

1. Last week I taught Gal 4:21 and when time expired we were in the process of exegeting Gal 4:22 by way of Gen 16:1-16.



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 4:15-21 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.

**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?

4. 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 quote Wycliffe's commentary on verse 22 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.

3. This introduction sets the stage for the exegesis of verse twenty-two.

KJV-New Sentence

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

FOR IT IS WRITTEN Γαρ γραφω

1. **Gar Grapho** is better translated "For you see it has been written in Gen 16:1-16 ..."

2. **Gar** is an explanatory particle followed by the verb **Grapho** parsed as a 3<sup>rd</sup> person singular, perfect passive indicative.

3. **Grapho** appears more than 150 times in the New Testament where it is variously translated "write, written, is written, was written, have written" or "which are written." Let me give you several uses found elsewhere in Scripture.

2Co 3:2 Ye are our epistle **written** in our hearts, known and read of all men:

2Co 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, **written** not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

2Co 13:2 I told you before, and foretell you, as if I were present, the second time; and being absent now I **write** to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

2Co 13:3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

2Co 13:10 Therefore I **write** these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

Gal 3:10 For as many as are of the works of the law are under the curse: for it **is written** (in Deu 27:26), Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Phm 19 I, Paul, **am writing** this with my own hand. I will pay it back -- not to mention that you owe me your very self.

Phm 20 I do wish, brother, that I may have some benefit from you in the Lord; refresh my heart in Christ.

Phm 21 Confident of your obedience, **I write** to you, knowing that you will do even more than I ask.

THAT ABRAHAM HAD TWO SONS, οτι Αβρααμ δυο υιοσ εχω

1. **Hoti Abraam Duo Uios Echo** is better translated “that Abraam fathered two sons ...”

2. **Hoti** is an adverbial causative particle followed by the proper noun **Abraam** declined as a nominative singular and the noun **Uios** declined as a nominative plural and the verb **Echo** parsed as a 3<sup>rd</sup> person singular, aorist active indicative.

3. **Uios** appears more than 400 times in the New Testament where it is translated “children, son, sons” or “Son.” Examples:

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: [*Num 21:1-8 no water, no food, on way to promise land early in trek*]

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

Joh 3:16 For God so loved the world, that he gave his only begotten **Son**, that whosoever believeth in him should not perish, but have everlasting life.

Joh 10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the **Son** of God?

Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the **Son** of God; and that believing ye might have life through his name.

Gal 3:7 Know ye therefore that they which are of faith, the same are the **children** of Abraham.

Gal 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Gal 3:26 For ye are all the **children** of God by faith in Christ Jesus.

Gal 3:27 For as many of you as have been baptized into Christ have put on Christ.

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

4. **Echo** means “to have and to hold.” It can be found more than 900 times in the New Testament, where it is translated “has, have, hath, had, having, hold” and “holding.” Let’s see how Paul uses **Echo** in his letter to the local churches of Galatia and Ephesus.

Gal 2:4 This matter arose because some false brothers had infiltrated our ranks to spy on the freedom we "**have**" in Christ Jesus and to make us slaves.

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

Eph 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, "**having**" no hope, and without God in the world:

Eph 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

THE ONE BY A BONDMAID, ΕΝΑ ΕΚ Ο ΠΑΙΔΙΣΚΗ

1. **Hena Ek Ho Paidiske** is better translated “one by a female slave ...”

2. **Hena** is an adjective cardinal number one followed by the preposition **Ek** and the monadic noun **Paidiske** declined as a genitive singular.

3. **Paidiske** is used to describe a “girl, damsel, maiden, female slave” or “a Hebrew domestic worker who had sold herself into slavery.” Let me give you three uses of **Paidiske** found elsewhere in Scripture.

Mat 26:69 Now Peter was sitting out in the courtyard, and a **servant girl** came to him. "You also were with Jesus of Galilee," she said.

Mat 26:70 But he denied it before them all. "I don't know what you're talking about," he said.

Mar 14:66 While Peter was below in the courtyard, one of the **servant girls** of the high priest came by.

Mar 14:67 When she saw Peter warming himself, she looked closely at him. "You also were with that Nazarene, Jesus," she said.

Mar 14:68 But he denied it. "I don't know or understand what you're talking about," he said, and went out into the entryway.

Mar 14:69 When the **servant girl** saw him there, she said again to those standing around, "This fellow is one of them."

## THE OTHER BY A FREEWOMAN. ΚΑΙ ΕΝΑ Ο ΕΛΕΥΘΕΡΟΣ

1. **Kai Hena Ho Eleutheros** is better translated "the other child by his wife Sarai."

2. **Kai** is a conjunction used as a simple connective followed by the adjective **Hena** and the monadic noun **Eleutheros** declined as a genitive singular.

3. **Eleutheros** appears 23 times in the New Testament where it is translated "free, freewoman" and "free man." Let me give you four examples where it is found elsewhere in Scripture.

Gal 4:30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the **freewoman**.

Gal 4:31 So then, brethren, we are not children of the bondwoman, but of the free.

Col 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

Col 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor **free**: but Christ is all, and in all.

1Pe 2:16 As **free**, and not using your liberty for a cloke of maliciousness, but as the servants of God.

1Pe 2:17 Honour all men. Love the brotherhood. Fear God. Honour the king.

End Lesson Taught 5-21-2017

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