

1. Last week I taught Gal 4:13 and when time expired we were in the process of studying Gal 4:14 and the phrase “which was in my flesh.”



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 4:11-13 look by way of an expanded translation.

### Expanded Translation

**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;**

**Gal 4:13 formerly, when I was weak and infirm I preached the gospel to you,**

4. So far we have exegeted that portion of Gal 4:14 which in the KJV has been translated “*And my temptation* ... noting it might better be rendered “**and my trial which became your temptation ...**”

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

KJV-Sentence Continues

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

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

6.1 Clearly Paul is concerned about the spiritual well-being of the Galatians.

6.2 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.

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

7. Now for new material as we return to a study of Gal 4:14.

KJV-Sentence Continues

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

NIV

Gal 4:14 Even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself.

AND MY TEMPTATION ΚΑΙ Ο ΠΕΙΡΑΣΜΟΣ ΣΥ

1. **Kai Ho Peirasmos Su** is better translated “And my trial ‘*which became*’ your temptation ...” or literally we have “and your trial/temptation ...”

2. **Kai** is a conjunction followed by the monadic noun **Peirasmos** declined as an accusative singular and the personal pronoun **Su** declined as a genitive plural.

3. **Peirasmos** appears 21 times in the New Testament where in the KJV it is translated “temptation, temptations” or “trial.” Examples:

1Co 10:13 There hath no **temptation** taken you but such as is common to man: but God is faithful, who will not suffer you *to be tempted (Peirazo)* above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

1Pe 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold **temptations**:

1Pe 4:12 Beloved, think it not strange concerning the fiery **trial** which is to try you, as though some strange thing happened unto you:

Heb 3:8 Harden not your hearts, as in the provocation, in the day of **temptation** in the wilderness:

4. And now for the phrase “which was in my flesh.”

WHICH WAS IN MY FLESH ΕΝ Ο ΣΑΡΞ ΕΓΩ

1. **En Ho Sarx Ego** is better “in my flesh ...”

2. **En** is a preposition followed by the monadic noun **Sarx** declined as a locative singular and the pronoun **Ego** declined as a genitive singular.

3. **Sarx** appears more than 150 times in the Scripture where in the KJV it is translated “flesh” in all but one case; that case being Heb 9:10 where “carnal” is the translation in the KJV and “eternal regulations” in the NIV. For example:

Heb 9:9 This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper.

Heb 9:10 They are only a matter of food and drink and various ceremonial washings -- **external regulations** applying until the time of the new order.

Heb 9:11 When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation.

Heb 9:12 He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.

Eph 6:12 For we wrestle not against **flesh** and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Col 1:22 In the body of his **flesh** through death, to present you holy and unblameable and unproveable in his sight:

Phi 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the **flesh**.

1Ti 3:14 These things write I unto thee, hoping to come unto thee shortly:

1Ti 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

1Ti 3:16 And without controversy great is the mystery of godliness: God was manifest in the **flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

4. I know it's not in your lesson plan but let me give you an expanded translation of what we have so far:

### **Expanded Translation**

**Gal 4:14 I am sure my infirm condition was a trial to you ...**

YE DESPISED NOT, ΟΥΚ ΕΞΟΥΘΕΝΕΩ

1. **Ouk Exoutheneo** is better translated “but you did not despise ...”

2. **Ouk** is a negative adverb followed by the verb **Exoutheneo** parsed as a 2<sup>nd</sup> person plural, aorist active indicative.

3. **Exoutheneo** appears 11 times in the New Testament where it is variously translated: despise, despised, at nought, which was set at nought, which are despised, which are least esteemed, looked down on, mocked” or “contemptable.” For example:

Luk 18:9 To some who were confident of their own righteousness and **looked down on** everybody else, Jesus told this parable:

Luk 18:10 "Two men went up to the temple to pray, one a Pharisee and the other a tax collector.

Luk 18:11 The Pharisee stood up and prayed about himself: 'God, I thank you that I am not like other men -- robbers, evildoers, adulterers -- or even like this tax collector.

Luk 23:11 Then Herod and his soldiers ridiculed and **mocked** him. Dressing him in an elegant robe, they sent him back to Pilate.

Luk 23:12 That day Herod and Pilate became friends -- before this they had been enemies.

Acts 4:11 This is the stone which was **set at nought** (translated *rejected* in the NIV) of you builders, which is become the head of the corner.

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

1Co 1:28 He chose the lowly things of this world [*the selection was by grace and not by works or success*] and the **despised** things -- and the things that are not -- to nullify the things that are,

1Co 1:29 so that no one may boast before him.

1Co 6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

1Co 6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

1Co 6:3 Know ye not that we shall judge angels? how much more things that pertain to this life?

1Co 6:4 If then ye have judgments of things pertaining to this life, set them to judge **who are least esteemed** in the church.

1Co 6:5 I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers?

1Co 6:6 But instead, one brother goes to law against another -- and this in front of unbelievers!

1Co 16:10 Now if Timothy come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

1Co 16:11 Let no man therefore **despise** him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

1Th 5:20 **Despise** not prophesyings [*“doctrines taught by your right pastor-teacher”*]

1Th 5:21 Prove all things; hold fast that which is good.

1Th 5:22 Abstain from all appearance of evil.

End Lesson Taught 1-8-2017

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