

1. Earlier on April 2nd I taught in part Gal 4:19 and when time expired we were about to begin an analysis of the Greek phrase “ουκ μορφοομαι εν συ” translated in the KJV “be formed in you.”



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 4:11-18 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.

Gal 4:15 Whatever happened to your joy and happiness? I can certainly testify to the fact that if it were possible you would have plucked out your own eyes and given them to me.

Gal 4:16 Accordingly have I now become your enemy for telling you the truth?

Gal 4:17 These men zealously try to control you, but not with your well-being in mind; in fact it is their purpose to separate you from me and my teachings about grace in order that your zeal will be for them alone.

Gal 4:18 Now there is certainly nothing wrong with always being zealous, provided the reason for such zealotry is noble and proper, and such zealotry must not be only when I am present with you;

4. So far we have exegeted that portion of Gal 4:19 which in the KJV has been translated “*my little children, of whom I travail in birth again until Christ*” noting it might better be rendered “**My very dear little ones, for whom once again, I find myself in the pains of spiritual childbirth because Christ ...**”

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

KJV-Sentence Continues

Gal 4:19 My little children, of whom I travail in birth again until Christ be formed in you,

6. I want to review some of that learned at our last session and correct a couple of errors in my presentation. Yes, dear ones I do make mistakes and/or omissions, especially when my study time is interrupted and/or cut short.

6.1 I said something about Keturah. She was the second wife of Abraham and she had seven sons. The promised son was Isaac the child of grace and promise, though Abraham fathered many other sons by other women: certainly to include one by Hagar and seven by Keturah. The sons of Isaac are many—these are the sons of promise. We see them all over the world today celebrating Palm Sunday, Easter, Christmas etc.

Gen 25:1 Then again Abraham took a wife, and her name was Keturah.

Gen 25:2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

Gen 25:3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

Gen 25:4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah.

Gen 25:5 And Abraham gave all that he had unto Isaac.

Gen 25:6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

Gal 4:26 But Jerusalem which is above is free, which is the mother of us all.

Gal 4:27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband (this will be especially true at the end of the Tribulation).

Gal 4:28 Now we, brethren, as Isaac was, are the children of promise.

6.2 I also erred by misspeaking when I said the books of the Bible were named by the Masoretic Texts writers: that would be only the Old Testament. Various conferences were held in the 2nd and 3rd centuries A.D. to determine the books to be listed in the Canon with their names. Determination of the N.T. reached its final form at the Synod of Carthage in c. 397. The N.T. was written from A.D. 45 to A.D. 96.

6.3 The books get their names in different ways. Most Old Testament books are named for their theme. For example, the book of Genesis tells of the beginning (or genesis) of the world, and human history. The book of Exodus tells of the story of the Israelites' exodus out of Egypt. Psalms and Proverbs are collections of psalms (songs) and proverbs (wise sayings). The books of Samuel, Ruth, Job, and many others, tell the stories of the people after which they are named. For more information go to my study book "An Old Testament Overview."

6.4 In the New Testament there were three main synods. Many books are named after their authors, such as the Gospels of Matthew, Mark, Luke, and John, along with a few other letters (also called Epistles), which are named after their authors, such as James, and First Peter and Second Peter.

6.5 Some of the other books in the New Testament are also letters, and are named after the recipient. First Corinthians and Second Corinthians are the first and second letters written to the church in Corinth. And Romans is a letter written to the church in Rome. First Timothy and Second Timothy are both letters written to Timothy, a delegated apostle.

6.6 And finally, a few of the New Testament books are also named after their theme. Acts portrays the "acts of the Apostles", and Revelation is primarily a revelation of eschatology, although it does contain certain historical content."

6.7 After my first surgery I had time to finally listen to the lessons via the internet and discovered my two oversights. Accordingly, I fall on my sword.

7. Now for the phrase "be formed in you."

BE FORMED IN YOU. ΟΥ ΜΟΡΦΟΟΜΑΙ ΕΝ ΣΥ.

1. **Hou Morphoomai En Su** is well translated "be formed in you."

2. **Hou** is an adverb followed by the verb **Morphoomai** declined as a 3rd person singular, aorist passive subjunctive and the prepositional phrase **En Su** where **Su** is declined as a locative plural.

3. **Hou** is often used in the Gospels where it is translated "where, whether, whither" or "whithersoever." (Mat 2:9, 18:20; Luk 10:1 and Luk 24:28)

Mat 18:20 **For** where two or three are gathered together in my name, there am I in the midst of them.

Luk 10:1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, **whither** he himself would come.

Luk 24:28 And they drew nigh unto the village, **whither** they went: and he made as though he would have gone further.

Luk 24:29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

Luk 24:30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

3.1 **Hou** can also be found in several of Paul's letters. For Example: 1Co 16:6.

1Co 16:6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey **whithersoever** I go.

1Co 16:7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

3.2 Paul's plan to visit Corinth was made impossible by his 1st and 2nd Roman imprisonments.

4. **Morphoomai** is a hapax legomenon. It is often used by writers of antiquity such as Philo, Justin and Josephus. It means "to embody, to formulate, to develop" or "to appear in outward form." In our verse it clearly means to spiritually develop.

4.1 Its noun forms are **Morphothe, Morphosis**" or "**Morphe**. We get our English verb Morph from the Greek **Morphoomai**.

5. Let's see how our entire verse looks by way of an expanded translation.

Expanded Translation

Gal 4:19 My very dear little ones, for whom once again, I find myself in the pains of spiritual childbirth because Christ is not yet formed in you;

KJV-Sentence continues

Gal 4:20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

NIV

Gal 4:20 how I wish I could be with you now and change my tone, because I am perplexed about you!

I DESIRE TO BE PRESENT δε θελω παρειμι

1. **De Thelo Pareimi** is better translated "and I certainly wish I could be present ..."

2. **De** is a conjunction followed by the verb **Thelo** parsed as a 1st person singular imperfect active indicative followed by the verb **Pareimi** parsed as an aorist infinitive.

3. **Thelo** appears more than 100 times in Scripture where it is translated “had rather, wish, would, wilt, will, that will, to will” or “when I would.” For example:

1Co 4:19 But I will come to you shortly, if the Lord **will**, and will know, not the speech of them which are puffed up (*then I will know not just the speech of these arrogant ones*), but the power (*they have*).

1Co 4:20 For the kingdom of God is not in word, but in power.

1Co 4:21 What **will ye** shall I come unto you with a rod, or in love, and in the spirit of meekness?

1Co 14:19 Yet in the church I **had rather** speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

Gal 4:9 But now, after that ye have known God, or **rather are** known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

Phi 2:12 Therefore, my dear friends, as you have always obeyed -- not only in my presence, but now much more in my absence -- continue to work out your salvation with fear and trembling,

Phi 2:13 for it is God who works in you **to will** and to act according to his good purpose.

1Pe 3:10 For he **that will** love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

1Pe 3:11 Let him eschew evil, and do good; let him seek peace, and ensue it.

Rev 11:5 And if any man **will** hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

Rev 11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they **will**.

4. **Pareimi** appears some 25 times in the New Testament where it is translated “present, which is come, though I were present, are not present” or “to be present.” Let’s see how it is used elsewhere in Scripture.

1Co 5:3 For I verily, as absent in body, but present in spirit, have judged already, as **though I were present**, concerning him that hath so done this deed,

1Co 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

1Co 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Col 1:6 **Which is come** unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

Col 1:7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

Col 1:8 Who also declared unto us your love in the Spirit.

2Pe 1:9 But he **that lacketh** these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Heb 12:11 Now no chastening for the **present** seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

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

Expanded Translation

Gal 4:20 I certainly wish I could be present ...”

End Lesson Taught 4-23-2017

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