

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the Book of Galatians. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ.

Galatians Lesson

7-23-2017

1. Last week I taught in part Gal 4:27 and when time expired we were about to begin the exegesis of the phrase “ρηγγυμι και βοαω” translated in the KJV “break forth and cry.”
2. Let's first use the provisions of 1Jo 1:9 by silently naming sin to God.
3. Let's see how Gal 4:21-26 look 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?

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

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.

Gal 4:24 What we have here must be taken figuratively, for the women represent two testimonies; One covenant is from Mount Sinai and bears children who are to be slaves to the law: These are the followers of Hagar and her son Ishmael.

Gal 4:25 And now Jerusalem is just like Mount Sinai, because she and her children live in slavery to the law.

Gal 4:26 But the heavenly Jerusalem from above is the mother of us all and represents our freedom as members of God's forever family both in time and eternity.

4. So far we have exegeted that portion of Gal 4:27 which in the KJV has been translated “*For it is written, Rejoice, thou barren that bearest not; ...*” noting it might better be rendered “**For it has been written in Isa 54:1: Be happy and rejoice, O barren woman who at first bore no children ...**”

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

KJV

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.

NIV

Gal 4:27 For it is written: "Be glad, O barren woman, who bears no children; break forth and cry aloud, you who have no labor pains; because more are the children of the desolate woman than of her who has a husband."

Introduction

1. The best way to approach this verse is to recognize we have a quote from Isa 54:1.

2. After all the darkness, the gloom, the suffering, and the sorrow of the cross in Isaiah chapter 53, the first word of chapter 54 is "Sing." Yes, after all that Jesus has done, we sing, but here the Holy Spirit directs His message to the remnant of Israel in the last days. He calls a once unfruitful people to rejoice for chapter 54 pictures a remnant returning to the Lord for blessing in their land at the Second Advent of Christ.

3. I want to provide what H.A. Ironside has written of Isa 54:1.

"After the call to sing; come God's promises, and what wonderful promises they are! Note, however, that these promises are God's promises to Israel. We Christians are such thieves—we steal so many things that belong to Israel and try to apply them to ourselves. This tendency was reflected in our old valued Bagster Bibles, where many of the chapters in Isaiah had headings such as "Curses on the Jews," "Punishment on the Jews," and "Judgment on the Jews," but "Blessings on the Church" and "Joys of the Church." All the judgment passages were definitely applied to the Jews, and all the glory passages to the church. But these headings were written by uninspired men who did not profess to insert them as the Word of God.

"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 would never again be destroyed by a flood. He promised that the nation of Israel will never be 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."

4. Now let's return to the exegesis of Gal 4:27 from the KJV.

5. Verse 27 is a continuation of a sentence begun at verse 26.

KJV-Sentence Continues

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.

FOR IT IS WRITTEN, REJOICE γραφω γαρ ευφραινω

1. **Gar Grapho Euphraino** is literally “for you see it has been written in the past with the result it now stands written in Isa 54:1, “Rejoice ...”

2. **Gar** is an explanatory particle followed by the verb **Grapho** and the verb **Euphraino**.

3. **Grapho** appears more than 150 times in the New Testament where it is variously translated “it is written, I have written, I wrote, hath written, to write” or “is written.” 1Co 3:19; Phm 21-22; 1Pe 5:12-13; 2Pe 3:15-16; Jude 3-4; Rev 1:3

4. **Euphraino** appears some 13 times in Scripture where it is translated in the KJV, rejoice, fared, make merry” or “that maketh me glad.” Luk 16:19-20; 2Co 2:2-4; Rom 15:10-11; Rev 11:10

THOU BEAREST NOT Ο ΣΤΕΙΡΟΣ ΟΥΚ ΤΙΚΤΩ

1. **Ho Steiros Ouk Tikto** is better “you who bore no children ...”

2. **Ho** is an article used as a substantive followed by the noun **Steiros** modified by **the** negative adverb **Ouk** and the verb **Tikto**.

3. **Steiros** appears four times in the New Testament where it is translated “sterile, barren” or “one who bears no children.” Luk 1:7, 36-37; 23:29-30

4. **Tikto** appears some 20 times in Scripture where it is variously translated “bringeth forth, is in travail, to be delivered, was delivered of” and “shall bringeth forth.” Mat 1:21-23; Joh 16:21-22; Jam 1:14-16; Heb 6:7-8; Heb 11:11; Rev 12:4

5. Now for new material and the phrase “break forth and cry.”

BREAK FORTH AND CRY, ρηγνυμι και βοαω

1. **Regnummi Kai Boao** is better translated “you must break forth and cry ...”

2. **Regnummi** is a verb parsed as a 2nd person singular, aorist active imperative followed by the conjunction **Kai** and the verb **Boao** parsed as a 2nd person singular, aorist active imperative.

3. **Regnummi** appears 7 times in Scripture where it is translated “break, rend” or “threw *him* down.” Examples:

Mat 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and **rend** you.

Mat 9:17 Neither do men put new wine into old bottles: else the bottles **break**, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Luk 9:41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

Luk 9:42 And as he was yet a coming, the devil threw him down, and **tare** him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

Luk 9:43 And they were all amazed at the mighty power of God. But while they wondered everyone at all things which Jesus did, he said unto his disciples,

Luk 9:44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

4. **Boao** appears eleven times in Scripture where it is translated “crying, cried” or “which cry.” Examples:

Luk 18:5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

Luk 18:6 And the Lord said, Hear what the unjust judge saith.

Luk 18:7 And shall not God avenge his own elect, which **cry** day and night unto him, though he bear long with them?

Acts 8:6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

Acts 8:7 For unclean spirits, **crying** with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

Acts 8:8 And there was great joy in that city.

Acts 17:6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, **crying**, These that have turned the world upside down are come hither also;

Acts 17:7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

Acts 17:8 And they troubled the people and the rulers of the city, when they heard these things.

Acts 17:9 And when they had taken security of Jason, and of the other, they let them go.

THOU THAT TRAVAILEST NOT: Ο ΟΥΚ ΩΔΙΝΩ

1. **Ho Ouk Odino** is better translated “you who did not travail ...”

2. **Ho** is a definite article parsed as a nominative feminine singular followed by the negative adverb **Ouk** and the verb **Odino** parsed as a present active participle.

3. **Odino** appears three times in the New Testament where it is translated “travail in birth, travailing in birth” or “travailest.” Examples:

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

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

Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Rev 12:2 And she being with child cried, **travailing in birth**, and pained to be delivered.

4. The Scripture makes clear Sarah did not travail in child birth. She is the same woman who made fun of God and His promise.

FOR THE DESOLATE ΟΤΙ Ο ΕΡΗΜΟΣ

1. **Hoti Ho Eremos** is better translated “because the deserted one ...”

2. **Hoti** is the causative conjunctive adverb followed by the monadic noun **Eremos** declined as a genitive singular.

3. **Eremos** appears 35 times in the New Testament where it is used as a noun, verb and adjective. Examples of its use elsewhere in the New Testament are:

Mat 24:26 Wherefore if they shall say unto you, Behold, he is in the **desert**; go not forth: behold, he is in the secret chambers; believe it not.

Mat 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Luk 1:80 And the child grew, and waxed strong in spirit, and was in the **deserts** till the day of his shewing unto Israel.

Heb 3:8 Harden not your hearts, as in the provocation, in the day of temptation in the **wilderness**:

Heb 3:9 When your fathers tempted me, proved me, and saw my works forty years.

Heb 3:10 Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways.

Heb 3:11 So I swear in my wrath, They shall not enter into my rest.

Mat 14:15 And when it was evening, his disciples came to him, saying, This is a **desert** place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

Mat 14:16 But Jesus said unto them, They need not depart; give ye them to eat.

Mat 14:17 And they say unto him, We have here but five loaves, and two fishes.

Acts 1:20 "For," said Peter, "it is written in the book of Psalms, "'May his place be **deserted**; let there be no one to dwell in it,' and, "'May another take his place of leadership.'

Acts 1:21 Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us,

HATH MANY MORE CHILDREN ΠΟΛΥΣ Ο ΤΕΚΝΟΝ

1. **Polus Ho Teknon** is better translated “she has many more children ...”

2. **Polus** is an adjective/adverb declined as an accusative plural followed by the monadic noun **Teknon** declined as an accusative plural.

3. **Polus** appears more than 200 times in the New Testament where it is translated “many, great, far, much” or “abundant.” Examples:

2Co 1:8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

2Co 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

2Co 1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

2Co 1:11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of **many** persons thanks may be given by many on our behalf.

End Lesson Taught 7-23-17

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