

[Special Series: Church Priesthood Ministry]
PAUL'S USE OF GREEK GRAMMAR

We are currently studying a special series on Church Priesthood Ministry. All of these Church Priesthood Ministry lessons come from Paul's use of the present imperative (command) taken from Galatians Chapter Six.

(Gal.6:1)	Restore	(katartizo)	Restoring trespass believers in the spirit of gentleness.
(Gal.6:2)	Bear	(bastazo)	Bearing one another's burdens in the love of Christ.
(Gal.6:4)	Examine	(dokimazo)	Examining one's priesthood regarding boasting in the Lord.
(Gal.6:6)	Sharing	(koinoneo)	Mutual sharing of all of God's goodness.
(Gal.6:7-10)	Deceived	(me planaō)	Don't be deceived, the Believer will reap what he sows.

The fifth present imperative is a stern warning to the believer-priest in (Gal.6:7-8). When you read (Gal.6:7-10), Paul warns about **two types** of church priesthood ministries:

- Carnal Believer (Gal.6:7-8) sows to the flesh and reaps corruption (phthora).
- Spiritual Believer (Gal.6:9-10) sows to the Spirit and reaps eternal life (aionios zoe) (Jn.10:10).

In our last study we introduced this lesson text by the study entitled, [Deception of Spiritual Believer-Priest](#).

<p>This lesson will examine this same text to discover <u>five ways</u> Paul used the Greek grammar to emphasis doctrinal principles.</p>
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Please put on you thinking cap (2 Pet.3:16) Paul's use of the Greek grammar requires focus.

- 1. In (Gal.6:9-10), Paul used the hortatory subjunctive twice (first plural) (inclusive) [LET US]. It was used to address the entire congregation of Church Age Believe-Priests.**

He used **LET US** to teach that there were NO EXCEPTIONS. The Apostle Paul included himself in **LET US**. He internalized the following warning with **LET US**.

(Gal.6:9a) "And **LET US** not lose heart (me enkakeo/ p.a.subj.1pl) in doing (poieo/ p.a.ptc.nplm) good (to kalos) [**sowing**].

(Gal.6:10a) "So then, while we have opportunity, **LET US** do good to all people."

- 2. In (Gal.6:9b), Paul's use the adverbial participle as a conditional clause and then reversed the order. Paul was making a big point bigger regarding our priesthood ministry.**

Notice the (if) is place last rather than first. It should normally read as the following.

Warning protasis (if part): "If we do not grow weary" (me ekluo/ p.m.ptc.nplm) is an adverbial **protasis** of conditional participle. There is a sowing time and a waiting time and reaping time.

Promise apodosis (then part): "In due time we shall reap (therizo/ f.a.ind.1pl) (main verb)." In due time" is sowing and then waiting (faith-rest) in God's perfect timing and Plan. (Eph.5:15-17; 1:11).

3. Paul also used two different Greek words for GOOD (kalos and agathos) in (Gal.6:9-10).

(Gal.6:9) “And (let us) not lose heart (me enkakeo/ p.a.subj.1pl) in doing (poieo/ p.a.ptc.nplm) **good** (to kalos) [sowing], for in due time (idios **kairos**) [one’s own time] we shall **reap** if we do not grow weary (me ekluo/ p.m.ptc.nplm) [conditional].”

(Gal.6:10) “So then, while (hos +subj) we have (echo/ p.a.ind.1pl) opportunity (**kairos**) (**let us**) **do** (ergazomai/ p.m.subj.1pl) **good** (to agathos) to all men, and especially to those who are of the household of the faith.

- **Kalos:** You are **doing a good job** sowing, waiting, and reaping in spiritual priesthood ministry (Gal.6:9).
- **Agathos:** You **have a good job** in spiritual priesthood ministry with all men and especially with the household of the faith (Gal.6:10).

4. The Greek word kairos was translated two different ways in (Gal.6:9-10) to teach “redeeming the time”. (sowing time, waiting time and reaping time)

- “**In due time**” (idios kairos) (Eph.5:15-17), we shall reap (Gal.6:9).
- “So then (conclusion), while we have **opportunity** (kairos) [a fixed period] (the sowing, waiting and reaping of different crops), let us do good to **all people, and especially** to those who are of the household of the faith.” (Gal.6:10)

It is important that the spiritual believer-priest not be deceived, lose heart or grow weary in the times of sowing, waiting or reaping of his / her priesthood ministry.

(Ps.27:14) “Wait for the Lord; Be strong and let your heart take courage; Yes, wait for the Lord.”

(Ps.130:5) ““I wait for the Lord, my soul does wait, and in His word do I hope.”

5. Paul used two different Greek words for “doing”:

- (poieo) doing a good job (Gal.6:9)
- (ergazomai) having a good job (Gal.6:10)

We have a wonderful promise from our Lord of Harvest:

(Gal.6:8b) Whatever a spiritual believer-priest sows, this he/she will reap eternally. “**The one who sows to the Spirit will from the Spirit reap eternal life.**”

The Lord of Harvest is over the sowing, waiting and reaping of the crop (Matt.9:37-38).

(1 Pet.2:5) “You also, as living stones, are being built up as a spiritual house for a **holy priesthood**, to offer up sacrifices acceptable to God through Jesus Christ.” (Rom.12:1-2)

(Rev.1:6) “And He has made us to be a kingdom, **priests to His glory and the dominion** forever and ever. Amen.” (Rev.5:9-10)