

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

11-19-2017

1. Last week I taught Gal 4:31 and when time expired we were in the process of analyzing Gal 5:1 by way of an exegesis of the phrase Χριστος ελευθερω εγω translated "Christ hath made us free."
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 4:28-31.

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."

Gal 4:31 Consequently therefore we are not children of the slave woman Hagar but instead we are children of Sarah the free woman.

4. Now let's see how Gal 5:1 has been translated in the KJV:

KJV-New Sentence

Gal 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

5. I want to review some of that learned last week and then begin new material on page two with an analysis of the phrase "Christ hath made us free."
6. So far, we have exegeted that portion of Gal 5:1 which in the KJV has been translated "*Stand fast therefore in the liberty wherewith ...*" noting it might better rendered "**Therefore in view of what we have just been taught we must stand fast in the liberty by which ...**"

Review

7. The Greek **Oun** introduced a new sentence.

8. **Oun** is a continuative particle followed by the verb **Steko** parsed as a 2nd person plural, present active imperative. **Steko** appears 8 times in the New Testament where it is translated “stand, standeth” or “stand fast.” Mar 11:25; Rom 14:4 and Phi 4:1

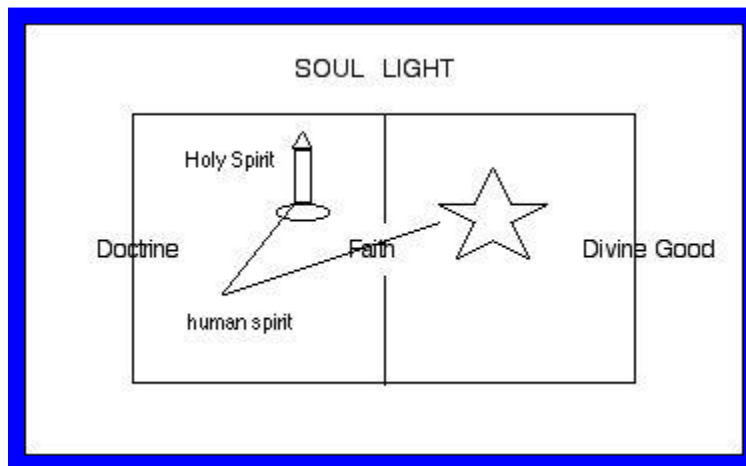
9. We next covered the phrase “in the liberty wherewith.”

IN THE LIBERTY WHEREWITH Ο ΕΛΕΥΘΕΡΟΣ

1. **Ho Eleutheros** is better translated “in the liberty by which ...”

2. **Eleutheros** is a monadic noun declined as a locative singular.

3. **Eleutheros** appears 23 times in the New Testament where it is translated “free, freewoman” and “free man.” I gave you three 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. Gal 4:30; Col 3:10-11



4. Now for new material and the phrase “Christ hath made us free.”

CHRIST HATH MADE US FREE, Χριστος ελευθερω εγω

1. **Cristos Eleutheroo Ego** is better translated “Christ has made us free ...”

2. **Christos** is a proper noun declined as a nominative singular followed by the verb **Eleutheroo** and **Ego**, the 1st person pronoun declined as an accusative plural.

3. **Eleutheroo** appears 7 times in Scripture where it is translated “shall make free, made free” or “hath made free.” Examples:

Rom 6:18 Being then **made free** from sin, ye became the servants of righteousness.

Rom 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

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

Rom 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

Rom 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus, (*who walk not after the flesh, but after the Spirit.*)

Rom 8:2 For the law of the Spirit of life in Christ Jesus hath **made me free** from the law of sin and death.

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

Expanded Translation

Gal 5:1 Therefore in view of what we have just been taught we must stand fast in the liberty by which Christ has made us free ..."

AND BE NOT ENTANGLED AGAIN **και μη ενεχω παλιν**

1. **Kai Me Palin Enecho** is better translated "and do not again become involved ..."

2. **Kai** is a conjunction followed by the negative adverb **Me** followed by the verb **Enecho** parsed as a 2nd person plural, present passive imperative and the adverb **Palin**.

3. **Enecho** appears 3 times in the New Testament where it is translated "had a quarrel against, to besiege" and "to urge." Examples:

Mar 6:19 Therefore Herodias **had a quarrel against** him, and would have killed him; but she could not:

Mar 6:20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

Luk 11:52 "Woe to you experts in the law, because you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering."

Luk 11:53 When Jesus left there, the Pharisees and the teachers of the law began to oppose him fiercely and **to besiege** him with questions,

Luk 11:54 waiting to catch him in something he might say.

4. And now for the phrase “with the yoke of bondage.”

WITH THE YOKE OF BONDAGE ζυγος δουλος

1. **Zugos Doulos** is better translated “with the bondage of the Mosaic Law ...”

2. **Zugos** is a noun declined as a dative singular followed by the noun **Doulos** declined as a genitive singular.

3. **Zugos** appears six times in the New Testament where in the KJV it is always translated “yoke” except in Rev 6:15 where it is translated “pair of balances.” I want to review several points from a categorical analysis of the Greek noun **Zugos**.

3.1 The word yoke (**Zugos**) is used in a literal sense to speak of animals teamed by a yoke to perform work but more often in Scripture we find a figurative use to communicate servitude or a relationship.

3.2 For the Church Age believer the yoke of our Lord illustrates coordinated service as we together perform God’s will until He returns. Salty believers working together can do wonders in the kingdom.

3.3 The Lord taught Israel that His yoke was easy compared with the Mosaic law but if oxen could talk their days were often boring and tiresome and except for the occasional breaks for food and water were nothing to write home about.

3.4 Like the oxen of antiquity we too will find valley and mountain top experiences while serving under the Lord’s yoke. Several analogies will be developed in this categorical study.

3.5 The word **Zugos** is used to mean a coupling, i.e., servitude (a law or obligation); it is also used literally for the beam of the balance connecting the scales of justice.

Mat 11:30 For my **yoke** is easy, and my burden is light.

Acts 15:10 Now therefore why tempt ye God, to put a **yoke** upon the neck of the disciples, which neither our fathers nor we were able to bear?

1Ti 6:1 Let as many servants as are under the **yoke** count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed.

Rev 6:5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of **balances** in his hand.

4. **Doulos** we have studied under the *Doctrine of Slavery*. It is often translated “servant, slave, bond” or “slaves.”

5. Since time is drawing nigh I want to fast forward and give you what I think is an appropriate conclusion.

Conclusion

1. Do not be confused by our 21st century culture. The slaves of the Roman Empire for at least the first three centuries were not Africans but conquered provincials. Historians have estimated at the time of Christ some two-thirds of the population of the Empire were indentured slaves.

2. My wife and I like to watch on PBS a show entitled *Finding Your Roots*. This show is hosted by Henry Gates, a college professor in which he reveals genealogies of famous people. Professor Gates is a man of color and for the past two weeks he has analyzed the genealogy of several African Americans.

2.1 Professor Gates was surprised that his most recent six guests (five of whom were famous African Americans) had such little information about the history of slavery. Needless to say, I too was surprised to find what their genealogies revealed:

- Some number of former slaves, after manumission became slave owners. One guest had an ancestor who married her master and raised mullato children as free men and women. The guest on the show was shocked that anyone could marry their master.
- Another guest who had been quite vocal about blacks getting reparations was surprised to find one of his ancestors had become wealthy because his master left him a large estate. Professor Gates jokingly said “well I guess you already received your reparations.” There was little reaction on the part of this guest to Professor Gates’s remark.
- One former slave who had inherited several slaves had “retreated” to Haiti and then Cuba after 1865 when slavery in America became illegal. He used his slaves on his sugar plantations for financial gain.
- Bryant Gumble, one of the guests was very surprised to learn a slave in his background had fought on the side of the confederacy and later in the union army. Mr. Gumble when asked if what he had learned changed his views of history, replied rather reluctantly, “well I guess I have become less judgmental.”

2.2 Gates’s show clearly points out that the average American today is unaware of the history of slavery so prevalent in the lives of Jews, Africans, Romans and the people of the Caribbean.

8. For more information about the Biblical history of this horrible social evil, see my *Doctrine of Slavery*. It can be found at www.westbankbiblechurch.com under Pastor Merritt's Study Books. On our web site we make the point that slavery violates all four of God's divine institutions: volition, marriage, family and nationalism.

The Westbank Bible Church accepts direct donations to further the spreading of the Gospel. You can mail or drop off a check or money order made payable to Westbank Bible Church, 4010 Bee Cave Road, Austin, Texas 78746

We do not authorize any third party to solicit donations on behalf of the Church.