

1. Last week I taught in part Gal 4:15 and when time expired we were about to begin a study of the phrase Γαρ μαρτυρεω συ translated “for I bear you record.”



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 4:11-14 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,
Gal 4:14 and my infirm condition you did not despise, nor did you in any way reject my teaching, no rather you received me as an angel of God, even as Christ Jesus.

4. So far we have exegeted that portion of Gal 4:15 which in the KJV has been translated “*Where is then the blessedness ye spoke of?* ... noting it might better be rendered “**Where is your joy so obviously displayed when I first arrived?** ...”

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

KJV-New Sentence

Gal 4:15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

6. I want to review some of that learned last week.

WHERE IS THEN ΠΟΥ ΟΥΝ

1. **Pou Oun** is better translated “Where therefore ...”

2. **Pou** is an interesting little adverb with two meanings: (1) to communicate “somewhere in a certain place” or (2) as an interrogative asking “when.” Let me give you several examples of how it is used elsewhere in Scripture. Luk 8:25; Joh 1:39, 3:8; Rom 4:19-21; Heb 2:6, 4:4

THE BLESSEDNESS YE SPOKE? ΜΑΚΑΡΙΣΜΟΣ ΣΥ

1. **Makarismos Su** is better translated “is the joy you so obviously displayed when I first arrived ...”

2. Let me review 13 points from our *Doctrine of Happiness*.

- The primary Greek word for happiness is **Makarios** and it is often, in the KJV translated "blessed" or "blessedness." Mat 5:3-7; Luk 1:45, 48; Jam 5:10-11 Rom 4:1-8; Gal 4:13-15
- Happiness comes to parents when the kids turn out right. Pro 23:23-25
- A nation positive to the Lord will have happy and prosperous citizens. Psa 89:8, and verses 15, 16 and 17 of Psa 89:8
- The psalmist writes that the Persians will find happiness by repaying Babylon for abusing Israel. Psa 137:8-9
- There is a special happiness after discipline and testing provided we faint not at the reproach of God. Psa 30:5, 11
- There is a special rejoicing for the mature believer even though they suffer as part of their special proof testing. 1Pe 1:6-8
- Happy is the man who finds wisdom. Pro 3:13-18
- John says "I wrote the Book of First John in order that you might be happy." 1Jo 1:4
- Happy and blessed are those who show kindness to those in need. Pro 14:21

- God promises special blessing and happiness to the person who is positive to the Word; it would seem even greater blessing flows to those who follow His instructions with reference to being slow to anger, calm and without destructive reaction. Pro 16:20-24
- There is a special happiness to those who fear and respect the Lord. Psa 128:1-4
- Sharing God's happiness is a potential given at moment of regeneration but it only comes to those who obey God's protocol and move toward spiritual maturity. Pro 16:20-24
- There is a special happiness given to those who suffer for righteousness. 1Pe 3:14, 4:14

3. We now begin a new sentence with the phrase “for I bear you record.”

4. Let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

Gal 4:15 Whatever happened to your joy and happiness?

5. Now for new material and the phrase “for I bear you record.”

FOR I BEAR YOU RECORD, Γαρ μαρτυρεω συ

1. **Gar Martureo Su** is better “For you see I can certainly testify concerning you ...” or “I certainly remember and can testify to the fact ...”

2. **Gar** is an explanatory particle followed by the verb **Martureo** parsed as a 1st person plural present active indicative and the 2nd person pronoun **Su** declined as a dative plural.

3. **Martureo** or one of its cognates appear often in Scripture where they are variously translated “bear witness, testify, testified, bare record” or “well reported.” For example:

Joh 1:7 The same came for a **witness, to bear witness** of the Light, that all men through him might believe.

Joh 1:8 He was not that Light, but was sent **to bear witness** of that Light.

Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.

Joh 3:11 Verily, verily, I say unto thee, My followers and I speak about what we know, and testify that we have seen; and you receive not our **witness**.

Joh 3:12 If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

Joh 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.

Joh 4:44 For Jesus himself **testified**, that a prophet hath no honour in his own country.

1Ti 5:10 **Well reported of** for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

Rev 1:1 The revelation of Jesus Christ, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John,
Rev 1:2 who **testifies** to everything he saw -- that is, the word of God and the **testimony** of Jesus Christ.

THAT IF IT HAD BEEN POSSIBLE, ΟΤΙ ΕΑΝ ΔΥΝΑΤΟΣ

1. **Hoti Ean Dunatos** is well translated “that if (and it was clearly true) had it been possible ...”

2. **Hoti** is an adverb/adjective/conjunction followed by the first class conditional particle **Ean** and the noun/adjective **Dunatos** declined as an accusative singular.

3. The first class particle **Ean** is used because for purposes of Paul’s hypothetical he assumes the truth of his example “like yes I believe you would if you could.”

4. **Dunatos** appears more than 30 times in Scripture where it is variously translated “able, possible, mighty, strong” or “power.” **Dunatos** is closely related to **Dunamis** the noun and **Dunamai** the verb from which we get such words as dynamo, dynamite and dynamic.

4.1 Let me give you several examples of how **Dunatos** is used elsewhere in Scripture:

Luk 18:25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

Luk 18:26 And they that heard it said, Who then can be saved?

Luk 18:27 And he said, The things which are impossible with men are **possible** with God.

Luk 24:17 And he said unto the two men on the road to Emmaus, What manner of communications are these that ye have one to another, as ye walk, and are sad?

Luk 24:18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

Luk 24:19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet **mighty** in deed and word before God and all the people:

Luk 24:20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

Luk 24:21 But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done.

Rom 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

Rom 4:21 And being fully persuaded that, what he had promised, he was **able** also to perform.

Rom 4:22 And therefore it was imputed to him for righteousness.

Rom 4:23 Now it was not written for his sake alone, that it was imputed to him;

Rom 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Rom 4:25 Who was delivered for our offences, and was raised again for our justification.

Rom 9:22 What if God, willing to shew his wrath, and to make his **power** known, endured with much longsuffering the vessels of wrath fitted to destruction:

Rom 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Rom 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Rom 9:25 As he saith also in Hosea 1:9-10, I will call them my people, which were not my people; and her beloved, which was not beloved.

Rom 12:18 If it be **possible**, as much as lieth in you, live peaceably with all men.

Rom 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Rom 12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Rom 12:21 Be not overcome of evil, but overcome evil with good.

2Co 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I **strong**.

2Co 12:11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

2Co 12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

YE WOULD HAVE PLUCKED OUT ο εξαρυσσω

1. **Ho Exarusso** is better translated “you would have plucked out ...”

2. **Exarusso** is a verb parsed as an aorist active participle and declined as an accusative plural. **Exarusso** is also written **Exarutto** and has been used to describe “a digging a hole, a digging through, forcing up, making a hole in a roof by removing the clay” and “plucking out.”

3. **Exarusso** appears only one other place in the New Testament though it was often used by historians in antiquity such as Plutarch, Lucian, Josephus and Philo. The gospel writer Mark in Mar 2:4 used **Exarusso** to describe the digging out of the “clay or mud” used to construct a roof and thus permitting the lowering of a quadriplegic.

NIV

Mar 2:4 Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus and, after **digging** through it, lowered the mat the paralyzed man was lying on.

Mar 2:5 When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven."

Mar 2:6 Now some teachers of the law were sitting there, thinking to themselves,

Mar 2:7 "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?"

Mar 2:8 Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, "Why are you thinking these things?"

Mar 2:9 Which is easier: to say to the paralytic, 'Your sins are forgiven,' or to say, 'Get up, take your mat and walk'?

Mar 2:10 But that you may know that the Son of Man has authority on earth to forgive sins...." He said to the paralytic,

Mar 2:11 "I tell you, get up, take your mat and go home."

Mar 2:12 He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying, "We have never seen anything like this!"

YOUR OWN EYES, οφθαλμοσ συ

1. **Ophthalmos Su** is well translated “your own eyes ...”

2. **Ophthalmos** is a noun declined as an accusative plural followed by the 2nd person pronoun **Su** declined as a genitive plural.

3. **Ophthalmos** appears some 100 times in the New Testament where it is translated “eye, eyes” or “sight.” Examples:

Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their **sight**.

Acts 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

1Co 12:16 And if the ear shall say, Because I am not the **eye**, I am not of the body; is it therefore not of the body?

1Co 12:17 If the whole body were an **eye**, where were the hearing? If the whole were hearing, where were the smelling?

1Pe 3:12 For the **eyes** of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

1Pe 3:13 And who is he that will harm you, if ye be followers of that which is good?

1Pe 3:14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

1Pe 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

1Pe 3:16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

Rev 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Rev 7:15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

Rev 7:16 They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat.

Rev 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their **eyes**.

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