

**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

10-15-2017

1. Last week I taught Gal 4:29 by way of a review of the *Doctrine of Grace* and introduced Gal 4:30. I want to review some of that learned and then begin new material on page three.
2. Before returning to that study I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. Expanded translation of Gal 4:28-29.

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

**Gal 4:29 At the time of Paul's writing, those born after the flesh, i.e., those who had rejected God's grace, they were continuously persecuting those born after the spirit, representing those accepting God's grace. By the way said Paul, it is the same now.**

4. In summary, grace is God's genius for dealing with man in order to provide all God has determined in His divine decrees after having seen the beginning and the end and all that transpired in the interim.

4.1 Grace is all that God is free to do for mankind on the basis of the cross without in any way compromising His character; it is God's plan for mankind.

4.2 Without Christ there is no grace because He is the only object of faith capable of producing salvation and our justification.

5. Stand up for grace and do not be ashamed.

6. With Paul declare yourself dead to self and alive in Him:

Gal: 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave Himself for me.

Gal 2:21 I do not frustrate the Grace of God: for if righteousness came by the law, then Christ is dead in vain.

7. Now let's see what we can learn from Gal 4:30.

KJV-New Sentence

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.

NIV

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."

NEVERTHELESS WHAT SAITH *Ἀλλὰ τίς λέγω*

1. **Alla Tis Lego** is better translated "But in contrast what does Gen 21:10 teach ..."

Gen 21:10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

2. **Alla** is the strongest of all the adversative conjunctions followed by the interrogative particle **Tis** and the verb **Lego** parsed as 3<sup>rd</sup> person singular, present active indicative.

3. **Tis** with the acute accent is an interrogative usually translated "what, how" or "when." **Tis** without the acute accent is a categorical pronoun. As you can see **Tis** in this phrase has an acute accent thus we translate "what."

4. **Lego** can be found more than 1000 times in the New Testament where it is variously translated "say, saith, saying, said, pray, speaketh" or "speak." The noun form of **Lego** is **Logos** usually translated "word." Examples:

Joh 9:11 He answered and said (Ero-Lego), A man that is called Jesus made clay, and anointed mine eyes, and said (Ero-Lego) unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

Joh 9:12 Then said they unto him, Where is he? He **said** (Lego), I know not ...

Joh 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

Joh 9:36 He answered and said, Who is he, Lord, that I might believe on him?

Joh 9:37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

Joh 9:38 And he said, Lord, I believe. And he worshipped him.

Col 2:1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

Col 2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

Col 2:3 In whom are hid all the treasures of wisdom and knowledge.

Col 2:4 And this **I say**, lest any man should beguile you with enticing words.

Col 2:5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

Col 2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

Col 2:7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Col 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Col 2:9 For in him dwelleth all the fulness of the Godhead bodily.

2Pe 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

2Pe 3:4 And **saying**, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

1Ti 4:1 Now the Spirit **speaketh** expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1Ti 4:2 **Speaking** lies in hypocrisy; having their conscience seared with a hot iron;

1Ti 4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

## THE SCRIPTURE? ο γραφη

1. **Ho Graphe** is well translated “the Scripture ...”

2. **Graphe** is a monadic noun declined as a nominative singular ...”

3. **Graphe** appears some 50 times in the New Testament where it is translated “Scripture, scripture” or “scriptures.” The verb form of **Graphe** is **Grapho** and it is from these Greek words we get our English nouns Graphics and Graphite.

4. Paul in his letter to the Galatians refers to what the Scripture said in Gen 21:10. Let me give you several uses of **Graphe** found elsewhere in Scripture.

Rom 4:3 For what **saith** the scripture? Abraham believed God, and it was counted unto him for righteousness (Gen 15:6).

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom 4:6 Even as David also **describeth** the blessedness of the man, unto whom God imputeth righteousness without works,

Rom 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

2Pe 3:15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

2Pe 3:16 As also in all his epistles, **speaking** in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

2Pe 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

2Pe 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen.

1Ti 5:18 For the scripture **saith**, Thou shalt not muzzle the ox that treadeth out the corn. (Deu 25:4) And, The labourer is worthy of his reward.

## CAST OUT THE BONDWOMAN εκβαλλω ο παιδισκη

1. **Ekballo Ho Paidiske** is better translated “send Hagar away ...” or “get rid of Hagar ...”

2. **Ekballo** is a verb parsed as a 3<sup>rd</sup> person singular, aorist active imperative followed by the monadic noun **Paidiske** declined as an accusative singular.

3. **Ekballo** is a compound verb consisting of **Ek** and **Ballo**. **Ek** means “out from the ultimate source” and **Ballo** means to “throw.” The verb appears some 75 times in the New Testament where it is variously translated “cast, cast away, to cast out, expelled, drove,” or “had sent away.” Examples:

Mar 3:14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

Mar 3:15 And to have power to heal sicknesses, and **to cast out** devils:

Joh 2:15 And when he had made a scourge of small cords, he **drove** them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

Joh 2:16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

Acts 7:58 And **cast him out** of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

Acts 13:44 And the next sabbath day came almost the whole city together to hear the word of God.

Acts 13:45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Acts 13:46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Acts 13:47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Acts 13:49 And the word of the Lord was published throughout all the region.

Acts 13:50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and **expelled** them out of their coasts.

Acts 13:51 But they shook off the dust of their feet against them, and came unto Iconium.

Acts 13:52 And the disciples were filled with joy, and with the Holy Ghost.

Acts 16:37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and **have cast** us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

Acts 16:38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

Acts 16:39 And they came and besought them, and brought them out, and desired them to depart out of the city.

Acts 16:40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

4. **Paidiske** appears 12 times in Scripture where it is translated “damsel, maids, maid” or “bondmaid.” Examples:

Joh 18:17 Then saith the **damsel** that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

Mar 14:66 And as Peter was beneath in the palace, there cometh one of the **maids** of the high priest:

Mar 14:67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

Mar 14:68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

Mar 14:69 And a **maid** saw him again, and began to say to them that stood by, This is one of them.

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

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

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.

Gal 4:25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

Gal 4:26 But Jerusalem which is above is free, which is the mother of us all.

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.

Gal 4:28 Now we, brethren, as Isaac was, are the children of promise.

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.

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.

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

Gal 4:30 But what does Gen 21:10 teach us: "Get rid of the slave woman Hagar and ..."

6. Now for the phrase "and her son."

AND HER SON: ΚΑΙ Ο ΥΙΟΣ ΑΥΤΟΣ

1. **Kai Ho Uios Autos** is well better translated "and her son Ishmael."

2. **Kai** is a conjunction followed by the monadic noun **Huios** and the intensive pronoun **Autos** used as a third person pronoun **Autos**.

3. **Kai** is a conjunction used as a simple connective followed by the noun **Huios** declined as an accusative singular and **Autos** declined as a descriptive genitive singular. 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:

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 3:17 For God sent not his **Son** into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten **Son** of God.

Gal 4:4 But when the fulness of the time was come, God sent forth his **Son**, made of a woman, made under the law,

Gal 4:5 To redeem them that were under the law, that we might receive the adoption of **sons**.

Gal 4:6 And because ye are **sons**, God hath sent forth the Spirit of his **Son** into your hearts, crying, Abba, Father.

Gal 4:7 Wherefore thou art no more a servant, but a **son**; and if a **son**, then an heir of God through Christ.

Gal 4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

Gal 4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

Gal 4:10 Ye observe days, and months, and times, and years.

End Lesson Taught 10-15-2917

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