

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

11-26-2017

1. Last week I taught in part Gal 5:1 and when time expired we were exegeting the phrase "ζυγος δουλος translated in the KJV "with the yoke of bondage."
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. 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 Christ hath made us free, and be not entangled again with ... noting it might better be rendered "**Christ has made it possible for believers to enjoy a unique freedom in Christ and we must never again become involved ...**

5. The entire verse 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.

6. I want to review some of that learned last week and then begin new material with a word study of the Greek noun δουλος.

WITH THE YOKE ζυγος

1. **Zugos** is well translated "with the yoke ..."

2. **Zugos** is a noun declined as a dative singular.

3. **Zugos** appears six times in the New Testament where in the KJV it is translated “yoke” except in Rev 6:15 where it is translated “pair of balances.”

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 were developed last week. For example:

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. Now for new material and a study of the phrase “of bondage.”

OF BONDAGE ΔΟΥΛΟΣ

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

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

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

4. The term "servant" or "bond slave" (**Doulos**) is often used by Paul to describe his total dedication to his job as an apostle.

Rom 1:1 Paul, a “**servant**” of Jesus Christ, called to be an apostle, separated unto the gospel of God,

5. Paul warns against the slavery of legalism and exhorts all believers to eschew the slavery of the law. (Gal 4:22-24, 30-31 and 5:1)

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.

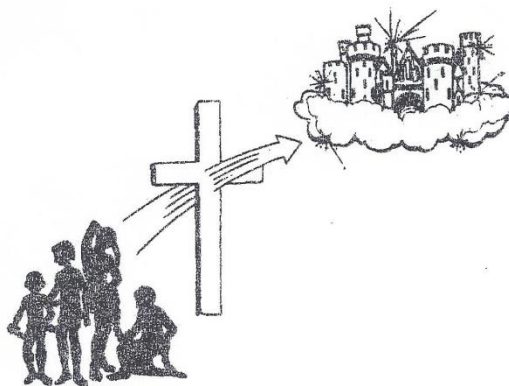
Gal 4:24 These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be **slaves**: This is Hagar ...

Gal 4:30 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.

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**.

5.1 Paul likens the one held in the grip of sin to a slave. Such a person is “shackled” in the slave market of sin; a chart will illustrate:



Rom 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not “**serve**” sin.

5.2 At Christ's return all of creation will be delivered from the slavery of corruption.

Rom 8:20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope

Rom 8:21 that the creation itself will be liberated from its “**bondage**” to decay and brought into the glorious freedom of the children of God.

Rom 8:22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

5.3 Mankind has long been enslaved all their lives by a fear of death.

Heb 2:15 And deliver them who through fear of death were all their lifetime subject to “**bondage.**”

5.4 As the Gospel with its social implications spread throughout the Roman Empire, it became increasingly necessary to define the attitude of the church toward slavery.

5.5 Many slaves were turning to Christ in the households of Christian masters.

5.6 Some slaves desired emancipation, but Paul urged the Christian slave to remain a slave, with the right to accept manumission if offered.

1Co 7:20 Let every man abide in the same calling wherein he was called.

1Co 7:21 Art thou called being a “**servant?**” care not for it: but if thou mayest be made free, use it rather.

1Co 7:22 For he that is called in the Lord, being a “**servant,**” is the Lord's freeman: likewise also he that is called, being free, is Christ's “**servant.**”

5.7 Paul makes it quite clear that, whether slave or freeman, as Christians we are all one in Christ, baptized into one body. Christ is all, and in all.

1Co 12:13 For we were all baptized by one Spirit into one body--whether Jews or Greeks, “slave” or free--and we were all given the one Spirit to drink.

Gal 3:28 There is neither Jew nor Greek, there is neither “**bond**” nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Col 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, “**bond**” nor free: but Christ is all, and in all.

5.8 Thus Paul ordered slaves to be obedient for the Lord's sake. Obedience was to be a testimony to the rest of the world.

5.9 At the same time, he instructed the masters to treat believing slaves fairly and justly, thus furnishing another testimony to the world.

Eph 6:5 **“Servants,”** be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

Eph 6:6 Not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart;

Eph 6:7 With good will doing service, as to the Lord, and not to men:

Eph 6:8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Eph 6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

1Ti 6:2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

5.10 In the case of Philemon and Onesimus Paul makes clear his attitude toward slavery. The book of Philemon addresses the issue of slavery by a real-life anecdote.

Philemon 1:10 I appeal to you for my son Onesimus, who became my son while I was in chains.

Philemon 1:11 Formerly he was useless to you, but now he has become useful both to you and to me.

Philemon 1:12 I am sending him -- who is my very heart -- back to you.

Philemon 1:13 I would have liked to keep him with me so that he could take your place in helping me while I am in chains for the gospel.

Philemon 1:14 But I did not want to do anything without your consent, so that any favor you do will be spontaneous and not forced.

Philemon 1:15 Perhaps the reason he was separated from you for a little while was that you might have him back for good --

Philemon 1:16 no longer as a slave, but better than a slave, as a dear brother. He is very dear to me but even dearer to you, both as a man and as a brother in the Lord.

Philemon 1:17 So if you consider me a partner, welcome him as you would welcome me.

Philemon 1:18 If he has done you any wrong or owes you anything, charge it to me.

Philemon 1:19 I, Paul, am writing this with my own hand. I will pay it back -- not to mention that you owe me your very self.

Philemon 1:20 I do wish, brother, that I may have some benefit from you in the Lord; refresh my heart in Christ.

Philemon 1:21 Confident of your obedience, I write to you, knowing that you will do even more than I ask.

Philemon 1:22 And one thing more: Prepare a guest room for me, because I hope to be restored to you in answer to your prayers.

5.10.1 Paul did not ask his friend Philemon to free the runaway slave, but commended Onesimus to him as a beloved brother. Paul did imply, however, that he hoped Philemon would free Onesimus and treat him as a brother in Christ; rather than a slave. Now let's see how the entire verse looks by way of an expanded translation.

Expanded Translation

Gal 5:1 Christ has made it possible for believers to enjoy a unique freedom in Christ and we must never again become involved in the exasperating bondage of the Mosaic Law.

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