



The Academic Study Process

Necessity for the Categorical Ministry

The basis and content of this study is found today in the need of men who are entering or about to enter the Categorical ministry which emphasizes the ICE type of communication of Bible doctrine. ICE teaching refers to 3 things, or ingredients necessary to the Categorical ministry, they are: Isagogics, Categories, and Exegesis.

However, an understanding of this is not to say that a man is capable of doing this in his own ministry. It is imperative to establish men in the mechanics and processes necessary to the production of an ICE ministry. To begin this process, the author attempts to set forth in a very practical way the mechanics of study pertinent to the production of ICE teaching.

To accomplish the objective of the above, one must show from the Scriptures themselves the development and expression of the processes described. This will be done with the book of Galatians. This study is not designed to be an Exegetical and applied study of the book of Galatians, but rather an example of the techniques utilized in the Academic Process of Categorical study. In view of this, much truth and many truths probably very obvious may be omitted. An understanding of this principle of procedure by the author is imperative to a correct appreciation of this study.

It should be further stated that the author himself is not writing from a theoretical standpoint of one who has not tried and proved the methods and processes herein contained. It is from the very exercise of these processes as done on a daily study and teaching basis that the procedures are workable and necessary to correct ICE teaching.

Many of the concepts herein contained are in themselves due to the teaching of other faithful and sound men who have been diligent in imparting them. The full coordination of procedural techniques of study and presentations suits well to the gift of teaching or instructing of the author. It is recognized that human abilities or credentials are not the issue, but rather the non-meritorious spiritual gift function is that which brings honor and glory to Jesus Christ.

With these principles of introduction in mind, the task of setting this process in motion will begin. Diligence in mastering the techniques is imperative to an enjoyment of the process of study and the fruits of communication.

Basic Features of the Academic Study Process

1. [*The Hermeneutical Process and Principles of Study*](#)
2. [*Development of the Isagogical Process in Study*](#)
3. [*Development of the Chronological Content of a Book - Galatians*](#)
4. [*Identification of Doctrines within a Book - Galatians*](#)
5. [*Categorical Development of Doctrines in a Book - Galatians*](#)
6. [*Translation Factor*](#)

The emphasis in this study is on the “how” of the Academic Study Process rather than the complete content of the book of Galatians. Some sections will have much more actual content while other sections will emphasize those areas which are necessary to search to derive the content.



In the first section, the Hermeneutical Process will emphasize principles that you must follow to correctly interpret the Scripture. The second section emphasizes the Process of deriving the Isagogical needs of the passage with the accompanying procedures. In the third phase of the Academic Study Process, one actually gets into the text of Scripture and analyzes the content from a Sequential standpoint. In the fourth phase, the various and sundry doctrines of Scripture are recognized and identified. This identification process is not to be confused with Exegesis, nor is it to be understood as expressing the Categorical Identification process. The next order of business of the student is what we will cover under the Identification of Categories. By this we mean the recognition of actual categories in a passage, either existing within a passage by having a number of its own parts there, or by recognizing that a given specific doctrine in the passage is a part of a broader category taught elsewhere in the Scripture. An example of the last statement would be having the doctrine of sovereignty in a passage but recognizing that this belongs to a broad doctrinal category of the essence of God.

Having thoroughly expended the first five features of the Academic Process, the student is now ready for the actual translation of the book. This is done by giving the regular significance to the etymology of the words, the tense meanings, the case functions, etc. Once the rough and smooth translation has been made, the exegesis and application becomes the objective.

The Exegesis then is deriving the actual doctrinal interpretation and the application of that interpretation by a close scrutiny of all the specific grammatical, hermeneutical, isagogical, etymological, and chronological data available to the student. Exegesis is concerned with all the shades of tense meaning, case functions, sentence structure, idioms, figures of speech, and all things that would reveal the clear precise meaning of the text.

The Hermeneutical Process and Principles of Study

A Categorical Look at Hermeneutics

Before one is able to effectively communicate the Word of God categorically and doctrinally, one must first gain facility in categorical study. Categorical study will express itself in categorical presentation. Since doctrine is built on doctrine, it is necessary to show relationships between bodies of truth which all fit into as a basic framework or body called a Category. The following sets forth the basic considerations to a study of Categorical Hermeneutics.

Categorical Dispensational Fix of the Passage

In which of the four Categorical Dispensations does the passage fall?

Dispensation of the Gentile: Gen. 1:1 - Gen. 11

Dispensation of the Jew: Gen. 12 - John, Rev. 6-19

Dispensation of the Church: Acts 2 - Rev. 5

Dispensation of Christ: Rev. 20-22

Historical Context of the Book: Categorically arranged

Isagogics of the Book: Historical events surrounding the book

Chronology of the Book: (including its structure)

Major Doctrines of the Book: Categorized



The information derived under the Categorical Dispensational Fix of the Passage and the applicable Categorical Dispensation will provide the content and context for the Historical Context of the Book.

General Context of Surrounding Passages: This is done in basically two ways. The following points state these two ways. They will be expanded later as will be the case for each Categorical procedure. Recognize all major Areas of Doctrine of the surrounding passage. Example: if you are studying John 13, the major doctrinal divisions and areas should be known of chapters fore and aft.

Secondly, classify the major Doctrines into the Categories to which they belong. Therefore, before getting to your main passage under consideration you have determined what dispensation is related, all major areas of doctrines treated, and the Categories in which these doctrines rest. You have now arrived at a Categorical Context of Surrounding passages for your main passage. The next procedure is much similar to this one, but with a more narrow scope.

Immediate Context of the Passage: Categorically studied. It should be stated at this time that we are discussing the procedures of Categorical study methods, not Categorical presentation. The immediate context of the passage would be treated in much the same way as the surrounding passages were. The doctrines are recognized and categorized. Then the various categories of doctrines are listed. Each category in the passage is viewed as a part of the whole context.

Example: the surrounding context of John 13 could contain 15 areas of doctrine, which in turn would be grouped into 3 categories of doctrines. Of these 3 categories, possibly only 2 categories may be found in the immediate context of John 13. Now, one is ready to step into the final stages of Categorical studies.

Categorical Development within the Passage: This is done in many steps. Each Category in a passage is thoroughly developed in accordance with all the foregoing principles. Suppose a passage could be broken down into 3 categories doctrinally: spiritual gifts, Christian maturity, evangelism. Then the student would take each Category and develop it in the following method. This method will be developed by example in following sections.

Following the Categorical analysis of the passage in all the Categories, the student then makes a Categorical Summary of the passage.

Categorical Hermeneutics Demonstrated

The passage of Scripture we will use to demonstrate the Categorical method of study will be the famous and often improperly explained Sermon on the Mount, Mat. 5-7. The following in outline form will serve as a sample of how a Categorical study develops and climaxes.

Dispensational Fix on the Passage

During Which Categorical Dispensation does Mat. 5-7 fall? You have 4 distinct Dispensations or Administrations of time. (Gentile, Gen. 1-11; Jew, Gen 12-end of the Gospels, Rev. 6-19; Church, Acts 2-end of Rev. 5; Christ, Rev. 20). These administrations of time get their names from the person or group who administers them. The Book of Matthew falls within the Jewish dispensation. Therefore, it is subject to all the doctrines which relate to that dispensation.

To What Dispensation do the Doctrinal Points contained refer? They must be understood in light of the Jewish Dispensation in which they are given, and they must be understood in light of the Kingdom (Christ) Dispensation to which they refer.

Conclusion: The dispensation in which a passage occurs provides the Basic Frame of Reference for interpretation of the passage. The dispensation to which the passage refers provides the Scope and



Limitation regarding the Application of the passage, to other dispensations. To apply a principle occurring in one dispensation to another dispensation, one must be sure that you have a parallel analogy.

Example: True: Salvation in the Church, by faith in Christ is the same in the dispensation of the Jews.
False: Universal indwelling of believers in the Church Age, but no universal indwelling in Jewish Dispensation.

Extreme care must be used with objective study to guard against reading into the passage a parallel meaning from another dispensational context.

Historical Fix on the Passage

Isagogics of the book: Written by a Jewish tax collector. Relates Christ to the Jewish nation. Relates Christ to God's program for Israel and the Jews. Presents Christ as the Messiah and King of Israel.

The Structure of the Book of Matthew:

- Matthew 1-2 - Birth and Genealogy of the King.
- Matthew 3 - Baptism of the King.
- Matthew 4 - Temptation of the King.
- Matthew 5-7 - Principles of the King.
- Matthew 8-9 - Miracles of the King.
- Matthew 10-11 - Cabinet of the King.
- Matthew 12 - Rejection of the King by the Religious Crowd.
- Matthew 13 - Mystery Kingdom Explained.
- Matthew 14-20 - Instruction of the King.
- Matthew 21 - Second Rejection of the King from the Common People.
- Matthew 22-23 - More Instruction of the King.
- Matthew 24-25 - Prophecy of the King.
- Matthew 26-27 - Trials and Crucifixion of the King.
- Matthew 28 - Resurrection of the King.

Major Doctrines of the Book: (incomplete list)

- Doctrine of Christ as King
- Doctrine of the Kingdom
- Doctrine of the Ministry of the Kingdom
- Doctrine of Baptism
- Doctrine of Rejection
- Doctrine of the Law explained and many, many more.

General Context of the Surrounding Passages

In Matthew, the context that precedes Matthew 5-7 is the birth and genealogy of the King, the virgin



birth of Jesus Christ, and the Jewish lineage of Christ. In Matthew 3, there is the Baptism and identification of the King and our Lord being identified with John the Baptist as the herald of the Messiah's coming. Also in Matthew 3, the temptation of the King occurs. The adequate earthly King must be perfect deity and true humanity in one person. The King is now prepared.

In Matthew 8-9, the context that follows Matthew 5-7 is the King the Messiah is verified by His actions, i.e., miracles. In Matthew 10-11, the King must also have a cabinet, so He chooses His disciples. His disciples bring the Gospel of the Kingdom. In Matthew 12, the King is presented to religious authorities and is completely rejected. The King has now been organized, staffed, presented, and has been rejected. All that is missing is the Kingdom Message of the King.

At this point, the student is ready to analyze carefully the major doctrines of the specific passage, Matthew 5-7.

Immediate Context of the Passage: Matthew 5-7

Major Doctrines Categorized:

Happiness - Matthew 5:1-12.

Edification Complex of the Soul - Matthew 5:13-16.

Fulfillment of Law - Matthew 5:17-30.

Divine Institutions - Matthew 5:31-48.

Giving - Matthew 6:1-4.

Prayer - Matthew 6:5-15.

Fasting - Matthew 6:16-18.

Riches - Matthew 6:19-24.

Faith-Rest - Matthew 6:25-34.

Discernment - Matthew 7:1-6.

Prayer - Matthew 7:7-11.

Fairness - Matthew 7:12.

Salvation - Matthew 7:13-14.

False Teachers - Matthew 7:15:23.

Edification Complex of the Soul - Matthew 7:24-29.

Now, suppose for illustration purposes, that you are going to teach a certain more specific passage within the Sermon on the Mount, such as, Matthew 5:1-12, commonly called the Beatitudes. The specific doctrine is expressed is the Categorical Doctrine of Happiness.

Categorical Summary of the Doctrine of Happiness

All points of doctrine are gathered from Matthew 5:1-12 concerning Happiness. Secondly, the Doctrine of Happiness from this passage is supplemented by other points of Doctrine of Happiness from other passages and other dispensations. Thirdly, those are united into a body of truth all relating to the



Doctrine of Happiness. These points of doctrine, now accumulated from many sources, including that which is before you, are categorized by dispensation.

General points relating to Happiness which carry from dispensation to dispensation are applicable (usually) to all dispensations. (Salvation by faith, as an example.)

The specific points relating to Happiness which are particular to a “certain given Dispensation” are limited in application to that dispensation unless there is a “comparative analogy” to it within another dispensation.

Therefore, in conclusion the Categorical Method of Study insures the accuracy of Interpretation and also the accuracy of application. The passage you have studied has yielded certain Interpretation, and certain points of application; therefore making its particular contribution to the Whole of the Category of Happiness. See category on [Happiness](#).

Categorical Hermeneutics Clarified:

It could possibly be asked, “What is the difference between Topical Study, Doctrinal Subject Study, and Categorical Study?” When one examines the methods, the differences become obvious. First, Categorical Study depends on a Categorical Frame of Reference communicated by a Pastor-Teacher. It is impossible to correctly study on your own many things that require an exposition by a Pastor-Teacher.

Secondly, regular topical and even doctrinally-oriented subjects in study form draw upon books and sources which do not convey a total frame of reference which the writer may or may not have. Often that which is written is done so by men who themselves make no Categorical distinctions, such as Dispensational breakdowns.

Therefore, your source material is a composite of details taken from many contexts divorced from their Doctrinal Categories and then hopefully assimilated into some sort of workable whole, capable of presentation without confusing everyone.

An example might help to illustrate this: Take the doctrine or subject of Love. To treat the doctrine of love topically or as a subject even for a series of messages, it would be done along these lines usually by the student. Information would be gathered about love, quantities of details (properly or improperly arrived at) and massed. Then they are sorted and grouped in study along the lines which the speaker wants to communicate usually with their application in view.

This is one of the greatest dangers in a simple doctrinal study, or topical study. So far, the speaker has cast his material into a Subjective mold and from this point he can with ease pursue his Subjective course. Therefore, the Subjective purpose of the speaker becomes the Frame of Reference for the materials and guides the man in his application. Whereas, the proper application of Scripture arises simply out of the clear expression of teaching doctrine objectively within a categorical framework.

On the other hand, a categorical study of Love: Recognizes all the details of the doctrines relating to love. Recognizes the Categories into which the details fall, relating the proper detail to the proper Category.

Example: The doctrine that states we are to “Love One Another” relates to *agape* love. Agape love is a mental attitude love. Soul love, including various facets of the soul relate to *phileo*. One can easily see that if the teaching concerning total soul expression love and mental attitude love are taught and applied without consideration for the Categories within which they fall, disaster can be the result when attempting to apply these points.



Principles of Interpretation Governing Categorical Hermeneutics

The Bible must be its own interpreter, that is, Scripture must be explained with Scripture. One portion of the Word of God will explain something necessary to understand another portion of Scripture. The Scripture must be taken in its usual and ordinary sense, in English, unless the original text would indicate a different meaning.

It is necessary to take the words in the sense which the whole sentence indicates. We often call this the Immediate Context. This is true in both English, Greek, and Hebrew. It is necessary to take the words in the sense indicated by the context of verses preceding and following it. We often call this the Surrounding Context. An example of the progression thus far: (1 Cor. 9).

Rule 2: Paul uses the term “free” or “liberty.” Rule 2 says to take this in the normal or ordinary sense. Here, the Greek doesn’t change it, but specifies it and makes it more specific.

Rule 3: Identifies the Immediate context of liberty as it relates to Paul’s liberty as an apostle, within the confines of the Law of Supreme Sacrifice, which comes out of Rule 4, the rule of Surrounding Context.

It is necessary to know the object or purpose of the writer in the writing of the book in which your passage lies. It is necessary to consult parallel passages. This is the concept of Categorical Summarizations. In other words, the doctrine or truth within your passage will be more clear if you study other passages that relate to it, develop it, and show different phases of it. These parallel passages in the realm of interpretation, when combined, will give you a total concept of the teaching of the Scripture on the doctrine that is found in your passage.

There are many ways to consult parallel passages. Here are a few. There can be passages which use the same Greek or Hebrew term, but in different contexts. This will give you the spectrum of the use of the term. Examples are:

αγαπάω

1 John 4:10, Term: Love, Context: God’s plan of salvation.

Mat. 5:43-44, Term: Love, Context: Believer’s responsibility to enemies.

1 Jn. 2:15, Term: Love, Context: Believer’s liability to worldliness.

Jn. 3:19, Term: Love, Context: Unbelievers expressing negative volition to the Gospel of Light.

There can be passages which use the same Greek or Hebrew term in the same context. Examples are:

αγάπη

Gal. 5:22: Love is seen as the production of the believer in contrast to the production of the Old Sin Nature.

1 Jn. 2:10: Love is seen as the production of the believer in fellowship, contrasted to hating the other person being out of fellowship, under the control of the Old Sin Nature.

2 Tim. 1:7: Love is seen as the production of Spirit control of the believer and is set against the “fear” concept of the Old Sin Nature control. The believer is in view in both respects here.

There may be passages which use different Greek or Hebrew terms but in the same contexts. Examples are:

ποιμαίνω: 1 Pet. 5:1-5: Context: Building up believers by the Shepherd. Also επισκοπούντες.



βόσκω: John 21:15-17: Context: Building up Believers by the Shepherd.

ποιμήν: John 21:16.

βόσκω: John 21:17.

ερριζώμενος: Eph. 3:13-21: Context: Building up believers by their Shepherd.

γνώναι: (rooted). καταλαβέσθαι: (comprehended). τεθεμελιωμένοι: (grounded).

πληρωθήτε: (filled). κραταιωθήναι: (strengthened).

Scripture Reference: Acts 5:1-11. Context: Giving by the people of the local church. English terms: “kept back,” “privy,” “Satan filled thine heart,” “lie to the Holy Spirit,” “was it not in thine own power,” “conceived in thine heart,” and “lied. ...unto God.”

Scripture Reference: 1 Cor. 9:7-18. Context: Giving by people of the local church. English terms: “at his own charges,” “eateth not the fruit thereof,” “not muzzle the mouth of the ox,” “reap your carnal things,” “live...of the temple,” and “live of the Gospel.”

Scripture Reference: 2 Cor. 8:1-24 Giving by the people of the local church. English terms: “deep poverty,” “abundance of joy,” “beyond their power,” “willing of themselves,” “gave their own selves,” “finish, the same grace,” “abound in this grace also,” “prove the sincerity of your love,” “perform the doing of it,” “readiness to will,” “performance also out of that which ye have,” “first....a willing mind,” “by an equality!,” “your abundance....your want,” “equality,” “nothing over....no lack,” “administered by us,” and “proof of your love.”

Scripture Reference: 2 Cor. 9:1-15. Context: Giving by the people of the local church. English terms: “make up beforehand your bounty,” “sow sparingly....reap sparingly,” “sow bountifully....reap bountifully,” “every man,” “purposeth in his heart,” “not grudgingly, or of necessity,” “God is able....grace to abound,” “having all sufficiency,” “abound to every good work,” “disperse abroad,” “seed to the sower,” “bread for your food,” “multiply your good move,” “enriched in everything,” “supplieth the want of the saints,” and “liberal distribution to them.”

There are passages that will give the same idea or truth cast in different contexts. This will indicate the phases or categories related to the idea or truth of your passage. Examples are.

Scripture Reference: 2 Cor. 12:13. Subject is giving in the local church, but the context is that of the dealing of the Apostle with the local church. English terms: “you were made inferior,” “not burdensome,” and “forgive me this wrong.”

Scripture Reference: 2 Cor. 11:7-12. Subject is giving in the local church, but the context is the dealing of the Apostle with the local church. This is parallel in both respects with the previous example. English terms: “I robbed other churches,” “taking wages,” “chargeable to no man,” “being burdensome to you,” “what I do, that I will do,” “cut off occasion,” “those who desire occasion,” “they glory,” and “found even as we.”

Scripture Reference: 1 Tim. 5:17-18. Subject or idea is that of giving and supporting the communicator in and by the local church, but the context, is the responsibilities of the pastor to the local church. This is the context of the whole chapter. This would then agree with the idea or truth of living in the above parallel passages, but would be cast into a different context. English terms: “elders that rule well,” “counted worthy,” “double honor,” “they who labor,” “in word and doctrine,” “muzzle the ox,” “treadeth out the grain,” and “laborer is worthy of his reward.”



Scripture Reference: Mat. 6:1-6. Subject or idea is that of giving, but the context is that of the wrong approach in a spiritual ministry or production. English terms: “alms before men,” “to be seen of men,” “no reward,” “do not sound a trumpet,” “glory of men,” “they have their reward,” and “alms may be in secret.”

Scripture Reference: Rom. 12:8. The subject or idea is that of giving, but the context is that of the spiritual gifts and their production. English terms: “he that giveth” and “do it with simplicity.”

The literal or usual interpretation of the Scripture may be figurative as well as just exactly what it says. By literal we mean the normal way it should be interpreted. With respect to figurative usages in the text, there are many. Some are Greek, some English, and some are Hebrew. One must always remember that there is some likeness, or equality between the two things, persons, or facts which justifies the comparison or the use of the figure.

One of the Classes of Figures of Speech are the Rhetorical Figures.

Metaphor: this is basically some similarity between two objects or things or beings. The one is characterized by what is true of the others: 1 Cor. 3:9; Luke 13:32; John 10:9.

Synechdoche: this is the figure used when the part is put for the whole or the whole for a part. Acts 27:37; 1 Cor. 11:27.

Metonymy: this is the figure which puts the cause for the effect or the sign for the reality. Luke 16:29; 1 John 1:7.

Personification: this is a figure which personifies inanimate things, attributing them to doing or acting as people. Psalms 85:10; 1 Cor. 15:55.

Irony: this figure expresses the opposite of the real thought that one is expressing, but in such a way that the meaning is clear. Job 12:2.

Hyperbole: this is a figure that presents something as much bigger or much smaller than it really is to make it more vivid to the imagination. Numbers 13:33.

Allegory: an allegory is a number of metaphors brought together in one story, each conveying a corresponding reality. John 6:51-63.

Fable: this is historical allegory, seldom found in Scripture, and in which a deed or incident is stated in a narrative form by means of personification of things or of animals. 2 Kings 14:9.

Riddle: this is a statement that is “purposely obscure in order to test the sharpness of those who attempt to solve it.” Judges 14:14.

Type: it is a kind of metaphor of deeds, persons or objects which have corresponding deeds, persons or objects. John 3:14.

Symbol: a symbol is a kind of type which some thing or deed is represented by some other thing which is well-known and appropriate as a likeness. horn--power; keys--access; lion--royalty; gold---wealth.

Parable: a kind of allegory in the form of narration, expressing natural or possible happenings, for the main purpose of illustrating one or more truths or objects.

Hebraisms

These are certain expressions peculiar to the Hebrew and translated into our English texts. One Hebrew idiom is the calling of a person “the son or child of a thing” that characterizes him. Matt. 23:15; Eph.



5:8; Luke 10:6.

The practice of making a comparison by negation: Acts 5:4. The practice of mentioning or referring to several various things because they relate to the one particular person or thing in question. Gen. 8:4.

The practice of referring to the descendants by referring to the father. Gen. 9:25; Gen. 49:7. The word son is used to denote a descendant more or less remote. Brother was often used when a relative was meant.

Near Hebraisms

These are certain expressions which relate to numbers, actions, and names. Certain numbers are given to indicate Indeterminate Numbers: Ten is used to indicate the sense of several. Forty is used to express the idea of many. Seven and seventy is used to express a Large Indeterminate Number. Round numbers are used for exact numbers: 300 for 293. Judges 20:35; Judges 20:46.

Certain Hebraisms expressing actions: This is used when the text says that a person did a thing, when actually he caused it to be done or declared it to be done, etc. Lev. 14:11; John 4:1-2. This is used when a command appears not even with the consent idea, but a mere permission. Ezekiel 20:39.

Certain names are given to indicate more than one person: Pharaoh; herods; Benhadad, kings of Damascus; Agag, kings of the Amalekites; Caesar, title of the Roman emperor. A name which designates a person or place: Magog is son of Japheth, and the name of the land occupied by Gog. Ezel. 38.

One person or place having more than one name: Levi-Matthew; Thomas-Didymus; Thaddaeus and Labbaeus-Judas (not Iscariot); Horeb-Sinai, different peaks of the same mountain; Lake of Gennesaret, Chinnereth, Chinneroth-Sea of Galilee, Tiberias; Ethiopia-Cush; Egypt-Ham; Greece-Javan; Egypt-Rehab; Dead Sea-Sea of the Plain, Salt Sea, East Sea.

Figures of Speech Peculiar to the Greek Language

Ellipsis: This figure is a specific form used in a sentence where words or a word is omitted; words which are necessary to grammar, but not necessary for the sense. This serves to arrest our attention

Absolute Ellipsis: The omitted word or words are supplied from the nature of the subject alone.

Relative Ellipsis: The omitted word or words are supplied from the context of the passage.

Ellipsis of Repetition: The omitted words are supplied by repeating them from a previous clause or sentence.

False Ellipsis: This is the supplying of words into the Original text when it is translated as an Ellipsis where an Ellipsis is not warranted. Thus this constitutes an addition that does not belong there.

Zeugma: or Unequal Yoke: This is a figure where one verb is yoked to two subjects or two objects. This places the remaining verb in emphasis and takes our attention from the one omitted.

Asyndeton: This is a figure that means "without conjunction." Thus phrases, sentences, etc. are coupled together without conjunctions so that they can be moved over rapidly, to get to the climax where the emphasis is to be put. It is the opposite of the polysyndeton. 1 Cor. 3:12-13

Apharexis: A figure of etymology which relates to the spelling of words and is used of the cutting off of a letter or syllable from the beginning of a word.

Apocope: A figure of etymology which relates to the spelling of words and is used of the cutting off of a



letter or syllable from the end of the word.

Aposiopesis: The figure of speech by which the normal flow of the sentence is broken off, to give emphasis to that which is to follow, a very dramatic utterance.

Meiosis: This figure of one thing is diminished in order to increase another thing. The purpose is to emphasize or call attention to the thing increased and not to the thing diminished.

Tapeinosis: This is a figure which increases a thing by lessening it.

Syllogismus: This figure is reckoning together: that is, three premises and a conclusion based on the validity and sequence of premises. Conclusion is to be supplied.

Enthymema: This figure is like the Syllogism but here the conclusion is stated and one of the premises is missing.

Homoeopropheron: Successive words which carry the same syllable or letter at the beginning.

Homoeoteleuton: Successive words which carry the same syllable or letter at the end of a word.

Homoeoptoton: The figure where there is a repetition of Inflection in the successive words. The endings of the words are usually the same and derive this similarity from their unifying inflection.

Paromoeosis: This figure repeats the inflection of words which are similar in sounds. This would be as for example: the verb endings of two verbs of the same voice, mood, tense, and number: “sasthe” and “sasthe”.

Acrostichion: The figure which repeats the same or successive letters at the beginning of words or clauses. The purpose is to draw attention to the special character of this passage.

Epizeuxis: This figure is the repetition of the same word in the same sense in the same sentence. This is done to emphasize the meaning of the word.

Anaphora: This figure Repeats the same word at the beginning of successive sentences. This is done for emphasis.

Epanalepsis: This figure is the Repetition of the same word or phrase after a parenthesis. Example: “For this cause....for this cause....”

Polysyndeton: This figure is the Repetition of the word “and” at the beginning of successive clauses. This is used to call attention to each segment rather than just passing over them to get to the climax.

Paradiastole: This figure repeats Disjunctives, Neither-Nor; and Either-Or; and its purpose again is to call attention to and emphasize.

Epistrophe: This figure repeats the same word or words at the end of the successive sentence. The figure may appear to be in the English but a checking of the Greek may prove different. There may be the same word repeated in the English but two different words may be employed by the Greek or Hebrew.

Epanadiplosis: The repetition of the same word or words at the beginning and end of the sentence: Emphasizes that what is said is complete, calls attention to the solemnity of the passage.

Epadiplosis: This is the figure where the repetition of the same words at the beginning and the end of the sentence is repeated with successive sentences.

Anadiplosis: The repetition of the same word at the end of a sentence and at the beginning of the next one. Emphasizes the one repeated, excludes the one omitted.



Climax: This is a figure which is a continual Anadiplosis, with the last word of a sentence repeated as the first of the next, and continuing in this procedure through several successive sentences. Emphasizes a graduation upwards.

Mesarchia: The repetition of the same word or words at the beginning and middle of successive sentences.

Mesodiplosis: The repetition of the same word or words in the middle of successive sentences.

Mesoteleuton: The repetition of the same word or words in the middle and at the end of the sentence.

Repetition: Repetition of the same word or words irregularly in the same passage to give force and call attention.

Polyptoton: The repetition of the same part of speech in different inflections. Example: using the same noun but in several cases, or same verb in several moods.

Antanaclasis: Repetition of the same word in a sentence in a Different Sense. “The more I think of it, the less I think of it.”

Ploce: The repetition of the same word in the sentence in which the second is a stronger sense or implies more than the first one.

Synoeceiosis: The repetition of the same word in the same sentence with an extended meaning.

Syllepsis: The repetition of the Sense without the Repetition of the word. “Rend your heart, and not your garments.”

Symploce: The repetition of different words in successive sentences in the same order and the same sense. Old Testament illustration of this would be in Isaiah 65:13 in the Hebrew.

Epanados: The repetition of the same words in an inverse order but the same sense: Shem, Ham, Japeth; Japeth, Ham, Shem

The Rhetorical Question

A rhetorical question is one that is designed to get an effect, not an answer. Gen. 18:25; Rom. 8:33-35; Heb. 1:14.

The Antithesis

This is a sentence structure figure of setting one part of the sentence against another part of the sentence. Matt. 7:13-14; Rom. 6:23.

The Climax

This is the figure of a series of related ideas, each becoming more intensive than the preceding ones. Rom. 8:15-17; Rom. 8:29-30.

The Proverb

The proverb is a common saying or adage which is either set forth as a Point of Doctrine or used to make a Point of Doctrine. John 10:6; Luke 4:23.

The Paradox

“A statement or proposition seemingly self-contradictory or abstruse, and yet explicable as expressing a truth... an opinion or statement contrary to received opinion.” American Col. Dictionary. Used in Matt.



8:22; Luke 9:60; Mark 8:35.

Logic and the Scriptures

This section will be treated as a separate facet of Hermeneutical understanding. It involves the rational thought processes accompanying the proper expression of Hermeneutical principles. Therefore, we will deal with it in the following manner:

Definition by Dr. L. S. Chafer: “Logic is the science of the principles which govern correct thinking and sound reasoning.”

There are Four Fundamental Principles of Logic.

The Law of Identity or Affirmation. “If white is white, then we may affirm it.”

The Law of Contradiction or Negation. “If white is not black, then we may affirm it.”

The Law of Excluded Middle or Exclusion. “Of two opposing things, if one is affirmed then the other must be denied.”

The Law of Sufficient Reason: “Nothing exists which does not have sufficient reason to exist.” This is the cause and effect concept.

There are two basic premises of Logic:

“There is such a thing as Truth, which when found, and on which all minds, acting in harmony with the laws of thought, must agree.”

“Thoughts can be stated explicitly in language.” Language is reliable to communicate the truth of thoughts.

The purpose of the study of Interpretation is to discover and gain proficiency in the science of extracting the complete and connected thoughts of God as expressed in the Word of God, the Bible. This includes Greek and Hebrew Grammar, figure, symbols, rhetorical types of expression, isagogics and background, inherent contexts, logic and reasoning with natural thought process coupled with the divine enablement of the faith perception system of 1 Corinthians 2 and Romans 10:17.

Symbolic Words in the Scriptures

See category on [Symbolic Words in the Scriptures](#).

An Overview of the Study of Hermeneutics in Conclusion

We have seen that the major factors following must be considered in the process of rightly interpreting the Word of God. Recognition of the basic encompassing truth that the Bible must be its own Interpreter. The Scripture must be taken in its usual or ordinary sense, unless otherwise indicated by the original languages.

The Scripture must be taken in the sense indicated by the sentence or verse in which it is found. This is the immediate context. The Scripture must be understood in light of the preceding and following context. This is the principle of Surrounding Context.

The Scripture must be understood in light of the Object and Purpose of the writer of the book in which your passage lies. The Scriptures must be understood in conjunction with Parallel Passages which expand, or clarify your passage.

The Scripture must be interpreted on the basis of the Literal Method of Interpretation, which includes



both the actual and the Figurative meaning of the text. There are many Figures of Speech which usually involve some Addition, Omission or Change of meaning.

Some of the figures of speech that one should be familiar with, used often in the text are:

Metaphor: one thing is characterized by what is true of the other.

Synecdoche: the whole is given for the part, or the part for the whole.

Metonymy: the sign or symbol for the reality, or cause for the effect

Personification: inanimate things given characteristics of persons

Irony: expressing the opposite of what you really mean, but making the real meaning clear.

Hyperbole: expressing something as larger or smaller than it really is to make it more vivid.

Allegory: series of metaphors united in one story, each giving a parallel reality.

Fable: deed or incident stated in narrative form by means of personification.

Riddle: expressing something purposely obscure to test the sharpness of those who attempt to solve it.

Type: kind of metaphor where deeds, actions, people are regularly associated with certain corresponding realities.

Symbol: sort of type where one thing or deed is represented by some other thing which is well-known and appropriate as a likeness.

Parable: kind of allegory but one where the issue is the main point taught, not the series of metaphors with corresponding realities. Centers on real potential happenings, to illustrate truths.

Hebraisms: (more sentences structure idioms, rather than figures) These are peculiar expressions characteristic of the Hebrews and translated into English.

Near Hebraisms: Certain expressions which relate to Numbers, Actions, and Names.

Rhetorical Questions: a question that is designed to get an effect, not an answer.

The Antithesis: a sentence structure figure of setting one part of the sentence against another part of the sentence.

The Climax: a figure of a series of related ideas, each becoming more intensive than the preceding ones.

The Proverb: the proverb is a common saying or adage which is either set forth as a Point of Doctrine or used to make a Point of Doctrine.

The Paradox: a statement or proposition seemingly self-contradictory or abstruse, and yet explicable as expressing a truth...an opinion or statement contrary to received opinion.

Four Fundamental Laws of Logic:

Law of Identity or Affirmation.

Law of Contradiction or Negation.

Law of Excluded Middle or Exclusion.

Law of Sufficient Reason.



Hermeneutics includes the many and varied factors of Greek and Hebrew Exegesis as to Grammar, Syntax, and Isagogics. Hermeneutics includes the recognition of Dispensational relationships to a passage.

Hermeneutics requires the utilization of Principles of Doctrine, Logic, Dispensations, Greek or Hebrew Grammar, Etymology, Textual Criticism, Isagogics, and plenty of diligence on the part of the one attempting to extract the meaning of the text.

Total utilization of the Hermeneutical process is incomplete without the proper exercise of the spiritual gift function, the Grace Apparatus For Perception, and the maturity level of growth. All these factors unite to derive and communicate the complete and connect thought of God concerning the message of the text of the Scriptures.

Development of the Isagogical Process of Study

This section will not give and emphasize the content of the isagogics of Galatians but rather set forth the areas vital to securing isagogical information for Galatians. Any book can be approached from this standpoint. One should know the following:

The Isagogics of the Major Issue of the book: Galatians: Judaistic Legalism

The build-up of Judaism to the 1st Century A.D.

The concept of the synagogue in the 1st Century

Literature of the 1st Century influencing believers

Religious sects influencing people because of their background by direct confrontation or by infiltration.

Parallel Isagogical concepts from passages that share the same or similar isagogical backgrounds.

Example: Background of legalism in religion is a format for Matthew as true of Galatians.

Isagogics of Chronology

Events surrounding the journeys of Paul.

Place of Galatians' salvation in Paul's ministry

Time of the writing of the book of Galatians.

Chronological significance of the Galatian content relating to the fall of Jerusalem, 70 A.D.

Isagogics of Geography: (Concept of the Roman Provinces)

Nature of the province in relation to the Roman Empire

Nature of the province of Galatia related to believers

Nature of the province of Galatia related to its inhabitants in general.

Nature of the province of Galatia related to religion (Judaism)



Isagogics of Time Orientation

Time orientation to conditions in the Roman Empire.

Time orientation to the ministry of Paul.

Isagogics of Specific Events and Etymology.

Isagogics of Specific Events: (book of Galatians used as an example). Paul's ministry of evangelism to the Galatians, needed for Chapter 1. Paul's study in Arabia, needed for Chapter 1. Jerusalem Council, needed for Chapter 2. Isagogics of Antioch, needed for Chapter 2.

Isagogics of Etymology: (examples of specific terms where Isagogics would be beneficial)

apostle: Gal. 1:1

removed: Gal. 1:6

trouble: Gal. 1:7

accursed: Gal. 1:8

servant: Gal. 1:10

revelation: Gal. 1:12

conversation: Gal. 1:13

called: Gal. 1:15

conferred: Gal. 1:16

Peter: Gal. 1:18

James: Gal. 1:19

Syria: Gal. 1:21

Cilicia: Gal. 1:21

Judea: Gal. 1:22

destroyed: Gal. 1:23

Note: The previous list is not intended to be complete, but rather is given to illustrate how the isagogical etymological needs of the passage must be met. This process would be done for the whole book and not for only chapter 1.

Development of the Chronological Content of a Book - Galatians

This section will be demonstrated under 28 chronological points for the Book of Galatians. The procedure is best explained by an observation of it in the process.

Paul begins with the credentials of his apostleship in the greeting. Paul continues in the greeting with the



common relationship of he and the Galatian believers. Paul hits them directly with their departure from sound doctrine and into legalism. Paul turns then to his personal motivations in the ministry.

Paul discusses the credibility of his message as having been received directly from God, and not from man. Paul discusses his background, to clearly establish that he understands well the position of Jewish legalism. In other words, he says you don't have to tell me about yourself, I already know, I was on that team at one time.

He discusses his physical and spiritual birth and the impartation of his spiritual gift at the point of salvation. He moves on in the discourse to the matter of preparation and discusses that he did not seek ecclesiastical verification, but launched immediately upon his actual preparation and development of the spiritual gift.

He discusses the apostolic fellowship he had at the outset of his ministry and the limitations of it. He discusses the response of the churches to his new ministry, how that they didn't know him as a personality except that the one who was the enemy now has become the friend.

In Chapter 2, he discusses with the Galatians the details of a trip he made to Jerusalem to a council of Christian leaders, some knowledgeable and some not. He discusses that while at this Jerusalem council, false brethren came in to check him out. To cover up that they were false brethren, they didn't insist that Titus be circumcised. Why? Because if they had begun to insist on this, it would have given them away. It would have exposed them as false brethren and intruders. Paul knew them as this anyway.

Paul discusses his relation to the false brethren which came in. He didn't give them a chance. Not for an hour. He wouldn't even listen to their case. They had no dialogue with him. He stayed with his defense of the Gospel, and that it was also for the Gentiles. Paul discusses the character of the false brethren as that of having no contribution to make to the council and their reputation just didn't impress him at all. He was just unimpressed with the whole situation of the false brethren.

He moves to the fact of his apostolic endorsement being recognized and made by the leaders of the Jerusalem church and the council, James, Peter, and John. These three recognized that Paul was the Apostle to the Gentiles. The significance of this is that the false brethren and the Judaizers would have to respect the confirmation of the Jerusalem council leaders.

From this trip to the Jerusalem council and his experiences there, Paul moves to a discussion of a trip that Peter made to Antioch. When Peter was there at Antioch he was conducting himself in a non-legalistic manner, eating and fellowshiping with the Antioch believers, (Gentiles in the main.) But during that time, certain news came from James, that is the Jerusalem church, and when they got there, Peter changed his tune and catered to their legalistic whims. For this Paul braces him publicly.

This action of Peter influenced Barnabas and he got carried away with the matter of legalistic separation also. Paul then challenges Peter in their presence for the practice of religious legalism. Paul relates this to the Galatian people. In Paul's challenge of Peter, Paul establishes that the Jewish believers know that you can't be justified by faith and the Law at the same time. If you can be justified and at the same time that justification is insufficient, then what is that justification? It is nothing at all, just a phony.

Paul establishes the Law and grace as mutually exclusive: Principle of Logic from Hermeneutics. Gal. 2:21. Paul moves from his correction of Peter to a correction of the Galatians.

He follows the content of:

Beginning and Finishing: Gal. 3:1-5



Identification: Gal. 3:6-9

Guilt: Gal. 3:10-12

The Solution: Gal. 3:13-16

Original Purpose: Gal. 3:17-25

Positional Truth: Gal. 3:26-29

Heirship: Gal. 4:1-7

Paul moves in Galatians 4:8 and following with the results of their Judaism expressed in legalism:

They are turned again back to bondage.

They are turned to the observance of overt things.

This is causing Paul to question his own fruit.

They as a group of believers have lost blessings on a personal basis.

Paul moves from the practice brought on by legalism to an Old Testament illustration of bondage and freedom. This surely, they will understand.

Following the illustration of bondage and freedom, Paul moves to the Doctrine of Christian Liberty as the expression of freedom in the life of a believer. Gal. 5:1-15.

The declaration of the Doctrine of Liberty sets up the necessity to explain the proper and improper expression of liberty, the fruits of the Spirit and the lusts of the flesh. Gal. 5:16-26.

The exercise of liberty and its potential misuses produce another area of concern, that of the delicate relationship between believers because of the varying degrees of growth and understanding. Gal. 6:1-5.

After describing the responsibilities of believers to each other, Paul cautions on promiscuous sowing to the old sin nature. This he does in the Doctrine of Sowing. Gal. 6:7-10.

Paul then personalizes the content of this epistle as having come directly from his own hand, but makes it clear that what he is, is only because of who Jesus Christ is. He closes the epistle with the Celebrityship of Jesus Christ.

Identification of Doctrines Within a Book - Galatians

Galatians 1

1. Paul: human authorship: Doctrine of Inspiration related.
2. Apostle: Doctrine of Spiritual Gifts
3. Not from men: Doctrine of Spiritual Gifts, emphasis on source.
4. Neither by man: Doctrine of Spiritual Gifts, emphasis on reception process.
5. Raised him from the dead: Doctrine of Resurrection
6. All brethren with me: Plurality of Spiritual Gifts in the local churches.
7. Churches of Galatia: Doctrine of the Local Church, emphasis on geo, location.



8. Grace to you: Doctrine of Grace
9. Peace: Doctrine of Peace, and its source.
10. Lord Jesus Christ: Doctrine of Humanity and deity of Christ.
11. Who Gave Himself: Doctrine of Volition
12. For our Sins: Doctrine of Personal Sins
13. Deliver us: Doctrine of Redemption.
14. Present evil world: Doctrine of Satanic World System, emphasis on age relation.
15. The will of God: Doctrine of the Divine Decrees
16. To whom...glory: Doctrine of Glorification of the Father.
17. For ever and Ever: Doctrine of Eternity
18. So soon removed: Doctrine of Carnality, emphasis on departure from truth.
19. Called you into the grace of Christ: Doctrine of Holy Spirit and Evangelism.
20. Another gospel: Doctrine of Satanic Substitution.
21. Some that trouble you: Doctrine of Troublemaker. (Corrupting of the person)
22. Pervert the Gospel: Doctrine of Troublemaker. (Corrupting of the message)
23. Preach any other Gospel: Doctrine of False Gospels.
24. Let him be accursed: Doctrine of Cursing
25. Do I persuade men, or God? Doctrine of Apostolic Motivation.
26. Do I seek to please men: Doctrine of Apostolic Purpose and Motivation.
27. The Gospel...not according to man: Doctrine of Revelation.
28. Neither received it from man: Doctrine of Revelation, emphasis on source
29. Neither was taught it: Doctrine of Revelation, emphasis on means of conveyance.
30. Through the unveiling of Jesus Christ: Doctrine of Revelation, its true source and means.
31. My manner of life in time past: Doctrine of Personal Background
32. Beyond measure: Doctrine of Diligence, Human Good Excellence
33. I persecuted, wasted the church of God: Doctrine of Human Good, religious persecution production
34. I was advancing: Doctrine of Promotion, (Human good ladder climbing).
35. Above my equals: Doctrine of Success, (outstripped his colleagues).
36. Zealous of tradition of my fathers: Doctrine of Tradition, and the Past.
37. When it pleased God: Doctrine of Divine Decrees, (timing concept).
38. Separated me from mother's womb: Doctrine of Human Birth.
39. Called by His Grace: Doctrine of Grace Relationship and Basis for Service.



40. Reveal His Son in me: Doctrine of Revelation, Inspiration, Apostleship, and Maturity.
41. That I might preach: Doctrine of Communication, i.e., Apostleship.
42. Among the heathen: Doctrine of Geography of ministry, Operation Location.
43. I conferred not with flesh and blood: Doctrine of Preparation and Isolation.
44. Neither went I up to Jerusalem, to Apostles: Doctrine of Preparation and Approval; Doctrine of Credibility.
45. Went to Arabia, to Damascus: Doctrine of Beginnings. (Back to start over on the right foot).
46. After 3 years: Doctrine of Preparation and Revelation.
47. Went...to see Peter: Doctrine of Fellowship and Unity.
48. I lie not: Doctrine of Truth.
49. Unknown by face: Doctrine of Identity and Celebrity
50. Churches in Judea: Universality of the Local Churches.
51. They had heard only: Doctrine of Reputation.
52. They Glorified God in me: Doctrine of Production (glorify God)

Galatians 2

1. Then through 15 years: Doctrine of Time Orientation
2. Barnabas, and Titus with me: Doctrine of Co-laborers or Associates.
3. Went by Revelation: Doctrine of Divine Guidance (No one yelled for him)
4. Communicated unto them the Gospel: Doctrine of Clarification of One's Actions.
5. To the ones being somewhat Reputed: Doctrine of Ecclesiastical Summitry.
6. Lest...I might run or had run in vain: Doctrine of Preservation of Fruit.
7. Neither, Titus....was compelled to be circumcised: Doctrine of Disguise of False Teachers.
8. False Brethren: Doctrine of Apostasy: Reversionistic believers.
9. Brought in Unawares: Doctrine of Apostasy: emphasis on Methodology.
10. To spy out: Doctrine of the Web: Checking you out to catch you.
11. Our Liberty...in Christ: Doctrine of Christian Liberty: antithesis of legalism. (Also in context to preach to the Gentiles.)
12. Bring us into Bondage: Doctrine of Legalism: emphasis on character of legalism being a Bondage System
13. Gave place by subjection, no, not for an hour: Doctrine of Closed Mind to Heresy. (No dialogue with opponents here)
14. That the truth of the Gospel might continue: Doctrine of Preservation of Fruit.



15. Who seemed to be somewhat: Doctrine of Reputation and Approbation.
16. Maketh no matter to me: Doctrine of Divine Viewpoint toward others.
17. In conference, added nothing to me: Doctrine of Edification.
18. Gospel of Uncircumcised: Doctrine of Evangelism, i.e., to the Gentiles.
19. Was committed to me: Doctrine of Spiritual Gifts: emphasis on Geographic ministry.
20. Wrought effectively in Peter: Doctrine of Spiritual Gifts, and Apostleship.
21. Mighty in me to the Gentiles Doctrine of Spiritual Gifts, and Apostleship. #20 and 21 is the matter of Spiritual Gifts in their diversities.
22. James, Peter, John...seemed to be pillars in the church: Doctrine of Leadership in the Local Church.
23. Perceived the grace given to me: Doctrine of Recognition of Spiritual Gift and its Function.
24. They gave to me and Barnabas the right hand of fellowship: Doctrine of Fellowship based on staying true to doctrinal integrity. Paul stuck with his guns and as a result he proved his case with the false brethren who came in.
25. I withstood him to the face: Doctrine of Personal and Public Denunciation of the False Doctrine in teaching or practice.
26. Because he was to be blamed: Doctrine of Censure: Peter was censured by the believers (Gentiles). They reported to Paul of Peter's activity of withdrawing fellowship and limiting his to the Jews. Paul also saw this by his personal observation.
27. Withdrew and separated himself: Doctrine of Instability. While Peter was at Jerusalem with James and John, he seemed able to keep straight the concept of equality in the Body of Christ, but when he stood alone at Antioch, he was led away by the ones who came up from Jerusalem. (Apparently the same false brethren.)
28. Other Jews dissembled with him: Doctrine of Influence: Follow the Leader. Christian Testimony.
29. Barnabas was carried away: Doctrine of Influence: same as above. Barnabas knew better having been with Paul previously at Jerusalem.
30. Walked Not Uprightly: Doctrine of Showing Respect to Persons: Negated in this passage. Note: Jewish characteristic, see James 2.
31. I said to Peter in their Presence: Doctrine of Responsibility for Error. Person who is responsible is charged, charged before the one he has affected. Their hero is going to get barbecued.
32. If you a Jew, not living as a Jew: Doctrine of Truth: The real truth will come out. Paul is now going to drop the bomb that Peter may have impressed the visiting Jews, but it was common knowledge that Peter wasn't living like the Jews. So, now Paul exposes Peter first as a phony.
33. Why do you compel the Gentiles to live like the Jews: Doctrine of Consistency: How do you Peter expect the Gentiles to pay attention to your aligning with the Jews when you don't do it yourself in real life??? They also can recognize your whole phony approach. Point of Doctrine: When a grace believer attempts to practice legalism to impress someone, the phoniness comes out all over.
34. We who are Jews by Nature: Doctrine of Background



35. Sinners of the Gentiles: Doctrine of Uniqueness of Israel (Old Testament Carryover)
36. A man is not justified by works of the Law: Doctrine of Justification and Doctrine of the Law.
37. Faith in Jesus Christ: Doctrine of Justification with emphasis on Positive Volition concept.
39. Works of the Law: Doctrine of Works: (Law served to give teeth to the Divine Institutions)
40. If...justified by Christ...found sinners: Doctrine of the Mutually Exclusive: you can't be two opposite things at the same time. (Principle of Logic)
41. Christ a minister of Sin: Principle of the Logical Conclusion.
42. If I build again things which I destroyed: Doctrine of Reversion in Human Good Production.
43. Through the Law--dead to the Law: Doctrine of Responsibility to the Law in Salvation. There is None!!!!
44. I am crucified with Christ: Doctrine of Positional Truth
45. Nevertheless I live: Doctrine of Temporal life in Time.
46. Not I, but Christ lives in me: Doctrine of Indwelling Christ and Spiritual life.
47. Life which I now live in the flesh: Doctrine of Temporal life in Time.
48. I live by Faith: Doctrine of Faith related to Temporal Living in Time.
49. Son of God: Doctrine of Sonship and Deity.
50. Who loves me, and gave Himself for me: Doctrine of Volition with emphasis on the love it expresses.
51. Frustrate the grace of God: Doctrine of Rejection and Refusal.

Galatians 3

1. O foolish Galatians: Doctrine of Deficiency.
2. Who hath bewitched you: Doctrine of Approbation Deception.
3. Should not obey the truth: (not in the text)
4. Before whose eyes: Doctrine of Spiritual Perception and Knowledge: Communication
5. Crucified among you: Doctrine of Spiritual Perception and Knowledge
6. This would I learn of You: Doctrine of Communicator Authority over the Flock
7. Received ye the Spirit by the Works of the Law: Doctrine of Indwelling Spirit and Regeneration
8. Or by the Hearing of Faith: Doctrine of Indwelling Spirit and Regeneration with emphasis on Positive Volitional expression of Faith.
9. Are you so foolish: Doctrine of Memory, Use Your Head: Doctrine of Common Sense.
10. Have you suffered so many things in vain: Doctrine of Success and Failure. How thick headed are you anyway? How many knots do you have to get before you get the point?
11. Ministereth to you the Spirit: Doctrine of Spiritual things, products or Spiritual Gift Production in



function.

12. Works of the Law: Doctrine of Works, and the Law in its Basic Function.
13. Hearing of Faith: Doctrine of Spiritual Enablement and Perception.
14. Abraham believed God. Doctrine of Faith in Jesus Christ in the Old Testament.
15. Accounted to him for Righteousness: Doctrine of Imputation, Positional Righteousness.
16. They which are of Faith: Doctrine of Faith (describing believers in relationship).
17. The Children of Abraham: Doctrine of Analogy (Analogy of believers such as Abram same as believers of Church age and same type of faith). Also the same object of faith in salvation.
18. The Scripture Foreseeing: Doctrine of Omniscience recorded.
19. God would Justify the Heathen through Faith: Doctrine of Justification of Gentiles.
20. Preached Before the Gospel to Abraham: Doctrine of Evangelism, emphasis on Content.
21. In thee shall all Nations be Blessed: Doctrine of Salvation (Abrahamic Covenant)
22. As many as, of works of the Law: Doctrine of Voluntary Legalism.
23. Under the Curse of the Law: Doctrine of Voluntary Deserved Suffering.
24. Cursed is Everyone that Continuith Not: Doctrine of Consistency in Law Keeping.
25. In all things written in the Book...To Do Them: Doctrine of Completeness of Belief and Practice.
26. No man is justified by the Law in the Sight of God: Doctrine of Justification by the law. Man justifies by sight, God justifies by Faith.
27. Evident: (obviously) Doctrine of Implied Clarity.
28. The Just Shall Live by Faith: Doctrine of Faith in Phase II.
29. The Law is Not of Faith: Doctrine of the Mutually Exclusive.
30. The man the Doeth Them shall Live in Them: Doctrine of Participation.
31. Christ has Redeemed us: Doctrine of Redemption.
32. Curse of the Law: Doctrine of Cursing.
33. Being made a Curse for us: Doctrine of the Identification with Spiritual Death of (Spiritual Death of Christ concept) Adam.
34. Cursed is everyone that hangeth on a tree: Doctrine of Cursing.
35. Blessing of Abraham: Doctrine of Salvation (Old Testament Clarified)
36. Come on the Gentiles: Doctrine of Universal Salvation (Universal in Potential).
37. Through Jesus Christ: Doctrine of the Only Savior.
38. Receive the promise of the spirit, through faith: Doctrine of Indwelling Spirit
39. Brethren: Doctrine of Relationship and Family fellowship.
40. I speak after the manner of men: Doctrine of Human Agency.



41. Though but a Man's Covenant: Doctrine of the Abrahamic Covenant.
42. Yet Confirmed, no man Disannulleth, or Addeth thereto: Doctrine of Finality.
43. To Abraham and his Seed: Doctrine of the Abrahamic Covenant emphasis on Davidic Covenant.
44. Were the Promises made: Doctrine of the Promise (Promise is the Grace Expression of God in the Covenants, the Opposite of Works).
45. He said Not, and to Seeds, as of many, but as of One: Doctrine of Seed of Abraham (Christ).
46. And to Thy Seed, which is Christ: Doctrine of the Seed of Abraham.
47. The Covenant that was confirmed before of God in Christ: Doctrine of Fulfillment of the Abrahamic Covenant in Christ.
48. The Law, 430 years later, cannot disannul: Doctrine of Finality.
49. That is should make the Promise of None Effect: Doctrine of Replacement (Impossible) The Law was not a replacement, it was added.
50. If the Inheritance be of the Law: Doctrine of Inheritance.
51. It is no more of Promise: Doctrine of Promise.
52. God gave it to Abraham by Promise: Doctrine of Abrahamic Covenant (emphasis on God's method).
53. Wherefore then the Law? Doctrine of the True Function of the Law.
54. Added because of Transgression: Doctrine of the Law (emphasis on the necessity of it).
55. Till the Seed should Come: Doctrine of the Law (emphasis on the termination of it).
56. To whom the Promise was made: Doctrine of the Law (emphasis on the Recipients of it).
57. Ordained by Angels: Doctrine of Angelic Prescription (Angelic Conflict).
58. In the Hand of a Mediator: Doctrine of Human Application (Moses applying).
59. A Mediator is Not of One: Doctrine of mediator (emphasis on parties of mediation).
60. God is One: Doctrine of Essence of God (emphasis on God being one party of the mediation.)
61. Is the Law against the Promises of God?: Doctrine of Law (emphasis on compatibility).
62. God Forbid: Doctrine of Emphatic Negation.
63. If a Law had been given which could Give Life: Doctrine of Law (emphasis on limitations)
64. Righteousness should have been by the Law: Doctrine of Logical Consequence.
65. The Scripture hath Concluded All under Sin: Doctrine of Guilt (all are guilty).
66. That the Promise by Faith of Jesus Christ: Doctrine of Indwelling Spirit.
67. Might be given to them that Believe: Doctrine of Faith (emphasis on man's part)
68. Before Faith came: Doctrine of Faith in Incubation. Analogous to positive volition at God consciousness.
69. Kept Under the Law: Doctrine of Confinement, Limitation, and Preservation.



70. Shut up unto the Faith Which should Afterwards be Revealed: Doctrine of Confinement, Limitation, and Preservation.
71. Law was our Schoolmaster: Doctrine of Tutor
72. Bring us unto Christ: Doctrine of Preservation and Direction
73. That we might be Justified by Faith: Doctrine of Justification by Faith.
74. For ye are all the Children of God: Doctrine of Position in Christ, in Relationship.
75. By Faith in Christ Jesus: Doctrine of Position in Christ (emphasis on method of relationship).
76. As many as... Baptized into Christ: Doctrine of Spirit Baptism.
77. Have Put on Christ: Doctrine of Positional Truth (emphasis on being Clothed by Him).
78. Neither Jew nor Greek: Doctrine of Unity in Body of Christ: (emphasis on no national distinctions).
79. Neither Bond or Free: Doctrine of Unity in Body of Christ: (emphasis on no social distinctions).
80. Neither Male or Female: Doctrine of Unity in Body of Christ: (emphasis on no sex distinctions).
81. You are all One in Christ Jesus: Doctrine of Body of Christ: (emphasis on each part belonging).
82. If you be Christ's, then are ye Abraham's seed: Doctrine of Identification. Christ is Abraham's seed, you are in Him, then you are Abraham's seed also.
83. Heirs according to the Promise: Doctrine of Inheritance, as per the Abrahamic Covenant.

Galatians 4

1. That the Heir: Doctrine of Heirship
2. As long as he is a Child: Doctrine of Heirship (emphasis on potential)
3. Differeth Nothing from a Servant: Doctrine of a Servant
4. Under Tutors and Governors: Doctrine of Instructor
5. When we were Children: Doctrine of Growth
6. Fulness of Time was Come: Doctrine of God's Timetable (emphasis on dispensations).
7. God sent forth His Son: Doctrine of Incarnation of Christ.
8. Made of a Woman: Doctrine Of the Virgin Birth
9. Made under the Law: Doctrine of Dispensational Truth
10. To Redeem them that were under the Law: Doctrine of Redemption.
11. Receive the Adoption of sons: Doctrine of Adoption.
12. Because ye are Sons: Doctrine of Positional Sonship.
13. God hath sent for the Spirit of His Son into your hearts: Doctrine of Indwelling Spirit.
14. Crying Abba, Father: Doctrine of Ministry of the Spirit in Prayer.
15. Wherefore thou art no more a servant, but a son: Doctrine of Positional Sonship



16. If a son, then an heir of God through Christ: Doctrine of Heirship and Sonship Related.
17. When you knew not God: Doctrine of Unbelief
18. You did Service unto them...are no gods: Doctrine of Human Good Production in Religion.
19. After that ye have known God: Doctrine of Positional Truth in Knowledge.
20. Are Known of God: Doctrine of Relationship of Believer from God's standpoint.
21. How turn ye Again to the weak and beggarly Elements: Doctrine of Reversion, Legalism.
22. Ye Desire again to be in Bondage: Doctrine of Legalism (a Bondage system)
23. Ye Observe Days, and Months, and Times, and Years: Doctrine of Legalism in Living Color.
24. I am afraid of you: Doctrine of Trepidations of Communicators.
25. Lest I have bestowed upon you labor in vain: Doctrine of Preservation of Fruit.
26. I beseech you, be as I am: Doctrine of Imitation of Mature believers as to Doctrine Content.
27. For I am as You Are: Doctrine of Relationship (all are united as one in Christ).
28. Ye have not Injured me at all: Doctrine of Communicator Concern (not for himself, God protects the communicators).
29. Through the Infirmary of the Flesh: Doctrine of the Thorn in the Flesh.
30. I preached the Gospel unto you at the first: Doctrine of Evangelism.
31. My temptation which was in my flesh: Doctrine of the Thorn in the Flesh
32. Ye despised not; nor rejected: Doctrine of Communicator (emphasis on reception)
33. Received me as an Angel of God, even as Jesus Christ: Doctrine of Communicator (reception)
34. Where is the blessedness you spoke of: Doctrine of Happiness (initial at Salvation)
35. For I bear you record: Doctrine of Authenticity
36. Ye would have plucked out your own eyes, and given to me: Doctrine of Communicator. (emphasis on esteem)
37. Am I therefore become your Enemy: Doctrine of Communicator (emphasis on rejection)
38. Because I tell you the Truth: Doctrine of Communicator (emphasis on content)
39. They zealously affect You: Doctrine of Influence of Judaizers.
40. But not well: Doctrine of Influence (emphasis on its effects).
41. Yea, they would exclude You: Doctrine of Influence (emphasis on methods).
42. That you might affect them: Doctrine of Influence (emphasis on motivations).
43. It is good to be zealously affected always in a good thing: Doctrine of Influence (emphasis on the content of influence).
44. Not only when I am present with you: Doctrine of Consistency.
45. My little children: Doctrine of Growth (emphasis on babe stage of growth).



46. I travail in birth again, until Christ be formed in you: Doctrine of Maturity (emphasis on the Communicator's present job of teaching).
47. I desire to be present with you now: Doctrine of Fellowship and Shepherding.
48. And to change my voice: Doctrine of Communicator (emphasis on desires of communicator).
49. For I stand in Doubt of You: Doctrine of Communicator (emphasis on communicator concerns)
50. Tell me, ye that desire to be under the Law: Doctrine of Legalism (emphasis on the content of legalism)
51. Do ye not hear the Law: Doctrine of Knowledge (emphasis on logical conclusions of former knowledge).
52. For it is written: Doctrine of Canon of Scripture (emphasis on concept of finality)
53. Abraham had 2 sons; the one by a bondmaid, other by freewoman: Doctrine of Faith and Human Good.
54. But he of the bondwoman was born after the flesh: Doctrine of Human Good.
55. But he of the freewoman was by promise: Doctrine of Promise.
56. Which things are an Allegory: Doctrine of Figurative Language.
57. For these are the two covenants: Doctrine of the Covenants (Mosaic and Abrahamic).
58. The One from the Mount Sinai: Doctrine of Mosaic Covenant (emphasis on origin).
59. Which gendereth to Bondage: Doctrine of Mosaic Covenant (emphasis on character of curse).
60. Which is Hagar: Doctrine of Figurative Language: Analogy to slavery concept.
61. For this Hagar is Mount Sinai: Doctrine of Figurative Analogy.
62. Answereth to Jerusalem which now is: Doctrine of Analogy Applied. (Hagar to Sinai to Jerusalem)
63. And is in Bondage with her children: Doctrine of Legalism (emphasis on Jerusalem style
64. But Jerusalem which is above is free: Doctrine of Position in Christ, the Heavenly Jerusalem and used idiomatically in the realm of the mother.
65. Which is the mother of us all: Doctrine of Position in Christ, the Heavenly Jerusalem and used idiomatically in the realm of the mother.
66. For it is written, Rejoice thou barren that bearest not: Doctrine of the Barren Woman.
67. Break forth and cry, thou that travailest not: Doctrine of Barrenness of Sarah' Womb.
68. For the desolate hath many more children than she which had a husband: Doctrine of the Deadness of Sarah's womb.
69. Now we brethren: Doctrine of Fellowship.
70. As Isaac was, are the children of promise: Doctrine of Promise.
71. But as then: Doctrine of Spiritual Conflict related to Time.
72. He that was born after the flesh: Doctrine of Unbelief, Old Sin Nature, Carnality.



73. Persecuted him: Doctrine of Undeserved Suffering.
74. That was born after the Spirit: Doctrine of Relationship (in Church Age, the concept of regeneration).
75. Even so it is now: Doctrine of Spiritual. Conflict related to dispensations.
76. Nevertheless, what saith the Scriptures: Doctrine of Criteria of Content.
77. Cast out the bondwoman and her son: Doctrine of Approach to Legalism.
78. For the son of the bondwoman: Doctrine of Legalism in Analogy.
79. Shall not be heir with the son of the freewoman: Doctrine of Heirship in the Analogy.
80. So then, brethren, we are not the children of the bondwoman: Doctrine of Legalism in Analogy.
81. But of the Free: Doctrine of Promise (emphasis on freedom that promise brings.) Legalism enslaves, grace frees.

Galatians 5

1. Stand fast therefore in the Liberty: Doctrine of Christian Liberty
2. Wherewith Christ hath made us free: Doctrine of Christ's Identification with Spiritual Death of Adam. (mankind)
3. Be not entangled: Doctrine of Legalism (emphasis on carnality, emotional revolt, and reversion expressed in religion).
4. With the Yoke of Bondage: Doctrine of Legalism (emphasis on its character as a bondage system)
5. Behold, I Paul say unto you: Doctrine of Communicator in Spiritual Gift Function.
6. If ye be Circumcised, Christ shall profit you nothing: Doctrine of Ritual Spirituality.
7. For I testify again to every man that is circumcised: Doctrine of Circumcision.
8. That he is a debtor to do the whole Law: Doctrine of the Law (emphasis on obedience to the whole of it, not just a part).
9. Christ is become of no affect unto you: Doctrine of Divine Operating Assets in Temporal Life.
10. Whosoever of you are justified by the Law: Doctrine of the Law.
11. Ye are fallen from grace: Doctrine of Legalism (emphasis on departure from grace)
12. For we through the Spirit: Doctrine of the Holy Spirit.
13. Wait for the hope of righteousness by Faith: Doctrine of Confidence and Faith.
14. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision: Doctrine of Ritual (Old Testament type).
15. But faith which worketh love: Doctrine of Faith.



Categorical Development of Doctrines in a Book - Galatians

Doctrine of the Communicator.

See category on [The Communicator](#).

Doctrine of the Grace of God in Galatians

God used a human author, a rascal, Paul, to write Galatians, and that was pure Grace.

God gave Paul a gift of Apostleship, and that was grace.

God provided salvation complete in Christ, and that was grace.

The Galatians were still alive even after turning from grace, and that is pure grace.

God initiated the plan of salvation for you in Evangelism, that was grace.

God didn't require man to originate the content of his message, and that is grace.

God provided man a system of perception for receiving biblical content, and that is grace.

God used man in spite of his background, and that most definitely is grace.

Production is a grace operation, therefore, it doesn't depend on reputation.

God provides a framework of Christian liberty and respects the volitional choice of man, and that is grace.

The enemy of grace is legalism.

Grace is not the monopoly of any certain group of people; it is for Jew, Greek, bond, or free, male or female.

The spiritual gift function of Paul is said to be in Galatians 2, "grace given to me."

When a grace believer (Peter) attempts to practice legalism, his phoniness comes out all over.

Grace can only be received by a non-meritorious system, and that being faith.

Grace includes all the provision of the promises to Abraham and Isaac.

Grace is shown to be mutually exclusive from works.

Grace has always been God's procedure in handling His plan, the Law did not take its place.

God provided the indwelling Spirit as a grace enablement to accomplish what man could not in the flesh accomplish. This is a grace provision for living the spiritual life.

God provided a permanent, final, fixed position for all His children, and that is grace.

God has provided an inheritance for His family, and that is grace.

Turning from grace produces adverse effects in the life of a believer.

Departure from the grace principle of living the spiritual life living causes communicators anxiety for their sheep.



A communicator who is grace oriented does not take a doctrinal problem as an attack on him personally.

A person is fallen from grace when he has replaced the grace system with some other system for salvation, spirituality, maturity, or production.

Grace and faith are set in analogy as warring against legalism, and vice versa.

Grace is never to be distorted as a license to sin. True liberty should not be used as a base of operations for the old sin nature.

The true grace expression in living the spiritual life is the filling of the Holy Spirit and the fruits thereof.

The opposite of grace is human good or sin production when the soul is controlled by the Old Sin Nature (carnality).

Grace in the spiritual life is a necessity because of our many relationships with people. We must be grace oriented and relate also to others who are.

A grace relationship and understanding does not absolve us of personal responsibilities to the weaker brethren, those under loads, etc. It is so easy to quote the phrase: "Oh, God's grace is or will sustain you," then go our merry way and forget them.

An understanding of grace, that all we are or have, is due to grace, should curtail efforts on our part to seek personal glory.

The Doctrine of the Law in the Book of Galatians

See category of [The Mosaic Law](#).

The Doctrine of the Legalism in the Book of Galatians

Legalism is a result of a process of turning away from the Truth. Gal. 1:6

Legalism therefore is volitionally "entered into" Present Middle Indicative in Gal. 1:6

The brand of legalism entered into usually will be directly related to some type of background exposure, practice, or principle. Galatians deals with religious legalism which was the basic feature of the religion of Judaism.

Legalism always has a pseudo content: "another Gospel." This is set forth in the sphere of good news. Gal. 1:7

Legalism once operative in the life causes a person or persons to become very suspicious of the motives, methods, message, and person of someone else. Gal. 1:10-11

Legalism can be spotted very easily by a communicator who has himself been in that type of set up. Paul formerly at the top of the Judaism syndrome could smell legalism a mile off.

Legalism usually operates under the cloak of respectability and seeks to keep hidden its real processes of operation. This is the spying principle of Gal. 2.

Legalism usually follows the technique of infiltration to gather information, and will bide the time necessary until it best suits their purposes. Gal. 2.



When legalism is met with positive doctrinal content and procedure, it crumbles and is unable to fulfill its objectives. Paul refused them opportunity to get their campaign launched. Gal. 2.

When legalism loses its battle on one front, it will simply move to another base of operation and attempt the same thing.

Legalism sometimes cannot get a grasp on a person when in the strength of the company of other strong believers, so it will concentrate on an Individual when that one is standing alone.

Legalism is often seen in leadership before in the congregation. This is fundamentalism today.

When a leader gets involved in legalism, he influences others to go the same way with him.

When a person gets involved with legalism as a principle of life, it distorts his whole approach to doctrine. It affects the salvation principle, also that of growth, spirituality, and maturity.

The content of legalism is often something else that in itself had a bonafide function. Legalism in Galatians was a distortion of the Law. The Law did have a real and bonafide function. Legalism takes a bonafide thing and distorts it. It takes the doctrine of separation and makes that the doctrine of spirituality. It takes baptism and makes that the doctrine of church membership.

The person in legalism has been “bewitched.” This term in the Greek means “to have evil brought on you by vain praise.” This is where the legalist appeals to the approbation lust of another and through this means sucks him into the legalism pipe.

The person in legalism is described as “foolish.” Foolish means “not understanding.” Legalism is seen to be one of the greatest robbers of Christian benefits by simply robbing the person from understanding the text, and all its benefits.

The legalist does not learn by experience. They have a peculiar tenacity and despite many failures, and vain strivings, they still can't see their error. Galatians 3:4 has the concept--haven't you finally seen that your programs don't work, you have to go from one thing to the next, always looking for something better, never completely satisfied, nor satisfying others.

The very thing that the legalist puts himself under, is that which rises up and smites him. A believer puts himself under the taboos of others, he can't measure up; so he puts himself under his own taboos, he still can't measure up; he puts himself under some church organization, he still can't measure up. The very system that he embraces is that which proves him to be deficient. Grace is the only system which does not maximize the believers deficiencies. 2 Cor. 3:4-5.

The believer in legalism has to be dealt with by an authoritative spiritual gift of a communication nature (Paul an apostle), and with content, that is known to the believer in legalism. New content that a believer has not learned cannot be used to convict the person or straighten him out. The believer out of fellowship is in no position to respond to new Truth given to correct him.

Legalism in the Church Age is in parallel to many other things of previous ages. It is seen in the Isaac and Ishmael issue, the Sarah and Hagar issue, in the traditions concept attached to the Law; while in the Church Age we see legalism in Galatians in salvation and circumcision, salvation and the Law, salvation and taboos, etc.

Legalism is set forth in the book of Galatians as a bondage by legitimate things, taken from their proper contexts. The term bondage means the “principles and ways of regular human living.” This is not the degraded debauchery concept. The Law was a bonafide tool in God's plan, circumcision was bonafide in



God's plan. Legalism distorts bonafide things and turns them into the master of the person instead of simply a tool.

In dealing with the content of legalism, the communicator has to deal with the specific thing which comprises the legalism. Possibly it might be the legalism of language, then the communicator has to clarify language, or legalism of ritual, or legalism of policy. In all regards, the communicator must clarify that thing to remove it as a source of trouble. Paul clarified specific issues of: law, grace, liberty, circumcision, works, taboos, etc.

Legalism has a pattern of expression: In Galatians, legalism follows this pattern:

The Galatians came under the influence of Judaistic legalism.

Then they took themselves out from under the grace principle, volitionally, and put themselves under the Law.

This soon adopted an overt pattern of observing the days, months, times, and years.

This then influenced their appreciation of their communicator and turned Paul into an enemy.

It had stopped their growth process and Christ had not become formed in them. This is the growth concept to maturity.

As a result of stymied growth and the absence of maturity, production had been curtailed in a bonafide way, by the filling of the Spirit, and had resulted in pseudo production expressed as the lusts of the flesh.

Along with pseudo production of the legalist goes many other accompanying factors:

1. The glory seeking concept of Galatians 5:26.
2. The concept of straightening everyone else out. Gal. 6:1
3. Getting your eyes on people, or ignore them. Gal. 6:2-6
4. The concept of “weariness” with actual doctrinal production. The legalist cannot stay with sound doctrine. It is weariness to him, and most peel off.
5. The concept of “showing off” or trying to impress your peers or your superiors, or those under you. Gal. 6:11-13. This is programism to the maximum. Many today are not interested in the lives of the people to whom they minister, the people are just numbers in the ecclesiastical game of numbers and stats.
6. Man gets the glory, God is left out, and this is the antithesis of grace. Gal. 6:14-15.

Paul in Galatians 6:16 makes it very clear that those who continue in legalism do not have his blessing or that of God. Peace and mercy is ascribed to those who follow the rule of grace and faith that he has set forth in Galatians. Likewise, wrath is set upon those in legalism and who continue therein.

The Doctrine of Preparation in the Book of Galatians

Paul's preparation for the ministry began in eternity past with the plan of God, but on earth at the point of salvation. Paul's preparation for the ministry included him being equipped with a spiritual gift for function. Paul's preparation then centered on content given directly from God.



Paul's background was an aid to prepare him for future problems in the ministry. Human acquirements in training and service were not issues in his preparation. Paul's preparation did not take him to consult with many other men.

In preparation, Paul did not look to approved ecclesiastical authorities for vindication and authentication. Paul's preparation covered at least 3 years, most of which he was isolated and had very little ministry. Paul's preparation had enabled him to understand all the major doctrines of the Word. Following Paul's preparation, Paul ministered for some time before having his spiritual gift confirmed by his peers.

The Doctrine of Responsibility in the Book of Galatians

The Galatians are held responsible for their departure from grace. Gal. 1.

Peter was held responsible for his departure from the grace practice.

The Believer is responsible to obey the moral law, but no longer responsible to the Mosaic Law in its intended function.

The believer is responsible for growth to maturity.

It is not the responsibility of the Law to bring salvation.

Responsibility is seen consistently in the authority chain of command: (father, tutor, governor, child)

The communicator, Apostle Paul, assumes responsibility for the Galatians as his sheep.

The doctrine of the liberty of the believer does not eliminate or neutralize the responsibility of the believer. Liberty is not irresponsibility. Gal. 5:13

Responsibility is enjoined upon the believer to volitionally respond to the Word in content, rather than the old sin nature in content, resulting in the fruit of the Spirit rather than the lusts of the flesh.

Believers in fellowship and preferably in maturity are responsible to communicate divine viewpoint to believers out of fellowship or in reversion that can correct their situation.

Believers are enjoined to share the burdens and trials of others. This is not an option, it is a responsibility. Too often this is one of the reasons that believers do not want to get close to a work, or a pastor, or a family. To get close, one begins to feel the pressure, the obligations, the vision, and with these come the responsibility to assist that that knowledge and relationship brings to you.

All believers have the responsibility to keep their own lives straight before the Lord as their number one priority. This includes a correct evaluation of yourself, and a proving of your own production.

All believers have the responsibility to contribute finances for the care and sustainment of those who minister to them.

Responsibility for divine good production is directly proportionate to the opportunity and maturity of the believer. As God promotes, gives opportunity, the believer assumes then the privilege of the task, and the responsibility that goes with it.

The believer in his production is not responsible for the increase. He is only responsible to carry out the task. Only God gives the increase. The believer must be faithful to obey the command and trust God for the results.



The believer in carrying out his responsibilities in growth, maturity, and production will have much Undeserved Suffering that will be visible to all.

The Doctrine of Salvation in the Book of Galatians

The Savior of the world is set forth in Galatians 1:4. Every salvation plan has to have a person as the Savior, whether it is the general salvation of a nation in human terms or spiritual salvation in God's plan.

The principle of sanctification as a part of the plan of salvation is set forth in Galatians 1:15.

The principle of calling as a part of the plan of salvation is set forth in Galatians 1:15.

The revelation of the contents of the plan is indicated in Galatians 1:11-12

Salvation provides fellowship: Gal.1:10-13.

Salvation is universal as to its recipients (those to whom it is offered). Gal. 2.

Salvation is by faith (the justification by faith concept). Gal. 2.

Salvation includes the indwelling of Christ in believers. Gal. 2.

Salvation includes the maturity process as the direction in this life on earth. Gal. 3:2-3.

Salvation has always been by faith. Gal. 3:6.

Salvation does not come by the Law. Gal. 3 and 4.

Redemption as a part of salvation was accomplished by Christ. Gal. 3:13.

Salvation is connected with God's promise to Abraham. Gal. 3:13.

Salvation is connected with the Seed of Abraham. Gal. 3:16.

Salvation is connected with the promise of the Spirit. Gal. 3:18.

Salvation is connected with the Angelic Conflict. Gal. 3:20-21.

Salvation is needed by all regardless of ethnic background. Gal. 3:22.

Salvation in position is initiated by Spirit baptism. Gal. 3:27.

Salvation puts all believers into the Body of Christ permanently.

Salvation has a family concept in this life and in eternity. We are sons.

Salvation is connected with the doctrine of adoption in positional experiential and ultimate fashion.

Salvation has a heirship concept. We are heirs now, but will realize the proceeds in eternity.

Salvation is not destroyed by carnality, reversion, but its growth concepts, spirituality and maturity is definitely affected.

Salvation is designed as a maximum liberty and benefit plan, not a bondage slaving system.

Salvation has three phases, 1) Regeneration or the new birth, 2) Filling of the Spirit and production of the fruit of the Spirit, and 3) Maximum glorification to God. (This phase doesn't come to the surface much in Galatians except in the heirship concept.

Salvation is very practical as it must be related in life to those about us.



A part of the whole salvation doctrine in Galatians is production and patience is enjoined upon the believer in sowing.

Salvation through the death of Christ on the Cross is not designed to bring glory to us but rather to Jesus Christ and the Father.

The Doctrine of Spiritual Gifts in the Book of Galatians

The first place we face the concept of spiritual gifts is in the term “apostle.”

Therefore, the major functions of spiritual gifts in Galatians would center on the features especially of the gift of Apostleship.

Spiritual gift of apostle would include the concept of Revelation of the content of doctrine. This is not true of any existing gift today.

Spiritual gift of apostle would include the concept of inspiration in the writing down of the content of Scripture, given by revelation or otherwise. This also is nonexistent today.

Spiritual gift of apostle would include the concept of authority over more than one church as the Epistle is written to the “churches of Galatia.” This too is nonexistent today in a bona fide way.

Spiritual gift of apostle would include the function of “trouble-shooting” in Galatians as Paul is dealing with the isolating and solving of a particular problem in the churches of Galatia.

Spiritual gift of apostle would include the function of “shepherding” as he applies and teaches doctrine on spirituality, growth, maturity, and production.

Spiritual gift of apostle would include the function of “evangelizing” and is indicated in Galatians by reference to this type of preaching in Galatians 1.

Spiritual gift of apostle included for Paul a “specific niche” in which and to whom the major part of his ministry would relate. He was an apostle to the Gentiles and Peter was the apostle to the Jews.

Galatians verifies the principle that there is an interdependent ministry of one spiritual gift to another spiritual gift on the same level. Paul had a ministry to Peter, although they were both apostles.

Galatians and Paul make it clear that spiritual gift production is not dependent on human good excellence or reputation.

Paul makes it clear that production is possible without human verification of your spiritual gift.

Galatians makes it clear that Paul felt it important to clarify his spiritual gift function and ministry to those of his peers, especially at Jerusalem.

Galatians makes it clear that Peter, James, and John recognized clearly the spiritual gift function of Paul. This is the concept of others recognizing your spiritual gift.

Galatians makes it clear that the possession of a spiritual gift even on the level of an apostle does not keep one from falling. Paul remained true in Galatians, but Peter crumbled. Both had the spiritual gift of apostle.

Paul did not make the spiritual gift an issue with the Galatian people such as he did with the Corinthians. Believers who are stacked up in legalism need first that which will free them to growth procedures before they ever think of production.



Although Paul was an apostle by spiritual gift, he continually held forth the common bond of relationship he had with the people. He stated that he was as they are.

Paul's spiritual gift of apostle was many things but largely communicator in Galatians. The exercise of his spiritual gift did not guarantee that people would utilize all his content or follow his authority. This is made clear by the fact of their departure from the grace principle.

Spiritual gift production is always and naturally desired to be preserved and all who communicate jealously guard their fruit and message content. They respond decisively when anyone tampers with it.

The possession of a spiritual gift does not remove human frailties or problems. This is made clear by the reference to Paul's infirmities.

The proper exercise of the spiritual gift finds Jesus Christ as the One being glorified and not the spiritual gift or the one possessing it.

The Doctrine of Production from the Book of Galatians

Production is first seen in the Book of Galatians with the Apostle Paul evangelizing. The fruit of production in evangelizing is the salvation of souls. This is viewed by many today as the greatest part of the production of the believer. However, this is a false concept.

Production follows adequate preparation. Galatians 1 depicts Paul as thoroughly prepared before he began his evangelizing ministry besides the further ministry of teaching and edifying.

The production of a believer is the source of blessing to other believers who may only hear about it. Gal. 1:24.

The production of a believer is directly related to his spiritual gift and being in the right niche. Galatians 2: This is based on the concept of Paul vindicating the spiritual gift that he had with his production and that, with the certain people, the Gentiles.

Production will vary at different levels of spiritual gift development. In Galatians 1 we find Paul evangelizing, in Galatians 2 we find him trouble-shooting a problem, in Galatians 3 we find him doing much teaching and explaining. The Book of Galatians itself is the production of writing the text of Scripture itself.

Production is not dependent upon reputation. Galatians 2.

The production of the believer is not a result of some human good system of works or programs. It is by the principle of grace and faith. Gal. 3:5.

In production, the believer often has to curtail his liberty so that it will not rise up and overthrow the very thing that he is trying to accomplish. This is operation of the law of supreme sacrifice. Gal. 5. "Use not your liberty as an occasion to the flesh."

One of the hazards of the believer in production is the temptation to keep operating out of fellowship rather than getting back into fellowship or stopping until he does. This is particularly true today because of the countless number of men in the ministry who do not understand and believe the principle of 1 John 1:9 and confessing sin biblically.

In the Book of Galatians, two types of production stand out. First, the production of the old sin nature called the works of the flesh. Secondly, the production of the Spirit called the fruit of the Spirit. Gal.



5:17-23.

The production of the fruit of the Spirit is the result of the filling of the Spirit. The production of the believer in fellowship is a result of the spiritual gift capacity.

Paul does not make the production of the Galatian believers in their spiritual gift capacity an issue because their problem centered with the production of the Spirit. Legalism is the enemy of the filling of the Spirit. It is foolish to talk about production of the spiritual gift unless there is production of the fruit of the Spirit. A believer cannot have spiritual gift production without filling of the Spirit production.

However, a believer can have filling of the Spirit production without having spiritual gift production. Spiritual gift production depends not only on the filling of the Spirit but also upon doctrinal content, growth and maturity.

There are general factors of production common to all believers, and then specific functions that relate to believers with certain spiritual gifts. In Galatians 6:2, we have some of the general functions of production common to all believers. However, there are certain production factors that relate to specific communication and leadership gifts. Gal. 6:2-10.

The man in his proper spiritual gift production is worthy of support from those who prosper from his ministry. Gal. 6:6. The meaning of the Greek term, “communicate” has to do with the matter of responsible sharing of financial needs.

Continued production requires patience and endurance and there will be the harvest. Gal. 6:9.

Production is always a natural function of a supernatural capacity and ability. Production is never, or should never be, a forced function.

The Doctrine of Negative Volition, Human Good and Sin from the Book of Galatians

Negative Volition

1. Removed: μετατίθεσθε: transposed, transferred, deserted.
2. Withdrew: υπέστειλλον: draw back.
3. Separated: αφώριζεν: separate and limit.
4. Disassembled: συνυπεκρίθησαν: disassemble with.
5. Dissimulation: υποκρίσει: hypocrisy, feign, pretend.
6. Frustrate: αθέτω: to act toward anything as though it were annulled, nullify, slight.
7. Bewitched: αβασκάνεν: to bring evil on one by feigned praise, to charm, bewitched.
8. Turn: επιστρέφετε: return, turn back, come back.
9. Hinder (cut off): ενεκοψεν: a cutting made in a road to hinder an enemy in pursuit.
10. Persuaded: πείθεσθαι: to allow oneself to be persuaded.
11. Occasion: αφορμην: a base for further operations from which other things can be done.
12. Lusteth: επιθυμοι: set one's heart upon, to turn anger upon a thing.



Human Good

1. Conversation: αναστροφήν: manner of life.
2. Religion: Ιουδαισμό: Judaism.
3. Persecuted: εδίωκον: persecute.
4. Wasted: επορθουν: overthrow.
5. Zealous: ζηλωτής: most eagerly desirous.
6. Advancing: προεκοπτον: promoted, advancing.
7. Destroyed: επορθει: overthrow.
8. Reputation: δοκουσιν: reputed to be something.
9. Unawares: παρεισάκτους: secretly brought in.
10. Privily: παρεισηλθον: secretly came in.
11. Spy out: κατασκοπήσαι: spy out, plot against, check out.
12. Bondage: καταδηλώσουσιν: slavery, bondage.
13. Withdrew: υπέστελλεν: draw back.
14. Separated: αφόριζεν: separate and limit.
15. Justified by works: δικαιούνται: not declared +R.
16. Dissimulation: υποκρίσει: hypocrisy, feign, pretend.
17. Frustrate: αθέτω: to act toward anything as though it were annulled, nullify, slight.
18. Bewitched: αβασκάνεν: to bring evil on one by feigned praise, to charm, bewitched.
19. Flesh: σαρκι: old sin nature production.
20. Kept, shut up: εφρουρούμεθα: guarded, locked up.
21. Elements: στοιχεία: fundamental principles of any art or discipline (legitimate principle of life).
22. Service: εδουλεύσατε: to be a slave, to do service.
23. Desire: θέλετε: to be resolved, determined, hold a purpose.
24. Observe: παρατηρείσθε: to keep scrupulously, to neglect nothing requisite to the religious observance.
25. Zealously Affect: ζηλουσιν: to seek, to draw over to one's side.
26. Exclude You: εκκλησαι: to shut out from intercourse with Paul and other teachers with him.
27. Bondwoman: παιδισκης: a young female slave (illustration of slavery).
28. Bondage: δουλείαν: slavery because of grievous burdens the law puts on adherents.
29. Yoke: ζυγός troublesome laws put on someone, the Mosaic Law.
30. Circumcision: περιτεμνησθε: act or rite of circumcision.
31. Persuasion: πεισμονη: a deceptive persuasion.



- 32. Leaven: ζυμη: mental and moral corruption.
- 33. Troubling: ταρασσων: to cause one inward commotion.
- 34. Occasion: αφορμην: a base for further operations from which other things can be done.
- 35. Fair Shew: ευπροσωπησαι: make good appearance, to please.

Sin

- 1. Trouble: ταρασσοντες: stir up doubts, bring anxiety.
- 2. Pervert: μεταστρέψαι: corrupt.
- 3. Transgressor: παραβάτην: a law breaker.
- 4. Transgression: παραβασεων: disregarding, violating a law.
- 5. Sin: αμαρτίαν: missing the mark, violation of divine law in thought or act.
- 6. Occasion: αφορμην: a base for further operations from which other things can be done.
- 7. Bite: δακνετε: wound the soul, lacerate, cut, rend with reproaches.
- 8. Devour: κατεσθιετε: ruin by the infliction of injuries, to utterly consume.
- 9. Consumed: αναλωθητε: to use up, to consume, to eat up.
- 10. Lust: επιθυμοι: set one's heart upon, to turn anger upon a thing.
- 11. Adultery: πορνεια: illicit sexual intercourse.
- 12. Fornication: πορνεια: same as above with contextual overtones.
- 13. Uncleaness: ακαθαρσια: unclean in moral sense, impurity of the lustful.
- 14. Lasciviousness: ασελγεια: wanton acts or manners as filthy words, indecent bodily movements.
- 15. Idolatry: ειδωλολατρια: the worship of false God's.
- 16. Witchcraft: φαρμακεια: sorcery, magical arts, use of drugs, deceptions, seductions.
- 17. Hatred: εχθραι: enmities (plural).
- 18. Variance: ερις: contention, wrangling, strife.
- 19. Emulations: ζηλος: envious and contentious rivalry.
- 20. Wrath: θυμοι: impulses and outbursts of anger, more passionate and temporary.
- 21. Strife: εριθειαι: courting popular applause by trickery and low arts, partisan and factious spirit.
- 22. Sedition: διχοστασαι: dissensions, divisions.
- 23. Heresies: αιρεσις: dissension arising from diversity of opinion and aims.
- 24. Envy: φθονοι: envy as a motivator of action.
- 25. Drunkenness: μεθαι: to be intoxicated, drunk.
- 26. Reveling: κωμος: feast and drinking parties, riotous or noisy manner.



27. Affections: επιθυμιας: an inward state of passion that leads to sin.
28. Lusts: παρὰ νόμου: desires for what is forbidden.
29. Fault: δοκεῖ: a deviation from truth or uprightness, a sin, a misdeed.
30. Think: σπειρῇ: to be of an opinion, to suppose or think.
31. Soweth: θέρψει φθόρων: to do those things which satisfy the prompting and nature of the flesh.
32. Reap Corruption: εὐπροσώπησαι: receive appropriate reward or punishment.
33. Constrain: αναγκάζουσιν: to compel, whether by force, threats, persuasion, or entreaties.
34. Glory: καυχῶνται: glory or boast in a thing.
35. Trouble: κοπούς: to make work for another person, therefore troubling them.

The Principles of Doctrine on Negative Volition, Human Good and Sin from Galatians

See category on [Negative Volition, Human Good and Sin](#).

Translation Factor

To be able to get the complete and connected thought in the work of exegesis one must:

Be able to recognize the case functions and relationships of all nouns, pronouns, prepositions and adjectives in a sentence.

He must be able to recognize the basic parts of the sentence: the subject, the verb, participle, or infinitive, the indirect object, the preposition, the direct object or various types of clauses, independent or dependent, comparative or subordinating, etc.

He must be able to recognize the use of particles, conjunctions, or prepositions which are links to unifying the thoughts either brought together in one sentence or unifying former thoughts or former sentences and embracing also those to follow.

One must be able to understand the significance of the choice of the writer in the vehicle used to convey the action in the sentence, whether a verb is used or a participle or an infinitive.

One must recognize the particular characteristics of the writer being studied as to personality, grammatical vehicles of expression, the use of idiom, the use of repetition and other distinguishing marks.

One must recognize the context doctrinally from a much broader scope to be able to determine the specific case, tense, and mood inflection occurring in the given sentence.

One must recognize the various principles that relate to the combining of words in a sentence such as prepositions with cases, definite articles with cases, articles with participles.

One must note very carefully the principles relating to the conjunction "kai" and its combination with other words.

One must remain constantly alert to those words or forms that have alternate meanings. The article can be used in a possessive pronoun status, for example. Note all those things that have variant usages.