

Exegetical Notes for Galatians 1:10

KEY

ATR = Robertson, A.T. *Word Pictures in the New Testament*. Nashville, TN: Broadman Press, 1933.

BAG = Bauer Arndt and Gingrich. *A Greek-English Lexicon to the New Testament and Other Early Christian Literature*.

Calvin = John Calvin. *Calvin's Commentaries: Galatians*.

Carson, Moo, Morris = D.A. Carson, Douglas Moo, Leon Morris. *An Introduction to the New Testament*.

CNTOT = Beale and Carson, Eds. *Commentary on the New Testament Use of the Old Testament*.

Cole = R. Alan Cole. *Tyndale New Testament Commentaries: Galatians*. Grand Rapids, MI: William B. Eerdmans Pub. Co., 1988.

Comfort = Philip W. Comfort. *New Testament Text and Translation Commentary*.

Erdman = Charles R. Erdman. *The Epistle of Paul to the Galatians*. Philadelphia: Westminster Press, 1966.

Gill = John Gill. *Gill's Commentary on the Bible*.

Guthrie = Donald Guthrie. *New Testament Introduction*.

Keener = Craig S. Keener. *The IVP Bible Background Commentary: New Testament*.

Luther = Martin Luther. *Commentary on Galatians*.

MacArthur = John MacArthur. *MacArthur New Testament Commentary: Galatians*. Chicago: Moody Press, 1987.

Metzger = Bruce M. Metzger. *A Textual Commentary on the Greek New Testament*.

Ryken = Philip Graham Ryken. *Galatians: Reformed Expository Commentary*. Phillipsburg, NJ: P&R, 2005.

Stott = John Stott. *The Message of Galatians*. Downers Grove, IL: Inter-Varsity Press, 1971.

Strauss = Lehman Strauss. *Devotional Studies in Galatians and Ephesians*. New York: Loizeaux Brothers, 1957.

UBS = Arichea, Daniel C., and Eugene Albert Nida. *A Handbook on Paul's Letter to the Galatians*. UBS Handbook Series. New York: United Bible Societies, 1976.

Wallace = Wallace, Daniel B. *Greek Grammar Beyond the Basics*. Grand Rapids: Zondervan, 1996.

Wuest = Wuest, Kenneth S. *Wuest's Word Studies from the Greek New Testament: For the English Reader*. Grand Rapids: Eerdmans, 1997.

Wright = Wright, N.T. *Paul for Everyone: Galatians and Ephesians*. Louisville, KY: Westminster John Knox Press, 2004.

Parsing Verbs and Declining Nouns

Verbs:

ποιμάνατε (ποιμαινω = to tend, shepherd || Verb: Aorist Active Imperative, Second Person Plural).

ἀποκαλύπτεσθαι (ἀποκαλύπω = to reveal, disclose || Verb: Present Passive Infinitive).

Nouns (gender before case):

παθημάτων, (παθημά = suffering || Noun: Neuter Genitive Plural).

Participles (gender before case):

μελλούσης (μελλω = to be about to || Participle: Feminine Genitive Singular Present Active).

Adjectives (gender before case):

(ἐπιεικής = gentle, kind || Adjective: Masculine Dative Plural).

Independent Personal Pronouns:

ἡμῖν (ἐγώ = I || First Person Independent Personal Pronoun: Dative Plural).

ὑμῖν (σὺ = you || Second Person Independent Personal Pronoun: Dative Plural).

αὐτῷ (αὐτός = He, Him || Third Person Independent Personal Pronoun: Masculine Dative Singular).

Demonstrative Pronouns (gender before case):

(τοῦτο = this || Near Demonstrative Pronoun: Neuter Nominative Singular).

Reflexive Pronouns (only masculine and feminine - the genitive is the lexical form as there is no nominative case):

(ἐμαυτοῦ = myself || First Person Reflexive Pronoun: Masculine Genitive).

(σεαυτοῦ = yourself || Second Person Reflexive Pronoun: Masculine Genitive).

(ἐαυτοῦ = himself, herself, oneself || Third Person Reflexive Pronoun: Masculine Genitive).

Sentence Structure

[Sentence] 10 Ἄρτι γὰρ ἀνθρώπους πείθω ἢ
 ἄρτι γάρ ἄνθρωπος πείθω ἢ
 B CLX NAPM VPAIIS CLD
 67.38 89.23 9.1 33.301 89.140
 now for people making an appeal to or

τὸν θεόν ;
 ὁ θεός
 DASM NASM
 92.24 12.1
 God

Sentence] ἢ ζητῶ
 ἢ ζητέω
 CLD VPAIIS
 89.139 25.9
 or am I seeking

Infinitival Clause ἀνθρώποις ἀρέσκειν ;
 ἄνθρωπος ἀρέσκω
 NDPM VPAN
 9.1 25.90
 people to please

Subordinate Clause εἰ ἔτι ἀνθρώποις ἤρεσκον
 εἰ ἔτι ἄνθρωπος ἀρέσκω
 CAC B NDPM VIAIIS
 89.65 67.128 9.1 25.90
 if still people trying to please

Sentence] Χριστοῦ δοῦλος οὐκ ἂν ἦμην .
 Χριστός δοῦλος οὐ ἂν εἶμι
 NGSM NNSM BN TC VIMIIS
 93.387 87.76 69.3 71.14 13.1
 of Christ a slave not - be

For

am I now striving

to please men
or
God?

Or

am I seeking

to please men?

If

I were still trying to please men

I would not be a slave of Christ.

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον,
Χριστοῦ δοῦλος οὐκ ἂν ἦμην. NA27

ENGLISH TRANSLATION:

For am I now striving to please men or God? Or am I seeking to please men? If I were still trying to please men I would not be a slave of Christ.

PASSAGE SUBJECT/THEME (what's t/passage talking about): You cannot please God and men.

PASSAGE COMPLEMENT/THRUST (what's the passage saying about what it's talking about):
Because you can only be a slave to one.

PASSAGE MAIN IDEA (central proposition of the text): A true servant of Christ can only have one Master.

CENTRAL PROPOSITION OF THE SERMON: You Can Recognize a True Servant of the Gospel by Who He Serves

SERMONIC IDEA/TITLE: "Who Do You Please?"

SERMON OUTLINE:

I. A True Servant of the Gospel Pursues Truth Over Popularity

II. A True Servant of the Gospel Knows and Defends the Gospel

III. A True Servant of the Gospel Serves Only One Master

Danger of Being a People Pleaser

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

Verse 10 is a hinge (debate as to whether it fits better with vv. 6-9 or 11-17 ff.). Really correlates to both passages.

1:10 EXEGESIS

GREEK TEXT:

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

Ἄρτι γὰρ (ἄρτι = now || Adverb).

ἀνθρώπους (ἀνθρώπος || Noun: Masculine Accusative Plural).

πείθω (πείθω = to appeal to, to strive to please || Verb: Present Active Indicative, 1S).

ἢ (ἢ = or || Conjunction).

τὸν θεόν; (θεός || Noun: Masculine Accusative Singular).

ἢ (ἢ = or || Conjunction).

ζητῶ (ζητεῶ || Verb: Present Active Indicative, 1S).

ἀνθρώποις (ἀνθρώπος || Noun: Masculine Dative Plural).

ἀρέσκειν; (ἀρέσκῶ = to please || Verb: Present Active Infinitive).

εἰ ἔτι (ἔτι = still || Adverb).

ἀνθρώποις (ἀνθρώπος || Noun: Masculine Dative Plural).

ἤρεσκον, (ἀρέσκῶ = to please || Verb: Imperfect Active Indicative, 1S). Iterative.

Χριστοῦ –

δοῦλος (δοῦλος || Noun: Masculine Nominative Singular).

οὐκ ἂν (ἂν = {untranslated} || Conditional Particle).

ἦμην. (εἶμι || Verb: Imperfect Middle Indicative, 1S).

ENGLISH TRANSLATION:

For am I now striving to please men or God? Or am I seeking to please men? If I were still trying to please men I would not be a slave of Christ.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

This verse is a hinge, connecting vv. 6-9 to vv. 11-24. This is where Paul establishes his authority as a genuine apostle.

One of the primary objectives of the Judaizers who were stirring up so much controversy and confusion in the Galatian churches was to discredit Paul's apostolic authority. They knew they could not successfully undermine his teaching of God's gracious gospel until they undermined his divine authority in the eyes of the church members. In order to accomplish that end, they spread the idea that Paul was not a legitimate apostle but was self-appointed and that his motivation was to elevate himself and build up a personal following. They accused him of putting aside the Mosaic ceremonies, standards, and practices in order to make the gospel more appealing to Gentiles by removing its Jewish associations. He also made the gospel easier for Jews to accept, they argued, because he removed the demanding requirements of traditional Judaism to which all loyal Jews subscribed.

The strategy worked as the accusations of the Judaizers had caused many members of the

Galatian churches to begin doubting Paul's apostolic legitimacy. Since he was not among the original apostles, whom Jesus personally called, taught, and commissioned, just where did he get his message and authority? Did he get them second hand from the other apostles, or did he simply make up his own brand of the gospel and arrogate apostolic authority to himself? What right, they asked, did Paul have to speak for God, as he persistently claimed to do?

There is no evidence that the early church ever doubted the apostleship of the Twelve (the original eleven and Matthias, who replaced Judas). The eleven were hand-picked and trained by Jesus; and under the Lord's direction they chose Matthias, who had been among the disciples who accompanied them "all the time that the Lord Jesus went in and out among us—beginning with the baptism of John, until the day that He was taken up from us . . . a witness with us of His resurrection" (Acts 1:21–26). The credentials of the Twelve were well known and well attested.¹

One of the reasons why the Judaizers may have despised Paul was because of his intent to serve as an apostle to the Gentiles. Judaizers were nationalists and saw the Gentiles as second-rate.

Modern analogy – If the Judaizers were white supremacists how would they feel if Paul was an Apostle to the blacks?

For am I now striving to please men or God? (Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν;)

2 options (men would include yourself).

Pleasing men, cf. 1 Thess. 2:4. In Col. 3:22 and Eph. 6:6 Paul uses the word "men-pleasers" (ἄνθρωπαρεσκοί).

Observe the consummate cleverness with which the false apostles went about to bring Paul into disrepute. They combed Paul's writings for contradictions (our opponents do the same) to accuse him of teaching contradictory things. . . . The false apostles slyly suggested that Paul had been constrained by the other apostles to observe these ceremonial laws. We know that Paul observed these decora out of charitable regard for the weak brethren. He did not want to offend them. But the false apostles turned Paul's charitable regard to his disadvantage. If Paul had preached the Law and circumcision, if he had commended the strength and free will of man, he would not have been so obnoxious to the Jews. On the contrary they would have praised his every action. [Luther]

Or am I seeking to please men? (ἢ ζητῶ ἀνθρώποις ἀρέσκειν;)

So common in ecclesiastical religion of pomp and circumstance. In our depravity we default to being people pleasers. We desire the applause and approbation of others. We want to be significant in the eyes of others. Pride.

No man can say that we are seeking the favor and praise of men with our doctrine. We teach that all men are naturally depraved. We condemn man's free will, his strength, wisdom, and righteousness. We say that we obtain grace by the free mercy of God alone for Christ's sake. This is no preaching to please men. . . . This sort of preaching procures for us the hatred and disfavor of the world, persecutions, excommunications, murders, and curses. To this day you

¹ John F. MacArthur Jr., *Galatians*, MacArthur New Testament Commentary (Chicago: Moody Press, 1983), 20.

will find many who seek to please men in order that they may live in peace and security. They teach whatever is agreeable to men, no matter whether it is contrary to God's Word or their own conscience. But we who endeavor to please God and not men, stir up hell itself. We must suffer reproach, slanders, death. [Luther]

If I were still trying to please men I would not be a slave of Christ. (εἰ ἔτι ἀνθρώποις ἠρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.)

A slave has 1 central purpose – to please his master.

Cannot serve 2 masters.

There was a time when in fact Paul did indeed seek to please other human beings. Before his conversion to Christ, he was on a fast track toward the highest echelons of the Jewish rabbinic establishment. His entire career, including his persecution of the Christians, was designed not only to justify himself before God but also to curry the favor of those in power so as better to advance his own ambitions. But this kind of self-serving, time-serving endeavor was forever shattered when Saul of Tarsus and Jesus of Nazareth collided outside Damascus. Serving Christ and pleasing humanity are mutually exclusive alternatives, “If I were . . . I would not be.” [Timothy George, Galatians, vol. 30, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 100]

What about Paul being “all things to all men?” 1 Cor. 9. Refers to method, not mastery. Methods may differ, the Master remains the same.

This is a question every person has to answer. Whose pleasure do I seek? If we try to please ourselves, or other people, then we are living by a different gospel. Pleasing God and pleasing others are mutually exclusive. We cannot follow our own ambitions and follow Jesus Christ at the same time. . . . [O]nce we understand the one true gospel, then we stop living for ourselves, or for others, and start living for God.” [Ryken, 25]

What do you live for? Who do you live for?

We might put the question this way: What is the constituency for our ministry? In a market-driven age we are accustomed to think of every church having a special niche, of every visitor as a prospective customer, and every aspect of worship designed to satisfy the consumers. Paul was reminding the Galatians that the gospel was not a product to be peddled on the marketplace of life. It has no need of shrewd salesmen to make it more palatable to modern tastes. The gospel has its own self-generating, dynamic authority and need not be propped up by artificial means, however sophisticated or alluring. One day every person called to the ministry of the word of God must give an account for the stewardship of that office. On that day we will either be “disqualified for the prize” or hear those coveted words, “Well done, faithful servant.” God, not any human audience, is our true constituency. [Timothy George, Galatians, vol. 30, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 100–101]