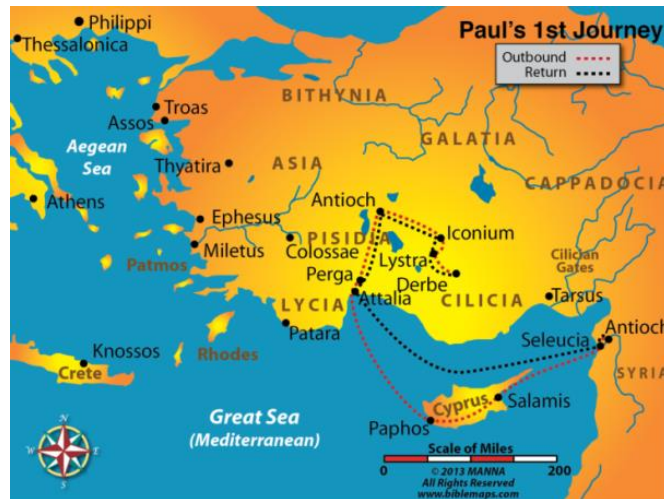


1. Last week I taught Gal 4:20 and when time expired we were in the process of exegeting Gal 4:21 and the phrase εἰμι ὑπὸ τὸ νόμον translated “to be under the law.”



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 4:15-20 look by way of an expanded translation.

Expanded Translation

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;

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;

Gal 4:20 and I certainly wish that I could be with you; then perhaps I could alter my tone toward you but right now I stand in doubt about you and in fact I am quite perplexed concerning your sudden departure from the truth.

4. So far we have exegeted that portion of Gal 4:21 which in the KJV has been translated “Tell me, ye that desire ...” noting it might better be rendered “**Tell me now, you who want ...**”

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

KJV-New Sentence

Gal 4:21 Tell me, ye that desire to be under the law, do ye not hear the law?

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

TELL ME, YE THAT DESIRE Λεγω εγω ο θελω

1. **Lego Ego Ho Thelo** is better translated “Tell me now, you who want ...”

2. **Lego** appears often in the New Testament where it is variously translated “pray, say, said, told, speak” or “called.” Several uses found elsewhere in Scripture are: Gal 1:9; 2Th 2:4 and Heb 2:12

3. **Thelo** appears more than 150 times where it is translated “will wish, willing, wilt, will have, intending” or “would.” Several uses found elsewhere in the New Testament are: 1Ti 2:4; Rom 7:15-16, 19, 20 and 21

4. Now for new material and the phrase “to be under the law.”

TO BE UNDER THE LAW, ειμι υπο ο νομος

1. **Eimi Hupo Ho Nomos** is better translated “to be under the Mosaic Law ...”

2. **Eimi** is a verb parsed as present active infinitive followed by the preposition **Hupo** with the monadic noun **Nomos** used as its object and declined as an accusative singular.

3. **Eimi** is the verb “to be” and appears more than a thousand times in the New Testament. We see it often in Scripture. Let me give you several uses found elsewhere in the New Testament.

Joh 1:1 In the beginning ,**was** the Word, and the Word **was** with God, and the Word **was** God.

Joh 1:2 The same **was** in the beginning with God.

Joh 1:3 All things were made by him; and without him was not anything made that was made.

Joh 1:4 In him **was** life; and the life **was** the light of men.

Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.

Joh 1:6 There was a man sent from God, whose name was John.

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 1:10 He **was** in the world, and the world was made by him, and the world knew him not.

Rev 1:8 "**I am**" Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which **was**, and which **is** to come, the Almighty.

4. **Nomos** appears more than 150 times in the New Testament where it is generally translated as either "law" or "laws." It is often used to describe laws in general but more often than not it is used of the Mosaic Law. For example:

Mat 11:13 For all the prophets and the **law** prophesied until John.

Mat 11:14 And if ye will receive it, this is Elias, which was for to come.

Luk 16:16 The **law** and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

Mat 5:17 Think not that I am come to destroy the **law**, or the prophets: I am not come to destroy, but to fulfill.

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the **law**, till all be fulfilled.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God: for if righteousness come by the **law**, then Christ is dead in vain.

Gal 3:10 For as many as are of the works of the **law** are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the **law** to do them.

Gal 3:13 Christ hath redeemed us from the curse of the **law**, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

Gal 3:23 But before faith came, we were kept under the **law**, shut up unto the faith which should afterwards be revealed.

Gal 3:24 Wherefore the **law** was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Gal 3:25 But after that faith is come, we are no longer under a schoolmaster.

Rom 10:4 For Christ is the end of the **law** for righteousness to everyone that believeth.

DO YE NOT HEAR THE LAW? ΟΥΚ ΑΚΟΥΩ ...?

1. **Ouk Akouo** is better translated “Have you not been listening?”

2. **Ouk** is the strong negative adverb followed by the verb **Akouo** parsed as a 2nd person plural present active indicative.

3. **Akouo** appears more than 400 times in Scripture where it is translated “heard, hear, to hear, have heard” or “hearing.”

Acts 22:1 Men, brethren, and fathers, **hear** ye my defence which I make now unto you.

Acts 22:2 (And when they **heard** that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

Acts 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

Phm 1:4 I thank my God, making mention of thee (Philemon) always in my prayers,

Phm 1:5 **Hearing** of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

Phm 1:6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

Jam 1:19 Wherefore, my beloved brethren, let every man be swift **to hear**, slow to speak, slow to wrath:

Jam 1:20 For the wrath of man worketh not the righteousness of God.

1Jo 1:1 That which was from the beginning, which we **have heard**, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

1Jo 1:2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

1Jo 1:3 That which we have seen and **heard** declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

1Jo 1:4 And these things write we unto you, that your joy may be full.

1Jo 1:5 This then is the message which we **have heard** of him, and declare unto you, that God is light, and in him is no darkness at all.

4. Now let's see how our entire verse looks by way of an expanded translation.

Expanded Translation

Gal 4:21 What? Are you telling me you want to be under the Mosaic law? Have you not been listening to what the law says?

5. Paul now provides an illustration from the Old Testament.

KJV

Gal 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

NIV

Gal 4:22 For it is written that Abraham had two sons, one by the slave woman and the other by the free woman.

Introduction:

1. I Think it well to paraphrase Wycliffe's commentary before we exegete.

"Having called his readers children, the apostle proceeded to tell them a story, one with a moral, in the hope that they would see their folly. In Gal 4:21-23 we find a description of some number of believers who desire to be under law.

"Paul then rather curtly asserts: Let them hear the law: The Genesis narrative was part of the Law in the broader sense, which included the whole Pentateuch. One son of Abraham was born after the flesh - in the ordinary course of things, with a possible suggestion of human expediency trying to help along God's announced plan.

"This was Ishmael, born of Hagar. The other, namely, Isaac, the son of Sarah, was given by promise from God."

2. Let me take you back to the Old Testament account of Abram's and Sarai's tragic impatience for God's promise and how he would turn impatience into victory.

NIV

Gen 16:1 Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian maidservant named Hagar;

Gen 16:2 so she said to Abram, "The LORD has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her." Abram agreed to what Sarai said.

Gen 16:3 So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian maidservant Hagar and gave her to her husband to be his wife.

Gen 16:4 He slept with Hagar, and she conceived. When she knew she was pregnant, she began to despise her mistress.

Gen 16:5 Then Sarai said to Abram, "You are responsible for the wrong I am suffering. I put my servant in your arms, and now that she knows she is pregnant, she despises me. May the LORD judge between you and me."

Gen 16:6 "Your servant is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar; so she fled from her.

Gen 16:7 The angel of the LORD found Hagar near a spring in the desert; it was the spring that is beside the road to Shur.

Gen 16:8 And he said, "Hagar, servant of Sarai, where have you come from, and where are you going?" "I'm running away from my mistress Sarai," she answered.

Gen 16:9 Then the angel of the LORD (most likely a Theophany) told her, "Go back to your mistress and submit to her."

Gen 16:10 The angel added, "I will so increase your descendants that they will be too numerous to count."

Gen 16:11 The angel of the LORD also said to her: "You are now with child and you will have a son. You shall name him Ishmael, for the LORD has heard of your misery.

Gen 16:12 He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers."

Gen 16:13 She gave this name to the LORD who spoke to her: "You are the God who sees me," for she said, "I have now seen the One who sees me."

Gen 16:14 That is why the well was called Beer Lahai Roi; it is still there, between Kadesh and Bered.

Gen 16:15 So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne.

Gen 16:16 Abram was eighty-six years old when Hagar bore him Ishmael.

End Lesson Taught 5-14-2017

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