asiatic and Egyptian chronicles by using Judah's first deportation by Nebuchadnezzar—which he dated 607 BC—as a pivot. His **1650 *Annals of the World*** assigned 1491 BC to the Exodus, 2348 BC to the Flood, and 4004 BC to the Creation.
- Ussher's work was brilliant. Terah lived 70 years and begat Abram, Nahor, and Haran (Gen 11:26). Ussher identified Abram as the youngest, born when Terah was 130.
- He however mistook 5 BC for Christ's birth (per Suslyga) and AD 12 (when Tiberius became Augustus's co-regent) as Tiberius' first year, yielding AD 26 for the start of John the Baptist's ministry (per Lk 3:1-6). He rightly added four Passovers (Jn 2:13, 5:1, 6:4, and 11:55; Hengstenberg's Christology) to the start of Jesus' ministry, but wrongly took this as AD 30 (per Exiguus) to get AD 33 for the Lord's death.

Corrections to Ussher's Annals Of The World

- **Henry Fynes Clinton** authored *Fasti Hellenici, the Civil and Literary Chronology of Greece, from the earliest accounts to the death of Augustus* (1824–51 editions) and *Fasti Romani, the Civil and Literary Chronology of Rome and Constantinople from the Death of Augustus to the Death of Heraclius*—including the Babylon, Assyria, and the Kings of Sparta chronologies in their calendar systems, and the dates from Adam to Noah per the Hebrew, LXX, and Samaritan chronicles (1845–50 editions).
- **Canon Henry Browne's** 1844 *Ordo Saeculorum: A Treatise on the Chronology of the Holy Scriptures* compared the scriptures for the dates and ages of kings against secular history, reconciling regnal years to deaths and succession months. As Browne was a churchman, the church adopted many of his dates, which were those of Clinton.

Corrections to Ussher's Annals Of The World

- **Sir Robert Anderson** in his 1894 *The Coming Prince* solved Dan 9:26's 69 weeks (of years) prophecy with the Astronomer Royal **Sir George Airy** (GMT creator), supplying 14 March (1 Nisan) 445 BC for Artaxerxes' decree in Neh 2:1-8 to rebuild Jerusalem. Applying Clinton and Browne, Messiah descended upon Jerusalem on a donkey on **6 April AD 32** (per Zech 9:9)— $69 \times 7 \times 360 = 173,880$ days—from 14 March 445 BC. Messiah was crucified on Fri, 11 April, and rose again on Sun, 13 April AD 32. These two days and dates are confirmed today NASA SKYCAL software.
- Cambridge mathematics professor, **George Biddell Airy** was appointed as Astronomer Royal (1835-1881), where he modernised the Royal Greenwich Observatory established the precise Greenwich prime meridian and GMT time.

Corrections To Ussher's Exodus, Flood and Creation Dates

- Ussher derived 1491 BC for the Exodus based on misreading an unbroken block of **480 years** to the start of Temple construction in Solomon's fourth year per 1 Ki 6:1.
- Paul, preaching in Pisidia, Antioch, gave 40 years in the wilderness, 450 years from the Judges to Samuel, 40 years of Saul (**Acts 13:18-21**), to which must be added 40 years of David's reign and the first three years of Solomon's—Total: **573 years**.
- Josephus Antiquities 20:10, Chap 1 gives 612 years—**Clinton** conjectured 27 years from Moses' death and the First Servitude, and 12 years from 1 Samuel 7 and Saul's accession—yielding 1625, 2482 and 4138 BC for Exodus, the Flood the Creation.
- Theophilus' AD 181 *Chronicles* showed Josephus' 612 years as Moses 40, Joshua 27, Judges 409, Samuel to Saul 73, Saul 20, David 40, and Solomon 3. In *Antiquities* 8:3, Chap 1, Josephus gave 592 years, and elsewhere, he gave 609 and 632 years.

Corrections To Ussher's Exodus, Flood and Creation Dates

- Browne rejected this additional 39 years but added two years between the Flood and Exodus to get 1586 BC, 2447 BC and 4012 BC, respectively.
- Anderson noted that the 480 years were theocratic years that excluded five periods when Israel's national existence as Jehovah's people was suspended due to persistent idolatry. God "sold them into the hands of their enemies"—8 years to Mesopotamia, 18 years to Moab, 20 years to Canaan, 7 years to the Midianites, and 40 years to the Philistines (Judg 3:8, 14, 4:2-3, 6:1, 13:1): Total 93 years, plus 480 = 573 years. Such a suspension of counting history is not unlike the seventieth week of Daniel's prophecy, which was suspended after the Messiah was cut off.
- Anderson omitted 18 years sold to the Philistines and Ammonites (Judg 10:7-8), perhaps taking this as included in the 40 years sold to the Philistines in Judg 13:1.

Nebuchadnezzar's Invasion of Judah/Artaxerxes 20th Year

- Clinton showed that Nebuchadnezzar first invaded Judah in 606 BC in the third year of Jehoiakim (Nabopolassar's 20th year). Nebuchadnezzar's first year in 605 BC was Jehoiakim's fourth year (Jer 25:1). Browne concurred on 606 BC with added evidence.
- Clinton found that Artaxerxes Longimanus of Persia's first year was 465 BC, after Xerxes died—not Ussher's 474 BC, when Artaxerxes became his father's co-regent. Per Thucydides (460-400 BC), Artaxerxes died in 424 BC (Thuc iv. 50). Brown found that Ctesias, a Persian Court historian living within twenty years of this, recorded Artaxerxes' reign as 42 years. The Nissan of Artaxerxes's twentieth year (when Nehemiah petitioned him (Neh 2:1) was thus 445 BC— 424+42-20-1 to Nissan).

Ussher's Error For The Confirmed Covenant

And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was **four hundred and thirty years after**, cannot disannul... (3:17).

- This points to Gen 22:15-18: “And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for **because thou hast done this thing, and hast not withheld thy son, thine only son**: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”
- The correction, when Abraham was 130 years, sacrificing Isaac, who was about 30—adjusts 55 years to the chronology, bringing the **Flood to 2498 BC**.

Ussher's Error For The Confirmed Covenant

- Ussher misidentified the confirmed covenant as Abram's call at 75 years old (Gen 12:1-4) to leave Haran. He contrived that Isaac "was weaned at age of five years" when Abraham was 105 years old—30 years later. To this, 400 years of sojourning (Gen 15:13-16) = 430 years. This, however, makes Ishmael 19, instead of a fainting 14-year-old, held in his mother's arms (Gen 21:12-19). It leaves 215 years in Egypt (first proposed by third-century AD chronicler, Demetrius, instead of 270 years).
- Proof (Heb 6:13-14, 16-18): For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee... an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation...

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Adam born	Gen 5:3-5	4155	4102	4138	4004
Seth born	Gen 5:6-8	4025	3972	4008	3874
Enos born	Gen 5:9-11	3920	3867	3903	3769
Cainan born	Gen 5:12-14	3830	3777	3813	3679
Mahalel born	Gen 5:15-17	3760	3707	3743	3609
Jared born	Gen 5:18-20	3695	3642	3678	3544
Enoch born	Gen 5:21-24	3533	3480	3516	3382
Methuselah born	Gen 5:25-27	3468	3415	3451	3317
Lamech born	Gen 5:28-31	3281	3228	3264	3130
Adam died	Gen 5:3-5	3225	3172	3208	3074
Enoch raptured	Gen 5:21-24	3168	3115	3151	3017
Noah born	Gen 5:30-32	3099	3046	3082	2948
Shem born	Gen 5:30-32	2598	2545	2582	2446

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Methuselah died—the Flood	Gen 5:25-27	2498	2447	2482	2348
Arphaxad born	Gen 11:10	2496	2443	2480	2346
Salah born	Gen 11:12	2461	2408	2445	2311
Eber born	Gen 11:14	2431	2378	2415	2281
Peleg born—Earth scattered	Gen 11:16	2397	2344	2381	2247
Reu born	Gen 11:18	2367	2314	2351	2217
Serug born	Gen 11:20	2335	2282	2319	2185
Nahor born	Gen 11:22	2305	2252	2289	2155
Terah born	Gen 11:24	2276	2223	2260	2126
Peleg died	Gen 11:18-19	2158	2105	2142	2008
Nahor died	Gen 11:24-25	2157	2104	2141	2007
Noah died	Gen 9:28-29	2149	2096	2132	1998
Abram born (Terah 130)	Gen 11:26-12:4	2146	2093	2130	1996

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Sarah born	Gen 17:17	2136	2083	2120	1986
Terah died. Abram's Call	Gen 12:1-4	2071	2018	2055	1921
Ishmael born	Gen 16:16, 25:7	2060	2007	2044	1910
Isaac born	Gen 21:5, 25:7	2046	1993	2030	1896
Abraham sacrifices Isaac. God's Oath of Promise	Gen 22:16, Gal 3:17, Heb 6:18	2016			1871
Death of Sarah	Gen 23:1	2009	1956	1993	1859
Jacob and Esau born	Gen 25:26	1986	1934	1979	1836
Abraham died	Gen 25:7-8	1971	1918	1955	1821
Jacob goes to Laban	Gen 28:1-5	1909	1856	1903	1759
Jacob marries Leah/Rachel	Gen 29:5-20	1902	1849	1896	1759
Reuben born	Gen 29:32	1902			1758
Simeon born	Gen 29:33	1901			1757

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Simeon born	Gen 29:33	1901			1757
Levi born	Gen 29:34	1900			1756
Judah born	Gen 29:35	1899			1755
Joseph born	Gen 30:24	1895	1842		1745
Jacob leaves Laban	Gen 31:55	1889	1836		1739
Benjamin born; Rachel died	Gen 35:16-19	1886			
Joseph, 17, sold into slavery	Gen 37:2, 28	1878			1728
Isaac died	Gen 35:29	1866	1813	1850	1716
Joseph, Egypt's PM at 30	Gen 41:46	1865	1812		1715
Jacob entered Egypt at 130	Gen 47:9	1856	1803	1849	1706
Jacob died; buried in Canaan	Gen 47:28	1839	1786	1832	1689
Joseph died	Gen 50:26	1785	1732		1635

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Moses born	Ex 7:7	1666	1666	1705	1571
Exodus and the Law	Ex 12:2, Gal 3:17	1586	1586	1625	1491
Moses died/Judges 450 yrs	Ex 16:35, Ac 13:18-20	1546	1545	1585	1451
Saul made king of Israel	1 Sam 10:24, Ac 13:21	1096	1095	1096	1095
David made king of Judah	1 Ch 29:27, 2 Sam 5:5	1056	1055	1056	1055
David made king of Israel	1 Ch 29:27, 2 Sam 5:5	1049	1048	1049	1048
Solomon made king of Israel	2 Ch 9:30, 1 Ki 11:42	1016	1015	1016	1015
Solomon's Temple foundation	I Ki 6:1, 37	1014	1013	1014	1012
Solomon's Temple dedicated	I Kings 6:38, 8:2-66	1006	1006	1006	1004
Rehoboam rules Judah, Jeroboam rules Israel	2 Chr 9-10, 1 Ki 11-12	976	976	976	975
Abijam made king of Judah	2 Chr 13:1-2, 1 Ki 15:1-2	959		959	958

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Asa made king of Judah	2 Ch 14:1, 16:13, 1 Ki 15:8-10	956		956	955
Jehoshaphat king of Judah	2 Ch 17:1, 20:31, 1 Ki 22:41	915		915	914
Jehoram made king of Judah	2 Ch 21:5, 2 Ki 8:17	891		891	889
Ahaziah made king of Judah	2 Ch 22:1-2, 2 Ki 9:29	884		884	885
Athaliah usurps Judah throne	2 Ch 22:10-12, 2 Ki 11:1	883		883	884
Joash made king of Judah	2 Ch 24:1, 2 Ki 12:1	877		877	878
Amaziah made king of Judah	2 Ch 25:1, 2 Ki 14:1-2	837		837	839
Azariah/Uzziah king of Judah	2 Ch 26:1-3, 2 Ki 15:1-2	809	809	808	810
The era of Olympiads begins.		776		776	776
Jotham made king of Judah	2 Ch 27:1-2, 2 Ki 15:32	757	757	756	759
Era of Rome (A.U.C.) start		753		753	748

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Nabonassar reign in Babylon		747		747	747
Ahaz made king of Judah	2 Ch 28:1, 2 Ki 16:1-2	741	741	741	742
Hezekiah king of Judah	2 Ch 29:1, 2 Ki 18:1-3	726	726	726	726
Israel deported to Assyria	2 Ki 17:6, 18:9-11	721	721	721	721
Manasseh king of Judah	2 Ch 33:1, 2 Ki 21:1-2	697		697	698
Amon king of Judah	2 Ch 33:21, 2 Ki 21:19	642		642	643
Josiah king of Judah	2 Ch 34:1, 2 Ki 22:1-3	640	640	640	641
Jeremiah starts to prophesy	Jer 1:1-2	628		628	629
Jehoahaz king of Judah	2 Ch 36:2, 2 Ki 22:1-3	609	610	609	610
Jehoiakim king of Judah	2 Ch 36:5, 2 Ki 23:36	608	609	608	610
Nebuchadnezzar first invasion of Judah	2 Ch 36:5-10, Jer 25:10, Dan 1:3-6	606	606	606	607

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Zedekiah made king.	2 Ch 36:11, 2 Ki 24:17	598	598	598	599
Nebuchadnezzar third invasion; destroys Temple	2 Ki 25:1-2	589	590	589	590
Third deportation	2 Ki 25:2-11	587	587	587	588
Cyrus made king of Persia.	Dan 10:1	559	559	559	559
First year of Darius	Dan 5:30-31, 9:1-3	538	538	538	538
Cyrus succeeds Darius.	Ezr 1:1-4, 6:1-5	536	536	536	536
Decree to rebuild the Temple					
Ahasuerus (Darius Hystaspes) rules Persia	Est 1:1-2	521	521	521	521
Second Temple foundation laid	Hag 1:1-15, 2:10, 18	520	520	520	520

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Second Temple Dedication	Ezr 16:14-18	515	515	515	515
Battle of Marathon		490	490	490	490
Xerxes made king of Persia		485	485	485	485
Herodotus (the historian) born		484		484	484
Battles—Thermopylae and Salamis		480	480	480	480
Artaxerxes succeeds Xerxes	Neh 2:1-8	465	466	465	474
Decree to beautify the Temple	Ezr 7:1-28	458	460	458	467
20 th year of Artaxerxes		446	447	446	455
Decree to rebuild Jerusalem	Dan 9:24, Neh 2:1	445	446	445	454
Close of OT Prophets	Malachi	397		397	416
Antiochus Epiphanes' Abomination of Desolation 15th day of Chisleu	Dan 11:31-32	168	168	168	167

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Pompey captures Jerusalem		63	63	63	63
Herod made king of Judea		37		37	37
Octavian/ Augustus Caesar		12		12	27
Birth of Christ		4	4	4 to 6	5
Death of Herod		3	3	3 or 4	3
<u>From the Christian Era, Julian Years AD</u>					
Tiberius succeeds Augustus		14	14	14	12
Start of John the Baptist's ministry, followed by Jesus'	Luke 3:1-6	28	28		26
Death of Christ in Nisan		32	30		33
Caligula succeeds Tiberius		37	37		37
Rome destroys Jerusalem		70	70		70

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Adam born	Gen 5:3-5	4154	4102	4138	4004
Seth born	Gen 5:6-8	4024	3972	4008	3874
Enos born	Gen 5:9-11	3919	3867	3903	3769
Cainan born	Gen 5:12-14	3829	3777	3813	3679
Mahalel born	Gen 5:15-17	3759	3707	3743	3609
Jared born	Gen 5:18-20	3694	3642	3678	3544
Enoch born	Gen 5:21-24	3532	3480	3516	3382
Methuselah born	Gen 5:25-27	3467	3415	3451	3317
Lamech born	Gen 5:28-31	3280	3228	3264	3130
Adam died	Gen 5:3-5	3224	3172	3208	3074
Enoch raptured	Gen 5:21-24	3167	3115	3151	3017
Noah born	Gen 5:30-32	3098	3046	3082	2948
Shem born	Gen 5:30-32	2598	2545	2582	2446

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Methuselah died—the Flood	Gen 5:25-27	2498	2447	2482	2348
Arphaxad born	Gen 11:10	2496	2443	2480	2346
Salah born	Gen 11:12	2461	2408	2445	2311
Eber born	Gen 11:14	2431	2378	2415	2281
Peleg born—Earth scattered	Gen 11:16	2397	2344	2381	2247
Reu born	Gen 11:18	2367	2314	2351	2217
Serug born	Gen 11:20	2335	2282	2319	2185
Nahor born	Gen 11:22	2305	2252	2289	2155
Terah born	Gen 11:24	2276	2223	2260	2126
Peleg died	Gen 11:18-19	2158	2105	2142	2008
Nahor died	Gen 11:24-25	2157	2104	2141	2007
Noah died	Gen 9:28-29	2149	2096	2132	1998
Abram born (Terah 130)	Gen 11:26-12:4	2146	2093	2130	1996

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Sarah born	Gen 17:17	2136	2083	2120	1986
Terah died. Abram's Call	Gen 12:1-4	2071	2018	2055	1921
Ishmael born	Gen 16:16, 25:7	2060	2007	2044	1910
Isaac born	Gen 21:5, 25:7	2046	1993	2030	1896
Abraham sacrifices Isaac. God's Oath of Promise	Gen 22:16, Gal 3:17, Heb 6:18	2016			1871
Death of Sarah	Gen 23:1	2009	1956	1993	1859
Jacob and Esau born	Gen 25:26	1986	1934	1979	1836
Abraham died	Gen 25:7-8	1971	1918	1955	1821
Jacob goes to Laban	Gen 28:1-5	1909	1856	1903	1759
Jacob marries Leah/Rachel	Gen 29:5-20	1902	1849	1896	1759
Reuben born	Gen 29:32	1902			1758
Simeon born	Gen 29:33	1901			1757

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Simeon born	Gen 29:33	1901			1757
Levi born	Gen 29:34	1900			1756
Judah born	Gen 29:35	1899			1755
Joseph born	Gen 30:24	1895	1842		1745
Jacob leaves Laban	Gen 31:55	1889	1836		1739
Benjamin born; Rachel died	Gen 35:16-19	1886			
Joseph, 17, sold into slavery	Gen 37:2, 28	1878			1728
Isaac died	Gen 35:29	1866	1813	1850	1716
Joseph, Egypt's PM at 30	Gen 41:46	1865	1812		1715
Jacob entered Egypt at 130	Gen 47:9	1856	1803	1849	1706
Jacob died; buried in Canaan	Gen 47:28	1839	1786	1832	1689
Joseph died	Gen 50:26	1785	1732		1635

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Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Moses born	Ex 7:7	1666	1666	1705	1571
Exodus and the Law	Ex 12:2, Gal 3:17	1586	1586	1625	1491
Moses died/Judges 450 yrs	Ex 16:35, Ac 13:18-20	1546	1545	1585	1451
450 yrs Judges to Samuel (Acts 13:20). Clinton + 39 yrs per Josephus. Ussher: 1 Ki 6:1					
Saul made king of Israel	1 Sam 10:24, Ac 13:21	1096	1095	1096	1095
David made king of Judah	1 Ch 29:27, 2 Sam 5:5	1056	1055	1056	1055
David made king of Israel	1 Ch 29:27, 2 Sam 5:5	1049	1048	1049	1048
Solomon made king of Israel	2 Ch 9:30, 1 Ki 11:42	1016	1015	1016	1015
Solomon's Temple foundation	1 Ki 6:1, 37	1014	1013	1014	1012
Solomon's Temple dedicated	1 Kings 6:38, 8:2-66	1006	1006	1006	1004
Rehoboam rules Judah, Jeroboam rules Israel	2 Chr 9-10, 1 Ki 11-12	976	976	976	975
Abijam made king of Judah	2 Chr 13:1-2, 1 Ki 15:1-2	959		959	958

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Asa made king of Judah	2 Ch 14:1, 16:13, 1 Ki 15:8-10	956		956	955
Jehoshaphat king of Judah	2 Ch 17:1, 20:31, 1 Ki 22:41	915		915	914
Jehoram made king of Judah	2 Ch 21:5, 2 Ki 8:17	891		891	889
Ahaziah made king of Judah	2 Ch 22:1-2, 2 Ki 9:29	884		884	885
Athaliah usurps Judah throne	2 Ch 22:10-12, 2 Ki 11:1	883		883	884
Joash made king of Judah	2 Ch 24:1, 2 Ki 12:1	877		877	878
Amaziah made king of Judah	2 Ch 25:1, 2 Ki 14:1-2	837		837	839
Azariah/Uzziah king of Judah	2 Ch 26:1-3, 2 Ki 15:1-2	809	809	808	810
The era of Olympiads begins.		776		776	776
Jotham made king of Judah	2 Ch 27:1-2, 2 Ki 15:32	757	757	756	759
Era of Rome (A.U.C.) start		753		753	748

The Resolved Chronology of the Old Testament

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Hezekiah king of Judah	2 Ch 29:1, 2 Ki 18:1-3	726	726	726	726
Israel deported to Assyria	2 Ki 17:6, 18:9-11	721	721	721	721
Manasseh king of Judah	2 Ch 33:1, 2 Ki 21:1-2	697		697	698
Amon king of Judah	2 Ch 33:21, 2 Ki 21:19	642		642	643
Josiah king of Judah	2 Ch 34:1, 2 Ki 22:1-3	640	640	640	641
Jeremiah starts to prophesy	Jer 1:1-2	628		628	629
Jehoahaz king of Judah	2 Ch 36:2, 2 Ki 22:1-3	609	610	609	610
Jehoiakim king of Judah	2 Ch 36:5, 2 Ki 23:36	608	609	608	610
Nebuchadnezzar first invasion of Judah	2 Ch 36:5-10, Jer 25:10, Dan 1:3-6	606	606	606	607

The Resolved Chronology of the Old Testament

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Zedekiah made king.	2 Ch 36:11, 2 Ki 24:17	598	598	598	599
Nebuchadnezzar third invasion; destroys Temple	2 Ki 25:1-2	589	590	589	590
Third deportation	2 Ki 25:2-11	587	587	587	588
Cyrus made king of Persia.	Dan 10:1	559	559	559	559
First year of Darius	Dan 5:30-31, 9:1-3	538	538	538	538
Cyrus succeeds Darius.	Ezr 1:1-4, 6:1-5	536	536	536	536
Decree to rebuild the Temple					
Ahasuerus (Darius Hystaspes) rules Persia	Est 1:1-2	521	521	521	521
Second Temple foundation laid	Hag 1:1-15, 2:10, 18	520	520	520	520

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
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Battle of Marathon		490	490	490	490
Xerxes made king of Persia		485	485	485	485
Herodotus (the historian) born		484		484	484
Battles—Thermopylae and Salamis		480	480	480	480
Artaxerxes succeeds Xerxes	Neh 2:1-8	465	466	465	474
Decree to beautify the Temple	Ezr 7:1-28	458	460	458	467
20 th year of Artaxerxes		446	447	446	455
Decree to rebuild Jerusalem	Dan 9:24, Neh 2:1	445	446	445	454
Close of OT Prophets	Malachi	397		397	416
Antiochus Epiphanes' Abomination of Desolation 15th day of Chisleu	Dan 11:31-32	168	168	168	167

The Resolved Chronology of the Old Testament

Event	Bible Ref	*Lim	Browne	Clinton	Ussher
Pompey captures Jerusalem		63	63	63	63
Herod made king of Judea		37		37	37
Octavian/ Augustus Caesar		27		27	27
Birth of Christ		4	4	4 to 6	5
Death of Herod		3	3	3 or 4	3
<u>From the Christian Era, Julian Years AD</u>					
Tiberius succeeds Augustus		14	14	14	12
Start of John the Baptist's ministry, followed by Jesus'	Luke 3:1-6	28	28		26
Death of Christ in Nisan		32	30		33
Caligula succeeds Tiberius		37	37		37
Rome destroys Jerusalem		70	70		70