

1. Last week I taught Gal 4:12 and when time expired we were studying Gal 4:13.



2. Before we continue you may want to use the provisions of 1Jo 1:9 by silently naming sin to God as the Holy Spirit may show.

3. Let's see how Gal 4:6-12 looks by way of an expanded translation.

### Expanded Translation

**Gal 4:6** Moreover, because you are now sons, God the Father has sent the Spirit of his Son, Jesus Christ, into your right lobes, where He cries out, "Abba, Father."

**Gal 4:7** Consequently you are no longer under bondage; therefore you are also an heir because the Father has been completely satisfied through and by means of the work of Jesus the Christ.

**Gal 4:8** As an unbeliever you knew not God but you chose to serve those who were in the essence of the matter, not gods at all;

**Gal 4:9** but now, having known God, but rather having been known by God, why do you wish to turn again to these weak and destitute principles of the Mosaic Law with its associated bondage?

**Gal 4:10** You scrupulously observe certain Jewish holidays, special months, and years.

**Gal 4:11** I am greatly concerned about you for it seems my teaching about the grace of God has fallen on deaf ears.

**Gal 4:12** My brothers and sisters I pray for you regularly for I really want you to be as I am, because I am also like you, and you have certainly not wronged me in any way;

4. So far we have exegeted that portion of Gal 4:13 which in the KJV has been translated “*Ye know how through ...*” noting it might better be rendered “**now most of you will recall how in spite of my ...**”

5. The entire verse has been translated in the KJV:

KJV-Sentence Continues

Gal 4:13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

6. I want to review some of that learned and then begin new material on page three.

Introduction

1. Clearly Paul is fearful of the well-being of the Galatians.

2. They have adroitly been enticed into keeping feast and festival days proscribed by the law and now they are being asked to implement circumcision. Paul had worked for some five years with the southern Galatians and now they are willing to throw away doctrine for legalism.

3. Paul in verse 12 begins a touching recollection of his trip to the southern province of Galatia where at Lystra, he healed a lame man. As a result Paul and Barnabas were proclaimed Hermes and Zeus. Acts 14:6-11

4. Paul has just commanded the Galatians to become as himself in their attitudes toward grace, antinomianism and legalism. He specifically has reference to his being a Jew who had accepted Christ and His teachings.

5. The phrase “ye have not injured me at all” in verse 12 belongs with verse 13. This is a reference to some infirmity plaguing him when he first came to Galatia.

6. Now let’s review what we exegeted last week.

YE KNOW HOW δε οἶδα

1. **De Oida** is better translated “now most of you will recall how ...”

2. **De** is a conjunction used as a continuative followed by the verb **Oida** parsed as a perfect tense used as a present thus completed action with emphasis on a present result.

3. **Oida** is a most unusual word. It is a derivation from **Eideo** where in various forms it appears more than 600 times.

3.1 The presumption of Paul is that the Galatians will recall what condition he was in when first arriving in the province of Galatia. Since **Oida** is always parsed as a perfect used as a present; it thus communicates their earlier knowledge with emphasis on their present recall.

4. Last week I gave you several uses of **Oida** in Scripture. Mat 6:8, 7:11, Rom 6:9-12, Rom 6:16; 1Th 4:2-3 and 1Th 5:12-13

## THROUGH INFIRMITY ΟΤΙ ΔΙΑ ΑΣΘΕΝΕΙΑ

1. **Hoti Dia Astheneia** is better translated “because of my infirmity ...”

2. **Hoti** is a causal conjunctive adverb followed by the preposition **Dia** and the noun **Astheneia** declined as an accusative singular.

3. Now for new material and an analysis **Astheneia** translated “infirmity.”

4. **Astheneia** appears more than 25 times in the New Testament where it is translated variously “infirmity, infirmities, weakness, sickness” or “diseases.” For example:

Joh 11:3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

Joh 11:4 When Jesus heard that, he said, This **sickness** is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Joh 11:5 Now Jesus loved Martha, and her sister, and Lazarus.

Joh 11:6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Joh 11:7 Then after that saith he to his disciples, Let us go into Judaea again.

Joh 11:8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

Joh 11:9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

Joh 11:10 But if a man walk in the night, he stumbleth, because there is no light in him.

Joh 11:11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

Acts 28:7 In the same quarters were possessions of the chief man of the island of Malta, whose name was Publius; who received us, and lodged us three days courteously.

Acts 28:8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

Acts 28:9 So when this was done, others also, which had **diseases** in the island, came, and were healed:

Acts 28:10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

Rom 8:26 Likewise the Spirit also helpeth our **infirmities**: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Rom 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Heb 11:32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

Heb 11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

Heb 11:34 Quenched the violence of fire, escaped the edge of the sword, out of **weakness** were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Heb 11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

Heb 11:36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

Heb 11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

Heb 11:38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

5. Let's see what [Ellicott's Commentary for English Readers](#) has to say of verse 13, "Through infirmity of the flesh.—Rather, because (or, on account) of infirmity of flesh—i.e., some bodily weakness or ill-health. We should gather from this that St. Paul was detained in Galatia accidentally by illness, and that this led to his preaching the gospel there."

## OF THE FLESH Ο ΣΑΡΚΟΣ

1. **Ho Sarkos** is well translated "of the flesh ..."
2. **Sarkos** is a monadic noun declined as a genitive singular.
3. **Sarkos** appears 11 times in the Scripture where it is translated "carnal, fleshly" or "flesh."

1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto **carnal**, even as unto babes in Christ.

1Co 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

1Co 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

1Co 3:4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

1Co 3:5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

1Co 3:6 I have planted, Apollos watered; but God gave the increase.

2Co 1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with **fleshly** wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

2Co 10:4 (For the weapons of our warfare are not **carnal**, but mighty through God to the pulling down of strong holds;)

2Co 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

2Co 10:6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

1Pe 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from **fleshly** lusts, which war against the soul;

1Pe 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

I PREACHED THE GOSPEL    εὐαγγελίζω

1. **Euangelizo** is better “I announced the good news of the gospel ...”
2. **Euangelizo** is a verb parsed as a 1<sup>st</sup> person singular, aorist middle indicative.
3. **Euangelizo** appears more than 50 times in Scripture where it is translated “preach, preached, preaching, that preach the gospel, bring glad tidings, to preach the gospel, brought good tidings” or “that have preached the gospel.”

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