

1. Last week I taught in part Gal 4:23 and when time expired we were exegeting the phrase εκ ο παιδισκε γεννωω translated “of the bondwoman was born.”



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 4:15-22 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?

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

4. So far we have exegeted that portion of Gal 4:23 translated in the KJV “**But he of the bondwomen was born ...**” noting it might better be translated “*But most certainly indeed the son of the slave was born in the ordinary way ...*”

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

KJV

Gal 4:23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

6. I want to review some of that learned last week. We will begin new material on page two.

BUT HE WHO WAS *Αλλα ο μεν*

1. **Alla Ho Men** is better translated “But most assuredly indeed ...”

2. **Alla** is the strongest of the adversatives followed by the article **Ho** used as a substantive and **Men** the particle of emphasis.

OF THE BONDWOMAN WAS BORN *εκ ο παιδισκε γενναω*

1. **Ek Ho Paidiske Gennao** is better translated “the son of the slave was born in the ordinary way ...”

2. **Ek** is a preposition followed by the monadic noun **Paidiske** declined as a genitive singular and the verb **Gennao**.

3. **Paidiske** is used to describe a “girl, damsel, maiden, female slave” or “a Hebrew domestic worker who had sold herself into slavery.” **Paidiske** appears more than 13 times in the New Testament. Acts 16:16-17; Gal 4:30-31

4. **Gennao** appears more than 80 times in Scripture where it is translated “born, has been born, begat, made, was born, produce” or “begotten.” Rom 9:11-13; 1Co 4:15; 2Ti 2:23-26; Heb 1:5-7

5. Now for new material and the analysis of the phrase “after the flesh;”

AFTER THE FLESH BUT HE; *κατα σαρξ δε ο*

1. **Kata Sarx De Ho** is better translated “after the flesh; but the other son Isaac ...”

2. **Kata** is a preposition followed by the noun **Sarx** declined as an accusative singular and followed by the article **Ho** used as a substantive and the **De** an adversative conjunction.

3. **Sarx** appears more than 150 times in the New Testament where it is translated “flesh, carnal” or “carnally.” Let me give you four examples where it is found elsewhere in Scripture.

Rom 3:20 Therefore by the deeds of the law there shall no **flesh** be justified in his sight: for by the law is the knowledge of sin.

Rom 8:6 For to be **carnally** minded is death; but to be spiritually minded is life and peace.

Rom 8:7 Because the **carnal** mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

Rom 8:8 So then they that are in the flesh cannot please God.

1Pe 1:24 For all **flesh** is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

1Pe 1:25 But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.

OF THE FREEWOMAN ΕΚ Ο ΕΛΕΥΘΕΡΑΣ

1. **Ek Ho Eleutheras** is better “out from the freewoman ...”

2. **Ek** is a preposition followed by the monadic noun **Eleutheras** declined as a genitive singular.

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

1Co 7:39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is **at liberty** to be married to whom she will; only in the Lord.

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.

Gal 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Eph 6:7 With good will doing service, as to the Lord, and not to men:

Eph 6:8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or **free**.

Eph 6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with 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.

WAS BY PROMISE. ΔΙΑ Ο ΕΠΑΓΓΕΛΙΑ

1. **Dia Ho Epangelia** is better translated “through and by means of God’s direct promise.”

2. **Dia** is a preposition followed by the monadic noun **Epangelia** declined as a genitive singular.

3. **Epangelia** appears more than 50 times in Scripture where it is translated “promise” or “promises.” Examples:

Rom 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Rom 4:14 For if they which are of the law be heirs, faith is made void, and the **promise** made of none effect:

Gal 3:16 Now to Abraham and his seed were the **promises** made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

2Pe 3:8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

2Pe 3:9 The Lord is not slack concerning his **promise**, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

2Co 1:19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

2Co 1:20 For all the **promises** of God in him are yea, and in him Amen, unto the glory of God by us.

3.1 Let’s look at several alternative translations of 2Co 1:20.

New Living Translation

For all of God's promises have been fulfilled in Christ with a resounding "Yes!" And through Christ, our "Amen" (which means "Yes") ascends to God for his glory.

English Standard Version

For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory.

Berean Study Bible

For all the promises of God are "Yes" in Christ. And so through Him, our "Amen" is spoken to the glory of God.

Berean Literal Bible

For as many as are the promises of God, in Him is the "Yes." Therefore also in Him, the "Amen" by us is for glory to God.

New American Standard Bible

For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us.

4. Now let's see how Gal 4:23 looks by way of an expanded translation.

Expanded Translation

Gal 4:23 But most assuredly indeed the son of the slave was born after the flesh in the ordinary way; but the other son, Isaac was born as a direct result of God's promise.

5. Paul in verse 24 will further explain the allegory.

KJV-New Sentence

Gal 4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

NIV

Gal 4:24 These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar.

WHICH THINGS ARE AN ALLEGORY: Οστις ειμι αλληγορεω

1. **Hostis Eimi Allegoreo** is better translated "The things set forth in Genesis are fitted to convey a meaning other than what is literally scripted ..."

2. **Hostis** is a relative pronoun followed by the verb **Eimi** parsed as a third person singular and the verb **Allegoreo** parsed as present passive participle.

3. **Hostis** appears more than 125 times where it is translated "who, which, whosoever, they that, whatsoever" and "such." Examples:

Mat 2:6 And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, **that** shall rule my people Israel.

Mat 25:2 And five of them were wise, and five were foolish.

Mat 25:3 **They that** were foolish took their lamps, and took no oil with them:

Mat 25:4 But the wise took oil in their vessels with their lamps.

Mat 25:5 While the bridegroom tarried, they all slumbered and slept.

Joh 2:5 His mother saith unto the servants, **Whatsoever** he saith unto you, do it.

Acts 16:12 And from thence to Philippi, **which** is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

Acts 16:16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, **which** brought her masters much gain by soothsaying:

Acts 16:17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

Rom 1:25 **Who** changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

2Ti 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, **who** shall be able to teach others also.

4. **Allegoreo** is a hapax legomenon found in the writings of Josephus and Philo where it is used: "to communicate what is either designed or fitted to convey. Arnt and Gingrich: "a meaning other than the literal one," or "to allegorize; or that which is adapted to another meaning, or "to speak allegorically."

End Lesson Taught 6-11-17

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