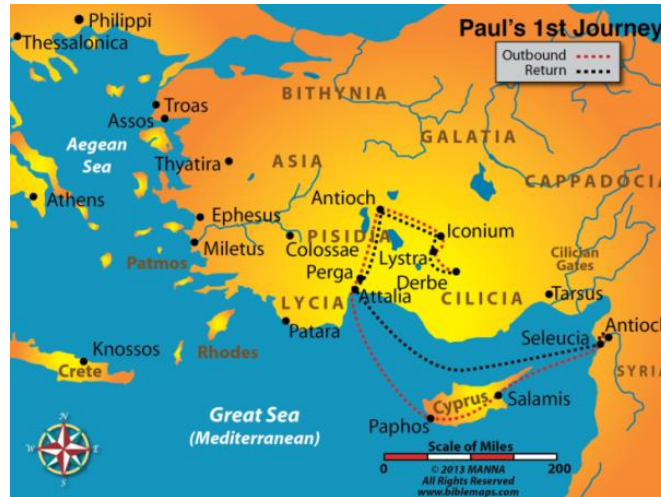


1. Last week I taught in part Gal 4:22 and when time expired we were in the process of exegeting the phrase ο και ενα ελευθερος translated in the KJV “the other by a freewoman.”



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. So far we have exegeted that portion of Gal 4:22 which in the KJV has been translated “For it is written, that Abraham had two sons, the one by a bondmaid ...” noting it might better be translated **“For you see it has been written in Gen 16:1-16 that Abraam fathered two sons, the one by a slave ...”**

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

KJV

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

6. I want to review some of that taught and then we will return to our analysis of the phrase “the other by a freewoman.”

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.

## 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. **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, 13:2-10; Phm 19-21

## 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. **Uios** appears more than 400 times in the New Testament where it is translated "children, son, sons" or "Son." Examples: Joh 3:13-16, 10:36, 20:31; Gal 3:7-9, 26-28
3. **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." Gal 2:4, 4:22; Eph 2:12-13

## THE ONE BY A BONDMAID, ΕΝΑ ΕΚ Ο ΠΑΙΔΙΣΚΗ

1. **Hena Ek Ho Paidiske** is better translated “one by a female slave ...”
2. **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; Mar 14:66-69
3. Now for new material and the phrase “the other by a freewoman.”

## 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.

Rev 6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

Rev 6:13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

Rev 6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

Rev 6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every **free man**, hid themselves in the dens and in the rocks of the mountains;

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**.

#### 4. Verse Summary Points

4.1 Ishmael the son of the slave woman Hagar represents the Mosaic Law and Isaac the son of the free woman represents the grace of God.

4.2 The son of the freewoman Sarai is the grace lady and following her results in blessing and prosperity. To follow the son of Hagar results in a yoke no one could bear.

Acts 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

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

#### **Expanded Translation**

**Gal 4:22 For you see it has been written in Gen 16:1-16 that Abraam fathered two sons, one by slave and the other by his wife Sarai."**

6. The story told in Genesis and interpreted by Paul in Galatians chapter four is not the end of the story. Isaiah will use these same events to further paint a picture of Israel ultimately being blessed in the last days.

Isa 54:1 "Sing, O barren woman, you who never bore a child; burst into song, shout for joy, you who were never in labor; because more are the children of the desolate woman than of her who has a husband," says the LORD.

Isa 54:2 "Enlarge the place of your tent, stretch your tent curtains wide, do not hold back; lengthen your cords, strengthen your stakes.

Isa 54:3 For you will spread out to the right and to the left; your descendants will dispossess nations and settle in their desolate cities.

Isa 54:4 "Do not be afraid; you will not suffer shame. Do not fear disgrace; you will not be humiliated. You will forget the shame of your youth and remember no more the reproach of your widowhood.

Isa 54:5 For your Maker is your husband -- the LORD Almighty is his name -- the Holy One of Israel is your Redeemer; he is called the God of all the earth.

Isa 54:6 The LORD will call you back as if you were a wife deserted and distressed in spirit -- a wife who married young, only to be rejected," says your God.

Isa 54:7 "For a brief moment I abandoned you, but with deep compassion I will bring you back.

Isa 54:8 In a surge of anger I hid my face from you for a moment, but with everlasting kindness I will have compassion on you," says the LORD your Redeemer.

Isa 54:9 "To me this is like the days of Noah, when I swore that the waters of Noah would never again cover the earth. So now I have sworn not to be angry with you, never to rebuke you again.

Isa 54:10 Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed," says the LORD, who has compassion on you.

Isa 54:11 "O afflicted city, lashed by storms and not comforted, I will build you with stones of turquoise, your foundations with sapphires.

Isa 54:12 I will make your battlements of rubies, your gates of sparkling jewels, and all your walls of precious stones.

Isa 54:13 All your sons will be taught by the LORD, and great will be your children's peace.

Isa 54:14 In righteousness you will be established: Tyranny will be far from you; you will have nothing to fear. Terror will be far removed; it will not come near you.

Isa 54:15 If anyone does attack you, it will not be my doing; whoever attacks you will surrender to you.

Isa 54:16 "See, it is I who created the blacksmith who fans the coals into flame and forges a weapon fit for its work. And it is I who have created the destroyer to work havoc;

Isa 54:17 no weapon forged against you will prevail, and you will refute every tongue that accuses you. This is the heritage of the servants of the LORD, and this is their vindication from me," declares the LORD.

7. Paul's interpretation does not end here. Isaiah uses the story of Abraam, Sarai, Hagar, Ishmael and Isaac to further paint a picture of Israel ultimately being blessed in the last days.

8. Let me provide a few comments concerning Isaiah chapter 54.

8.1 After the suffering and the sorrow of the cross in Isaiah 53, the first word of Isaiah chapter 54 is "Sing"! Yes, after the work of the Christ described so ably by Isa 53:1-12, we are to sing, but in Chapter 54 Isaiah is directing His message to the remnant of Israel to sing in the last days.

8.2 He is calling on the unproductive people of Israel to rejoice: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child." She who did not bear in this case is Sarai the barren wife of Abraam.

8.3 Isaiah 54 pictures a remnant of Israel turning to the Lord in the last days and being used to bring a multitude of Gentiles to Christ Jesus. And at this time the desolate woman Sarah who once cried in her barren condition shall have more children than her slave Hagar.

8.4 And all who are saved both in millennial days and now, are saved through the glorious work of which Isaiah 53 speaks so clearly.

8.4.1 Isaiah chapter 53 is rather short so let's review this magnificent work for it provides reason for rejoicing both for the Church and for the Remnant of Israel:

Isa 53:1 Who has believed our message and to whom has the arm of the LORD been revealed?

Isa 53:2 He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

Isa 53:3 He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not.

Isa 53:4 Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.

Isa 53:5 But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

Isa 53:6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

Isa 53:7 He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

Isa 53:8 By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken.

Isa 53:9 He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

Isa 53:10 Yet it was the LORD'S will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.

Isa 53:11 After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.

Isa 53:12 Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

8.5 After the call to sing, come God's promises, and what wonderful promises they are! Note, however, that these promises are God's word to Israel.

8.6 We Christians are "supplanters" much like Jacob – we steal so many things that belong to Israel, as Jacob stole his brothers birthright we try to apply them to ourselves.

8.7 This tendency has and still is to a certain degree a tenant of Covenant Theology and a tenant of many hard line Catholic priests. Ironside, in his commentary on Isaiah recalls that the old *Bagster Bible* made clear that judgment passages were definitely to be applied to Jews, and blessing passages were to be applied to the Church.”

8.8 It was common among many such teachers to assert, wherever you see Israel in your Bible insert the word Church. But as H.A. Ironside goes on to write,

“These headings were written by uninspired men ... God promised to bring Israel back to Himself and bless them. He will not keep His fury forever, for He said, “This is as the waters of Noah unto me.” Just as truly as He promised that the earth will never again be destroyed by a flood, He promised that the nation of Israel will never be utterly destroyed, that someday a remnant will be saved and become a great nation, and that Israel will blossom and bud and fill the whole earth with goodness. “My kindness shall not depart from thee.” He said, “Great shall be the peace of thy children.”

End Lesson Taught 5-28-2017

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