

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

11-5-2017

1. Last week I taught Gal 4:30 and when time expired we were in the process of analyzing Gal 4:31 by way of an exegesis of the phrase "we are not children."
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 4:28-30.

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.

Gal 4:30 But what does Gen 21:10 teach us? "Get rid of the slave woman Hagar and her son Ishmael, for the slave woman's son will never share in the inheritance with Isaac, the free woman's son."

4. So far, we have exegeted that portion of Gal 4:31 which in the KJV has been translated "*So then, brethren, we are not children of the bondwoman ...*" noting it might better be rendered "**Consequently therefore brothers and sisters in Christ we are not children ...**"

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

KJV-New Sentence

Gal 4:31 So then, brethren, we are not children of the bondwoman, but of the free.

WE ARE NOT CHILDREN ΟΥΚ ΕΙΜΙ ΤΕΚΝΟΝ

1. **Ouk Eimi Teknon** is well translated "we are not children ..."
2. **Ouk** is a negative adverb followed by the verb **Eimi** parsed as a 1st person plural, present active indicative and the noun **Teknon** declined as an accusative plural.
3. **Teknon** can be found more than 50 times in Scripture where it is translated "child, children, Son, sons" or "son." Examples covered in part last week were Mat 21:28-32 and Mar 2:5-12. I want to complete that analysis and then move to new material.

3.1 Let's first look at Matthew's use of **Teknon** in chapter twenty-one.

Mat 21:28 "What do you think? There was a man who had two **sons**. He went to the first and said, '**Son**, go and work today in the vineyard.'

Mat 21:29 "'I will not,' he answered, but later he changed his mind and went.

Comment: These two sons represent the ordinary people who saw nothing appealing in the law and ritual of Temple worship. They rejected the promises in the Old Testament but when they saw the work of Jesus and His platform they answered yes Lord we accept your offering and plans and thus became believers.

Mat 21:30 "Then the father went to the other son and said the same thing. He answered, 'I will, sir,' but he did not go.

Comment: These two sons represent the legalistic scribes who acted like they were believers and thus indicated such to John the Baptist. When they saw the work of Jesus, his offering of His kingdom and His platform; they then said "heck no" we want no part of this. We will not follow you.

Mat 21:32 For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did. And even after you (the legalistic scribes) saw this, you did not repent and believe him.

3.2 Now let's see how Mark uses **Teknon** in chapter five.

Mar 2:5 When Jesus saw their faith, he said to the paralytic, "**Son**, your sins are forgiven." *Note Christ did not at this point heal the man—he will heal him later.*

Mar 2:6 Now some teachers of the law were sitting there, thinking to themselves,

Mar 2:7 "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?"

Mar 2:8 Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, "Why are you thinking these things?

Mar 2:9 Which is easier: to say to the paralytic, '*Your sins are forgiven*,' or to say, '*Get up, take your mat and walk*'?

Mar 2:10 But that you may know that the **Son** of Man has authority on earth to forgive sins...." He said to the paralytic,

Mar 2:11 "*I tell you, get up, take your mat and go home.*"

Mar 2:12 *He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying, "We have never seen anything like this!"*

4. Keep in mind how our verse looks so far:

Expanded Translation

“Consequently, my brothers and sisters in Christ, we are not children ...”

5. Now for the phrase “of the bondwoman.”

OF THE BONDWOMAN, παιδισκε

1. **Paidiske** is better translated “of Hagar the female slave of Sarah ...”

2. **Paidiske** is a noun declined as a genitive singular.

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

Luk 12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and **maidens**, and to eat and drink, and to be drunken;

Luk 12:46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Luk 12:47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

Luk 12:48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Luk 22:56 But a certain **maid** beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

Luk 22:57 And he denied him, saying, Woman, I know him not.

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.

Acts 12:13 And as Peter knocked at the door of the gate, a **damsel** came to hearken, named Rhoda.

Acts 12:14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

Acts 12:15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

Acts 12:16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

Acts 12:17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

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.

BUT OF THE FREE. ἀλλὰ ο ελευθερα.

1. **Alla Ho Eleutheros** is better translated “but instead we are children of Sarah the free woman.”

2. **Alla** is the strong adversative followed by the monadic noun **Eleutheros** declined as a genitive plural.

3. **Eleutheros** appears 23 times in the New Testament where it is translated “free, freewoman” and “free man.” Let me give you several examples where it is found elsewhere in Scripture. Keep in mind the gender of the suffix attached will determine whether it refers to a freeman or a freewoman.

3.1 We have studied **Eleutheros** earlier and I gave you several uses within the context of Galatians chapter four. Now I want to give you examples from within the general context of freedom.

Mat 17:24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

Mat 17:25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

Mat 17:26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children **free**.

Mat 17:27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Joh 8:32 And ye shall know the truth, and the truth shall make you **free**.

Joh 8:33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made **free**?

Joh 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

Rom 6:20 For when ye were the servants of sin, ye were **free** from righteousness.

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