

3/1/26

Galatians 4

Paul continues to deal with the purpose of the law, which began in chapter three, but now he focuses on the position of an adult son of Abraham through faith, grace and promise in contrast to an immature son of the law. Gal. 3:19

Paul has already illustrated what the law was, by calling it a schoolmaster or tutor.

- 1) For a set purpose, transgression!
- 2) For a set time, till seed should come!

But now Paul uses the illustration of a child who is unable to speak, one who is immature intellectually and morally, in contrast to an adult son who is intellectually and morally mature. Gal. 4:1-7

1. The law represents a child unable to speak.
2. Grace represents an adult son.

4:1-7 The appeal of Paul to the Galatians about being sons and heirs of the promise of Abraham.

4:1-2 The time of childhood.

- 1) The condition of a wealthy heir being a child, “Now I say that the heir, as long as he is a child.” vs. 1a-b
 - a) The word child “nepios” means one that does not speak, immature intellectually

and morally, underage in contrast to an adult son.

* This illustration is more from Greek and Roman law, not Jewish.

- b) The practice of Jewish society.
 - 1)) It took place on the first Sabbath after his 12th birthday, called Bar mitzva, in the synagogue.
 - 2)) The Father gave the benediction, and he blessed God for taking from him the responsibility of his son.
 - 3)) The son would utter to God his own responsibility for his actions towards God, and became a “son of the law”.
- b) The practice of Greek society.
 - 1)) The son was under the Father's care till 17-18 years of age.
 - 2)) He was received into 1 of 10 clans, at a festival called “Apatouria”.
 - 3)) Then for 2 years he was a Cadet under the state.
- c) The practice of Roman society.
 - 1)) It took place between the ages of 14-17 at a festival called Liberalia, where he took off his toga that had a purple band at one end.
 - 2)) And he put on a plain toga virilis, then was escorted by friends and relatives to the forum, introducing him to public life.

- 2) The heir under law was no different than a slave, though all was his, “does not differ at all from a slave, though he is master of all.”

vs. 1c-d

* Both were under others control.

- 3) The condition of an heir being a child. vs. 2

- a) The position of a heir being a child, “but is under guardians and stewards.”

1)) The word guardians “epitropos” refers to one who has the care of a child’s person, like an overseer.

2)) The word stewards “oikonomos”, means a household manager with financial responsibilities, nothing was his.

3)) Jesus used it in the Parable of the faithful and wise steward at His return. Lk. 12:42

- b) The duration of probation of an heir child, “until the time appointed by the father.”

* Until the time appointed, the law was temporal, till the time of grace and faith.

4:3 The application to the Jew.

- 1) The Jews were children under the law, “Even so we, when we were children.” vs. 3a-b
- 2) The Jews were bound, “were in bondage under the elements of the world.” vs. 3c

- a) The Jews were in bondage “douloo”, means to be made a slave, not free under the elements of the world.

- b) The word elements “stoicheia” means a row or rank, in series, rudimentary knowledge, the ABC’s

1)) Paul equates the law as basic ABC’s to the grace, faith and promise.

2)) It is used of basic principles of God’s Word for the Christian. Heb. 5:12

3)) It is used of the basic principles of the world opposed to the revelation of God’s Word. Col. 2:8, 20

4:4 The time of God’s choosing explained.

- 1) The heir under grace and God’s plan, “But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law.” vs. 4

- a) The plan of grace stands in sharp contrast to the law, “But when the fullness of the time had come.” vs. 4a

1)) The word “But” is a contrast to the probationary period of the law and the appointed time of grace.

2)) The phrase “the fullness of time” is another contrast to the temporal time of the law, marking the end of God’s preparatory time through the law.

3)) The word fullness “pleroma” means the sum total or completion of time

- “chronos” chronological linear running time for prophetic fulfillment.
- 4)) The set and appointed time of God in salvation history for the new covenant of grace for Jew and Gentile to be one in Christ by the proclamation of the gospel that had arrived. Eph. 2:14
- a)) The Scriptures had been gathered under Ezra under the Great Synagogue, the canon established.
- b)) The synagogues were instituted to study the Scriptures anticipating a Savior after the Babylonian captivity.
- c)) The Greek language had been established as the common tongue or language by Alexander the Great.
- d)) Rome had united the empire by extensive roads for travel and communication.
- e)) Rome was in a time of unity and peace known as “Pax Romana” and the shrine of the god of war, Janus, was closed.
- f)) The world was experiencing a time of a religious void, a time appointed by God the father. vs. 2
- g)) Paul told the Corinthians the end of the ages had come. 1Cor. 10:11
- h)) The author of Hebrews tells his audience, “God, who at various times and in various ways spoke in time

- past to the fathers by the prophets, has in these **last days spoken to us by His Son.**” Heb. 1:21-a
- b) The particular method is declared, “God sent forth His Son, born of a woman, born under the law.” vs. 4b-d
- 1)) The phrase “God sent forth His Son” marked the Son’s commission. vs. 4b
 * The phrase sent forth “exapostello” means out of one who sends another with a commission, the context infers deity, not pre-existence as some teach.
- 2)) The phrase “born of a woman, born under the law”, refers to the humanity of Jesus, the method of His physical birth. vs. 4c-d
- a)) It is used for the birth of John the Baptist. Matt. 11:11; Lk. 7:28
- b)) Some interpret this to mean Jesus was born of a virgin, but it is foreign to the context, Paul is emphasizing the commission and method of His birth.
 * Gen. 3:15; Jn. 1:14; Phil. 2:7-8; Heb. 2:9
- 3)) The phrase “under the law” reveals His mission to fulfill all righteousness under the Law by perfect obedience.
 * Jn. 8:29, 46; Rom. 8:3-4; 2Cor. 5:21; Heb. 4:15; 7:26-27

- 1) The heir under grace and God's purpose, "to redeem those who were under the law, that we might receive the adoption as sons." vs. 5
 - a) First to redeem those who were under the law.
 - * The word redeem "exagorazo" means to buy out from the slave market in view of his freedom by the precious blood Jesus. Gal. 1:4; 3:13; 1Cor. 6:20; 1Pet. 1:18-19
 - b) Second to receive the adoption as sons.
 - 1)) The word adoption "huiiothesia" means the placing of a son.
 - 2)) The word was used in Roman law to give the place of a legitimate son to whom it didn't naturally belong.
 - 3)) Paul used it five times in the New Testament. Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5

4:6 The evidence of sonship is the Spirit of His Son.

- 1) The heir under grace is an adult son, not a minor or slave as those under the law, "And because you are sons", "Therefore you are no longer a slave but a son." vs. 6a
 - a) The word sons "huiios" is an adult son, found four times in verses six and seven.
 - b) Sons of Abraham, no longer under guardians and stewards. Gal. 3:7; 4:2

- 2) The heir under grace had received the Holy Spirit, "God has sent forth the Spirit of His Son into your hearts. vs. 6b
 - a) Notice the entire Trinity is involved, "God sent forth the Spirit of his Son".
 - 1)) Also called the Spirit of Christ and eternal Spirit. Rom. 8:9-10; Heb. 9:14
 - 2)) The entire Trinity is present in our heart; our body is the temple of God. Jn. 14:16, 23; 1Cor. 6:19
 - b) The word heart "kardia" refers to the entire personality of man, his intellect, emotions and will.
 - 1)) Without God's Spirit, the heart of man is deceitful and desperately wicked, and all manner of evil comes from it. Jer. 17:9; Matt. 15:19
 - 2)) With God's Spirit, man is able to keep his heart with all diligence, For out of it spring the issues of life. Prov. 4:23
- 3) The heir under grace has received a new and superior relationship, "crying out, Abba, Father." vs. 6c-e
 - a) The word "Abba" is Aramaic for daddy, a loving, confident intimate relation, found only two other times, three in total in the New Testament. Mk. 14:36; Rom. 8:15
 - b) The Holy Spirit had begun the work in them and had to finish it. Gal. 3:2-3

4:7 The logical conclusion.

- 1) The heir under grace is a son of God, “Therefore you are no longer a slave but a son.” vs. 7a
* Freed from a son of the Law!
- 2) The heir under grace is an heir of God, “and if a son, then an heir of God through Christ.” vs. 7b-c
 - a) The mediator is only one “through Christ”, being joint-heirs with Christ and through Christ. Rom. 8:17
 - b) According to the promise. Gal. 3:29
* No works, not law, but faith and grace!
 - c) Our inheritance is incorruptible and undefiled and that does not fade away, reserved in heaven. 1Pet. 1:4
 - d) Our inheritance is called an eternal inheritance. Heb. 9:15

4:8-11 The fear of Paul over the Galatians.

4:8 The prior life of the Galatians was one of paganism.

- 1) The Galatians were in spiritual ignorance before coming to Christ, they did not know God by experience “But then, indeed, when you did not know God.” vs. 8a-b
 - a) At Lystra Paul and Barnabas were taken for gods, Jupiter and Mercury, the Priest was ready to sacrifice to them. Acts 14:8-12-13

- c) Their ignorance was proclaimed, “Why are yo doing this thing.” Acts 14:14-16
* They used to worship by a religious system, but it did not reveal God or provide a personal knowledge of God!
- 2) The Galatians use to serve false gods, “you served those which by nature are not gods.” vs. 8c
 - a) Serving worthless things and idols. Acts 14:15
 - b) Material idols are not divine. Acts 17:29-30
 - 1)) Though called gods, there is only one God. 1Cor. 8:5-6
 - 2)) The idol is nothing, sacrifice to demons. 1Cor. 10:19-20
 - c) The essential character of worship is after the nature of creation, not the Creator. Acts 17; Rom. 1:18-23
* The word served “douloo” means to be a slave to, in context ascribing supernatural power that can work for or against the person.
 - d) The Galatians had turned from their vain idolatry to the Living God by the preaching of Paul. Acts 14:15; Gal. 3:1-2; 4:13
 - 1)) Roman Catholicism is filled with idols who supposedly will intervene for the petitioner.

- 2)) The Jew is under slavery to the law if he refuses Christ and the pagan is under slavery to idols!

4:9 The life of the Galatians at the present.

- 1) The Galatians were known of God, “But now after you have known God, or rather are known by God.” vs. 9a-b
 - a) The word “But” marks the contrast, notice Paul supplements his statement to reveal both the divine and the human co-participation in salvation.
 - 1)) God initiates salvation, not man.
 - 2)) Man is the responder, not God!
 - 3)) The word known “ginosko” means to know by experience, aorist active, true and actual in the present.
 - b. The word rather “mallon” means more or better and could be translated “to a greater degree”, “are known by God”.
 - 1) That man knows God is one thing, but for God to know us, that is the great or better perspective!
 - 2) The word known is again “ginosko”, to come to know by experience.
 - 3) But the tense is now the aorist **passive**, a true and actual fact in the past and were still known.
- 2) The Galatians were turning from God, amazing Paul, “how is it that you turn again to the weak and beggarly elements.” vs. 9c

- a) They had been set free from ignorance of idols, but now wanted to turn again to weak and beggarly elements of Judaism.
 - 1)) How is it that you turn, is in the present tense, in process, a technical word for religious conversion.
 - 2)) If a believer cannot walk away from Christ, then why is Paul so upset and concerned, warning them of the danger. Gal. 1:6; 3:1
- b) The word elements “stoicheia” means basic principles as ABC, like verse three.
 - 1)) The rituals and works of the law were being put on the same level by Paul as those they practiced as pagans prior to knowing God because they were as useless to bring justify them, Christ having come. vs. 3
 - 2)) Weak because they were powerless to justify or redeem man.
 - 3)) Beggarly because they were bankrupt to atone for man’s sins in comparison to the riches of grace in Christ.
 - 4)) The law only spoke of shadows and things to come!
 - * Their choice had made them poor and paupers!

4:10 The Galatians were choosing bondage to the Law.

- 1) They thought to be progressing, but instead were regressing, “to which you desire again to be in bondage?” vs. 9d
 - a) They had served those which by nature were not gods. vs. 8c
 - b) The phrase “you desire again” is in the present tense,, the desire was in progress.
 - c) The adverb again “palin” marks their decision to revert to their unsaved state, compared to their former pagan state.
- 2) They now wanted to be in bondage to those things which were given to lead men to God, “You observe days and months and seasons and years.” vs. 10
 - a) Observing days meant Sabbath days and feast days.
 - b) Observing months meant New moons,.
 - c) Obsreving seasons, Passover, Pentecost, Tabernacles.
 - c) Observed years meant Sabbatic every seven years and Jubilee the 50th year of release.
 - 1)) The word observe “paratereisthe” means to stand besides and watch carefully and scrupulously in the present tense, they had begun.
 - 2)) The word is used of Jesus, to see if he would heal on the Sabbath. Lk. 6:7
 - d) They had served those which by nature were not gods, and now they were merely making a shift to legalism under

the law like circumcision, only to ensnare them.

- 4:11** The fearful distress of Paul over the danger to the Galatians.
- 1) Paul expressed his concern, as their spiritual father, “I am afraid for you.” vs. 11a
 - a) The word fearful “phobeo” means to be put to flight, terrified.
 - * A fearful distress for them, not himself, in the present tense and middle voice!
 - b) This is the first statement of passionate concern is out of his love for them and others will follow. vs. 16, 19, 20
 - c) For three and a half chapters, Paul has been rebuking them.
 - d) The only word of affection has been “brethren”, but now, “I am afraid for you!”
 - e) They had deviated from total dependency on Christ. vs. 11a
 - 2) Paul expressed his fear, “lest I have labored for you in vain.” vs. 11b
 - a) They had ignored the labor of Paul over them, the word labor, “kopiao” to labor to point of exhaustion.
 - b) The perfect tense indicates past ministry with continuing results.
 - c) The apostle feared that the continuing result of salvation might stop by the word vain “eike”, without success.

4:12-20 The affectionate appeal of Paul to the Galatians.

4:12 The appeal of Paul to the Galatians to be models of faith in Christ.

- 1) The appeal is based on family love, “Brethren, I urge you to *become* like me, for I became like you.” vs. 12a-b
 - a) Literally become as I am (in Christ) as I became a gentile for you. 1Cor. 9:19-28
 - b) True and faithful to the gospel they received.
 - c) Paul became like them, without law of Judaism, he gave them only the gospel.
- 2) The offense was not taken personal by Paul, “You have not injured me at all.” vs. 12c
 - * They had injured Christ. the truth of the gospel and themselves!

4:13 The appeal of Paul from the first time he came to them.

- 1) Paul reminded them of his ill condition, “You know that because of physical infirmity .” vs. 13
 - * The illness is not known, some think it was malaria, epilepsy, injuries of his stoning or Ophthalmia an oozing eye disease?
- 2) Paul reminded them inspite of his illness he declared the gospel to them, “I preached the gospel to you at the first.” vs. 13

* Paul had preached to them in spite of his appearance. Acts 13-14

4:14 The appeal of Paul from their acceptance of Paul despite his illness.

- 1) The illness of Paul was physical, not spiritual, “And my trial which was in my flesh you did not despise or reject.” vs. 14a
 - a) The word despise “exoutheneo” means to spit at, to loath.
 - b) This indicates the illness was a repulsive appearance, perhaps his eyes oozed, two verses lean to the possibility. vs. 15; 6:11
 - c) Whether it is related to his thorn in the flesh is not known? 2Cor. 12:7
- 2) The Galatians were open-hearted to Paul and the gospel, “But you received me as an angel of God, even as Christ Jesus.” vs. 14b-c
 - a) They received him as an angel or messenger, even as Christ.
 - b) This was truly a work of God for who would believe a message of salvation and a God Who could do anything, yet his messenger has a physical infirmity?

4:15 The appeal of Paul that they considered his coming a privilege.

- 1) The question of what they were blessed with at his coming, “What then was the blessing you enjoyed?” vs. 15a

- a) The blessing was the gospel that touched their hearts.
- b) The blessing of being forgiven of their sin and being justified before God.
- 2) The witness of their love for Paul, “For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me.” vs. 15b-d
 - a) Some believe this confirms the illness of Paul was Ophthalmia, it could be!
 - b) The loving affection of the Galatians for Paul is declared, they would have given Paul their very eyes to Paul.
 - b) The love of your espousal of the Galatians, like Ephesus had left their first love. Rev. 2:4

4:16 The appeal of Paul from his faithfulness to the gospel.

- 1) The question, “Have I therefore become your enemy.” vs. 16a
 - a) Paul was not their enemy, the Judaizers were the ones.
 - b) He was worried about their spiritual state.
- 2) The reason, “because I tell you the truth?” vs. 18b
 - a) Paul loved them and was concerned over their spiritual state.
 - b) At times when Christians are confronted with error, they accuse those confronting

them as wanting to rule them or things they are better than them, but not so.

4:17 The appeal of Paul from the true motive of the Judaizers.

- 1) The Judaizers did not care for the good of the Galatians, “They zealously court you, but for no good.” vs. 17a
 - * Not for what was best for the Galatians regarding eternity!
- 2) The Judaizers were interested in their own benefit, “yes, they want to exclude you, that you may be zealous for them.” vs. 17b-c
 - a) They want to exclude, alienate or separate them from grace to Law and certainly from Paul.
 - b) They wanted the Galatians to admire them personally.
 - c) The Judaizers wanted boast and glory, claiming the Galatians as their own disciples, “For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh.” Gal. 6:13

4:18 The apostle Paul was not attempting to monopolize or control them.

- 1) Paul was not objecting to anything that was good for them, “But it is good to be zealous in a good thing always.” vs. 18a

- 2) Paul did not object to other teachers, as long as they taught Jesus, “and not only when I am present with you.” vs. 18b
- a) Paul’s objection about the Judeaizers was that they were in it for themselves.
 - b) Paul acknowledged Peter and Apollos as teachers at Corinth. 1Cor. 3
- * Be not deceived: evil communications corrupt good manners or morals.
2Cor. 15:33

4:19 The loving concern of Paul as a laboring mother.

- 1) Paul had begotten them through the gospel, “My little children.” vs. 19a
- a) He calls them his little children “taknion” a diminutive of affection, born ones!
 - b) This is found one time by Paul, many by John.
- 2) Paul was under concerned distress over their abiding in Christ, “for whom I labor in birth again until Christ is formed in you.” vs. 19b
- a) The word formed is the outward expression of one’s inner nature.
 - b) They were in danger of embracing the law as a manner of life!

4:20 The desire of Paul as their spiritual father.

- 1) Paul hated being so far away from them, “I would like to be present with you now and to change my tone.” vs. 20a
- a) He longed to be with them, but he was separated at the time.
 - b) He longed to change his tone, for what parent delights in chastening children?
 - c) He is referring to his attitude when he uses the word “tone”.
- 2) Paul expressed his real concern over their deception by the Judaizers, “For I have doubts about you.” vs. 20b
- a) The Galatians were in the process of being deceived by the Judaizer to embrace the Law.
 - b) The possibility of being deceived away from Christ was real, not hypothetical!

4:21-31 The two covenants applied.

4:21-23 The general exhortation regarding Abraham and his two sons.

- 1) Paul asked them if they understand clearly what they were agreeing to, “Tell me, you who desire to be under the law, do you not hear the law?” vs. 21
- a) He is addressing the Galatians directly.
 - b) This was a mild rebuke in irony, “do you not hear the law?”, what it demands and requires?

- c) He has already pointed out the basis of justification, faith not works. Gal. 2:16
 * The law was the ministration of death and condemnation. 2Cor. 3:7,9
- 2) The allegory to illustrate the law and works and grace and faith. vs. 22-23
- a) The historical record of the of Abraham, “For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.” vs. 22
- 1)) Abraham had Ishmael by Hagar the bondwoman.
- 2)) Abraham had Isaac by Sarah the freewoman. Gen. 16-17, 21
- b) The difference in their births. vs. 23
- 1)) Ishmael was the product of man, “But he who was of the bondwoman was born according to the flesh.” vs. 23a
- a)) Ishmael according to the flesh, the devices of man, Abraham’s and Sarah’s mental accent as to how God was going to give them a son, decided it was through Hagar, but were wrong Gen. 16
- b)) Ishmael would be a wild man, his hand will be against every man, every man’s hand against him. Gen. 16:12
- 2)) Issac was the product of God, “and he of the freewoman through promise.” vs. 23b

- a)) Isaac was born through promise, Sarah would have a son in her old age by Abraham.
- b)) We are born again according to the promise, not the will of man Jn. 1:12

4:24-27 The spiritual interpretation of the two covenants.

- 1) Paul is referring precisely to what he has just stated that took place in history, “which things are symbolic.” vs. 24a
- a) The word symbolic “allegoreo” is made up of two words.
 * The word “allo”, meaning another, the word “agoreuo”, means to speak.
- b) The word means, to speak another meaning by story.
 * An allegory is an extended form of a metaphor with general points of comparison, being literal through figurative language.
- c) The use of allegory should not be applied, unless the context is an allegory.
 * There is always a great danger of teaching allegory out of context and spiritualize it subjectively.
- 2) Paul told the Galatians that the story represented two covenants. vs. 24b-27
- a) The Old Covenant came first. vs. 24b-25

- * “For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar—for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children.”
- 1)) The first covenant was from Mount Sinai which gives birth to bondage, which is Hagar. vs. 24b-d
 - a)) We have already established that the law was a tutor to bring us to Christ. Gal. 3:24
 - b)) The issue is that Christ having come and fulfilled the law, the law could only bring bondage to a person.
 - c)) So Hagar is made a parallel to the law, she was a bondwoman, a slave, the mother of those born of pure human means, being slaves.
 - d)) By the way, Paul tells us Mount Sinai is in Arabia, in Media, not the Sinai Peninsula, as most scholars and Bible maps teach.
 - f)) When Moses took Israel across the Red Sea, it was at the Gulf of Aqaba, not the Gulf of Suez, for he was taking them to the mountain of God, Horeb, as commanded at the burning bush. Ex. 3:2, 12

- b) Therefore Hagar is said to be Mount Sinai in Arabia and corresponds to Jerusalem, who was in bondage with her children, trusting in the law to be righteous. vs. 25
 - 1)) Paul takes the event of Sinai and correlates it to Jerusalem in his days.
 - 2)) Paul indicates the earthly Jerusalem and her children, the Judaizers were still desiring to live by the law according to the flesh.
 - 3)) The bondage refers to trusting in the law for justification and to be righteous before God.
 - 4)) The heart of the epistle is justification by faith, alone. Gal. 3:13-29
- b) The New Covenant came second. vs. 26-27
 - 1)) The second covenant was the Jerusalem from above who is free and the mother of all born of a supernatural birth by the Spirit, “But the Jerusalem above is free, which is the mother of us all.” vs. 26
 - a)) Those having trusted Christ alone by faith, repented of their sins, being transformed from day to day by the Spirit of God. 2Cor. 3:18
 - b)) Those who understand and believe the proper historical interpretation.
 - 2)) Therefore as it is written Sarah is Jerusalem from above, representing

grace and faith, free with her many children, “For it is written: “Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband.” vs. 27

a)) The quote speaks of Israel when she was going to be carried away to Babylon and be greater in number after, and Paul applies it to Hagar and Sarah. “Is. 54:1” LXX

b)) Sarah was the barren and desolate one, but in fact has many more spiritual children. Hos. 1:10

c)) Hagar had only 1 son by the flesh.

4:28-31 The personal application of the two convants.

1) Paul declared the identity of the Galatians that believers in Christ were children of promise, “Now we, brethren, as Isaac was, are children of promise.” vs. 28

a) The personal pronoun “we”, identified the persons who had trusted Christ for their salvation.

1)) Paul and many of the Jews with him.

2)) The Galatian Gentiles save by Paul.

b) The term brethren clearly re-enforced the individuals.

1)) The word brethren “adelphos” means of the same womb, found 11 times.

2)) Born into the same family by the gospel of Christ.

c) The parallel is as Isaac.

1)) As Isaac was the true son of Abraham by promise, so are Christians.

2)) As he was the only son of Abraham, so the Christians. Gen. 17:21; 21:12; Rom. 9:7

3)) As he was a son by the promise of faith to Abraham, so is the Christians.

2) Paul declared to the Galatians the identity of Ishmael the product of the flesh, “But, as he who was born according to the flesh then persecuted him who was born according to the Spirit.” vs. 29a

a) Ishmael was scoffing or mocked Isaac at the great feast Abraham made for him at his weaning. Gen. 21:8-9

1)) The sharp contrast is marked by the word “but”.

a)) The children of promise. vs. 28

b)) The children of the flesh, the Judaizers. vs. 29a

2)) The animosity of the flesh against the Spirit is constant. Acts 13:50; 14:2, 5

b) The direct parallel is made by the phrase “even so it is now”. vs. 29b

1)) The Judaizers were sons of the bondwoman, the produce of the flesh.

- 2)) They were persecuting the Galatians, born of the Spirit. Gal. 5:11, 6:12
- 3) Paul told the Galatians they needed to understand what the Scriptures taught, that the bondwoman and her son, have no part of God's Kingdom, "Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." vs. 30
- a) The Scriptures are the authority. vs. 30a
 * The Scriptures are personified; they speak clearly and are to be obeyed.
- b) The proclamation was that the woman and her son must be cast out. vs. 30b
- 1)) The law and those trusting in the it are born of the flesh, incompatible with those trusting Jesus by faith and born of the Spirit.
- 2)) The law and those trusting in the law are born of the flesh, a contradiction to those trusting Jesus by faith and born of the Spirit.
- 3)) The one trusting law and legalism end up in bondage, the one trusting faith and the Spirit end up free.
- c) The proclamation was that the woman and her son shall not be heirs with the son of the freewoman, Sarah. vs. 30c
- 1)) The inheritance is by faith in God's promise of Christ.

- 2)) The confirmation of God was in agreeing with Sarah's petition to cast out Hagar and Ishmael. Gen. 21:10-12
 * No form of legalism or works for justification or righteousness!
- 4) Paul told the Galatians they were not sons of Hagar, rather, sons of Sarah, "So then, brethren, we are not children of the bondwoman but of the free." vs. 31
- a) This is Paul's conclusion of the entire allegory, "So then, brethren".
- 1)) He is reasoning with the Galatians.
- 2)) He is instructing the Galatians.
- b) They and Paul "we" are not related to the bondwoman Hagar.
- 1)) The law.
- 2)) The flesh.
- 3)) Mount Sinai in Arabia.
- 4)) Jerusalem that is now, in bondage with her children.
- c) They were related to the freewoman, Sarah.
- 1)) By Grace and faith.
- 2)) By the Spirit and promise.
- 3)) By living free, the Jerusalem from above.
- a)) Sons and daughters of Abraham by faith. Gal. 3:7
- b) Sons and daughters of God through faith in Jesus Christ. Gal. 3:26

- c) Sons and daughters of Abraham, through promise. Gal. 3:29
- d) Sons and daughters of Sarah. Gal. 4:31
- * “Whoever the Son sets free, he is free indeed.” Jn. 8:36
- a) We are citizenship in heaven. Phil. 3:20
- b) We dwell in the heavenlies. Eph. 1:3
- c) We are the church of the first born. Heb. 12:18-24
- d) The New Jerusalem is holy from God descending out of heaven, where the church will dwell with Jesus for eternity. Rev. 21:2