

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

8-27-2017

1. Last week I taught Gal 4:27 and when time expired we were exegeting Gal 4:28.
2. Before returning to that study I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. As an introduction and nexus I want to provide an expanded translation of verse 27 with brief comment.

Gal 4:27 For it has been written in Isa 54:1, Be happy and rejoice, O barren woman who at first bore no children; break forth and cry out loud princess, you who also bore no labor pains as did Hagar; Why rejoice? Because when Christ returns at the Second Advent you will have more children than Hagar.

4. At the time of Paul's writing of the book of Galatians the descendants of Ishmael (unbelievers) far exceeded the descendants of Isaac (believers). This continues even today. In a world of 6.9 billion people, Christians total only 2.18 billion leaving 4.22 billion unbelievers. In Isa 54:1 and Gal 4:27 a celebration is ordered because when Christ returns at the 2nd Advent the scoreboard will read "Christians Trillions" --- "Unbelievers Zero."

5. At the Second Advent, God regathers all believers from the Gentile Age, the Age of Israel and the believers who survive the Tribulation and takes them with Him into the Millennium. God also destroys all unbelievers thus fulfilling the prophecy of Isaiah chapter 54. It is at this time the barren woman is ordered to sing.

6. Now let's resume our exegesis of Gal 4:28. I want to review some of that learned last week and then begin new material at point four on page two.

NIV

Gal 4:28 Now you, brothers, like Isaac, are children of promise.

NOW YOU, BROTHERS, ΔΕ ΣΥ, ΑΔΕΛΦΟΣ,

1. **De Su Adelphos** is better translated "Now you, my brothers and sisters in Christ ..."
2. **Adelphos** appears more than 200 times in Scripture where it is generally translated "brother, brothers" or "brethren."

LIKE ISAAC, ΚΑΤΑ ΙΣΑΑΚ,

1. **Kata Isaak** is better translated “just as Isaak was ...”
2. Isaac was the name, given by God before his birth. I want to now complete the categorical study of Isaac.
3. Isaac means "he laughs" or "he who laughs." This name was given to the boy because Sarai laughed when God said “in your old age you shall have a child.” Abraham was also in a state of disbelief. Gen 17:19
4. The most elaborate spiritual application of what we studied last week is found in Gal 4:21-31.

Gal 4:21 Tell me, you who want to be under the law, are you not aware of what the law says?

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

Gal 4:23 His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise.

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.

Gal 4:25 Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children.

Gal 4:26 But the Jerusalem that is above is free, and she is our mother.

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."

Gal 4:28 Now you, brothers, like Isaac, are children of promise.

Gal 4:29 At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now.

Gal 4:30 But what does the Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son."

Gal 4:31 Therefore, brothers, we are not children of the slave woman, but of the free woman.

4.1 In the above verses we see a contrast is drawn between Hagar and Ishmael on the one hand, and Sarah and Isaac on the other. Historically we see the conflict between the slave girl and the wife, and between their off springs; but it was left to the apostle Paul to indicate how this feud was an allegory, pointing up the antagonisms between the flesh and the Spirit, between the bondage of the law and the freedom of grace.

5. Politically today we see the horrific conflict between the progenies of Hagar and Sarai: Muslim killing Jew, Jew killing Muslim and the United States trying to negotiate an elusive peace ... and then theologically we find divisive movements both intra and inter denominational.

6. Any attempt at coexistence between these two ultimately fail. Isaac's story told by Paul speaks to us of "a liberty wherewith Christ hath made us free." Grace and legalism cannot coexist.

Gal 5:1 It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

Gal 5:2 Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all.

Gal 5:3 Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law.

Gal 5:4 You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace.

ARE CHILDREN OF PROMISE. ΕΙΜΙ ΤΕΚΝΟΝ ΕΠΑΓΓΕΛΙΑ

1. **Eimi Teknon Epangelia** is better translated "you believers are the children of promise."

2. **Eimi** is a verb parsed as a 2nd person plural, present active indicative followed by the noun **Teknon** declined as a nominative plural and the noun **Epangelia** declined as a genitive singular.

3. **Teknon** appears more than 100 times in Scripture where it is translated "son, children, child" or "daughters." Examples:

2Ti 1:2 To Timothy, my dearly beloved **son**: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

Tit 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

Tit 1:6 If any be blameless, the husband of one wife, having faithful **children** not accused of riot or unruly.

1Pe 3:6 Even as Sara obeyed Abraham, calling him lord: whose **daughters** ye are, as long as ye do well, "*and let no anxious thoughts disturb you.*" John Knox Bible

1Pe 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

1Pe 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, * be pitiful, be courteous:

1Pe 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

- “The phrase “be pitiful” is a translation from **Eusplagchnos** which is better rendered “be compassionate.” The prefix **Eu** means “good” and **Splagchnos** is the major intestine thus in Koine Greek it meant a major emotion of compassion, an emotion which should characterize a mature believer.

4. **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.

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

Expanded Translation

Gal 4:28 Now for you my brothers and sisters in Christ; we like Isaac are children of promise.

6. Paul will now begin a new sentence in which he will introduce a truth which is historically evident: Ishmael and his descendants have continuously persecuted believers because of their faith in a God of grace and love.

7. Clearly the same is true today. Legalist both within the faith and outside of the faith have delighted in defaming grace and those who follow the principles of grace. More will be said later when we look at the *Doctrine of Grace*.

8. For now however, I want to exegete verse 29.

KJV-New Sentence

Gal 4:29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

NIV

Gal 4:29 At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now.

BUT AS THEN *Αλλα ωσπερ τοτε*

1. **Alla Hosper Tote** is better translated “But most certainly it was then (from an historical perspective) that ...”

2. **Alla** is the strongest of the adversative conjunctions. It is followed by the adverbs **Hosper** and **Tote**.

3. **Hosper** appears some 30 times in Scripture where it is translated “as, like” or “like as.” Examples:

Rom 6:4 Therefore we are buried with him by baptism into death: that **like** as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Eph 5:24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

Eph 5:25 Husbands, love your wives, **even as** Christ also loved the church, and gave himself for it;

Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word,

4. **Tote** is a frequently used adverb appearing in the New Testament more than 100 times where it is generally translated “then” or “then at that time.” Examples:

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.

1Co 13:12 For now we see through a glass, darkly; but **then** face to face: now I know in part; but **then** shall I know even as also I am known.

1Co 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

5. Now for the phrase “he that was born after the flesh.”

HE THAT WAS BORN AFTER THE FLESH ΟΣ ΓΕΝΝΑΩ ΚΑΤΑ ΣΑΡΞ

1. **Hos Gennao Kata Sarx** is better translated “Ishmael who was born after the flesh ...”

2. **Hos** is a relative pronoun used as a substantive followed by the verb **Gennao** parsed as an aorist passive participle. Next follows the preposition **Kata** and the noun **Sarx** declined as an accusative singular.

3. The relative pronoun **Hos** is declined as a nominative singular represents not only Ishmael but all legalist who reject the grace of our Lord Jesus Christ.

4. **Gennao** appears more than 75 times in the New Testament where it is translated “begat, born, be born” or “which is born.” Examples:

Mat 1:16 And Jacob **begat** Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Luk 3:31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

Luk 3:32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man **be born** again, he cannot see the kingdom of God.

Joh 3:4 Nicodemus saith unto him, How can a man **be born** when he is old? can he enter the second time into his mother's womb, and be born?

Joh 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man **be born** of water and of the Spirit, he cannot enter into the kingdom of God.

Joh 3:6 That which is born of the flesh is flesh; and that which is **born** of the Spirit is spirit.

Joh 3:7 Marvel not that I said unto thee, Ye must **be born** again.

Joh 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is **born** of the Spirit.

5. **Kata** is a preposition which when followed by a noun declined as an accusative is to be translated “after.”

6. **Sarx** appears more than 100 times in the New Testament where it is translated “flesh, carnal” or “carnally.” Examples:

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.

Eph 2:15 Having abolished in his **flesh** the enmity, even the law of commandments contained in ordinances; His purpose was to create in Himself one new man out of the two, thus making peace.

Eph 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Eph 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

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.

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Rev 19:18 so that you may eat the **flesh** of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

7. Let's see how the verse looks so far by way of an expanded translation.

Expanded Translation

Gal 4:29 As we have seen throughout history Ishmael who was born after the flesh ..."

End Lesson Taught 8-27-2017

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