



The Epistle to the
Galatians

Introduction



1st Missionary Journey

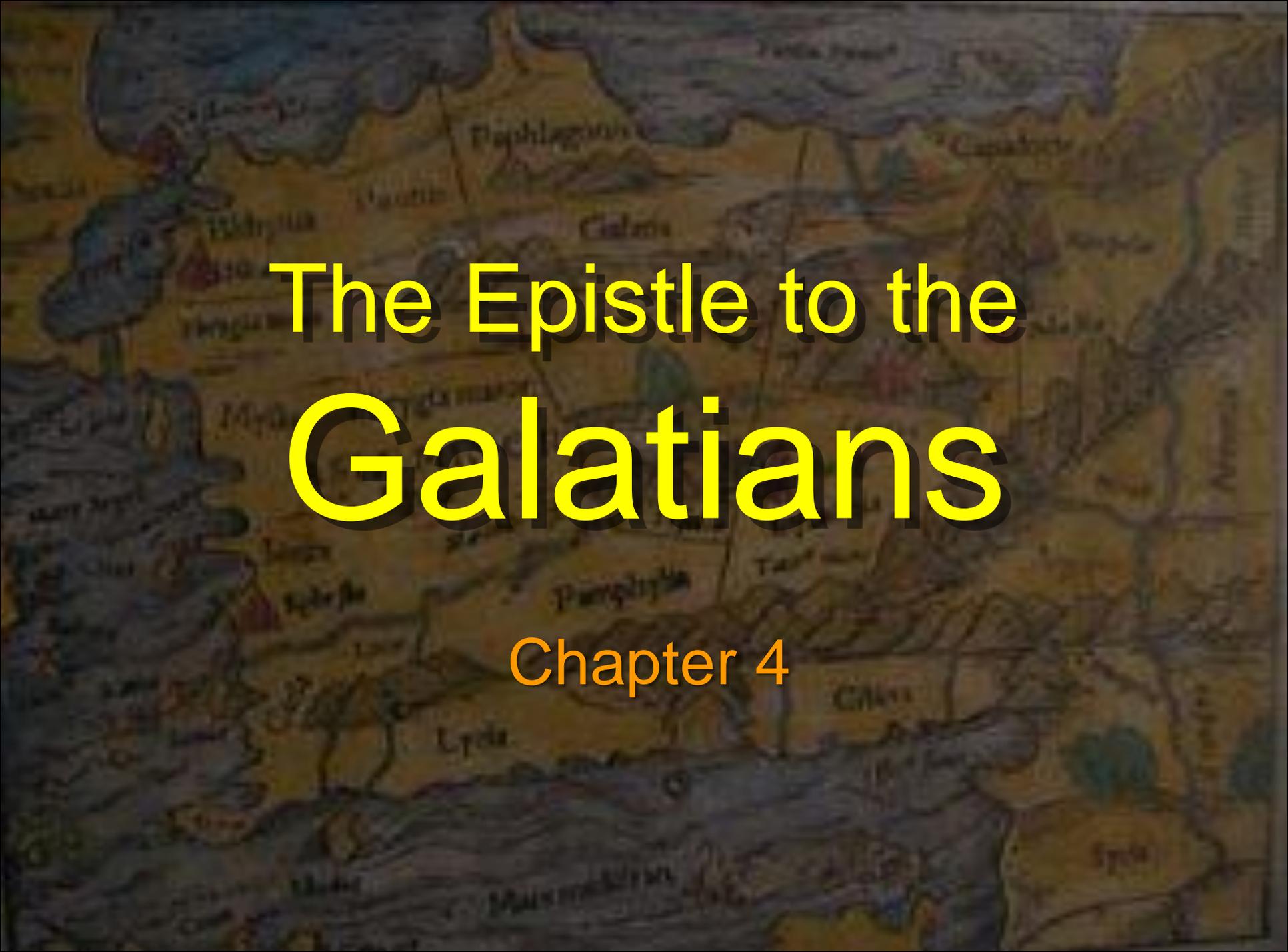


In Defense of the Gospel

- Chapter 1: Paul's Personal Witness
- Chapter 2: The Witness of the Apostles
- Chapter 3: Paul's appeal to personal experience
- Chapter 4:

Six Arguments

- 1) The Personal Argument 3:1–5
- 2) The Scriptural Argument 3:6–14
- 3) The Logical Argument 3:15–18
- 4) The Dispensational Argument 4:1–11
- 5) The Sentimental Argument 4:12–18
- 6) The Allegorical Argument 4:19–31

A historical map of the Roman Empire, showing various provinces and cities. The map is rendered in a dark, muted color palette. Overlaid on the map is the text 'The Epistle to the Galatians' in a large, bold, yellow font. The word 'Galatians' is significantly larger than the other words. Below the main title, the text 'Chapter 4' is written in a smaller, orange font. The map background includes labels for various regions such as 'Paphlagonia', 'Cilicia', 'Lycaonia', and 'Cappadocia', which are relevant to the biblical text.

The Epistle to the Galatians

Chapter 4

“Dispensations”

- What does ‘Dispensational’ mean?
- From a Biblical perspective, a Dispensation is a period of time separated by two key Scriptural events.
- *“The ordering of life and events by God”*
- *“A divine decree affecting an individual or group” - Collins*
- Typically most commentators conclude that there are 7 ‘dispensations’ - i.e. periods of time in which God has and will deal with mankind

“Dispensations”

(Traditional View)

- | | |
|---------------------|----------|
| 1. Innocence | Gen 1:28 |
| 2. Conscience | Gen 3:7 |
| 3. Human Government | Gen 8:15 |
| 4. Promise | Gen 12:1 |
| 5. Law | Exo 19:1 |
| 6. Church (“Grace”) | Acts 2:1 |
| 7. Kingdom | Rev 20:4 |

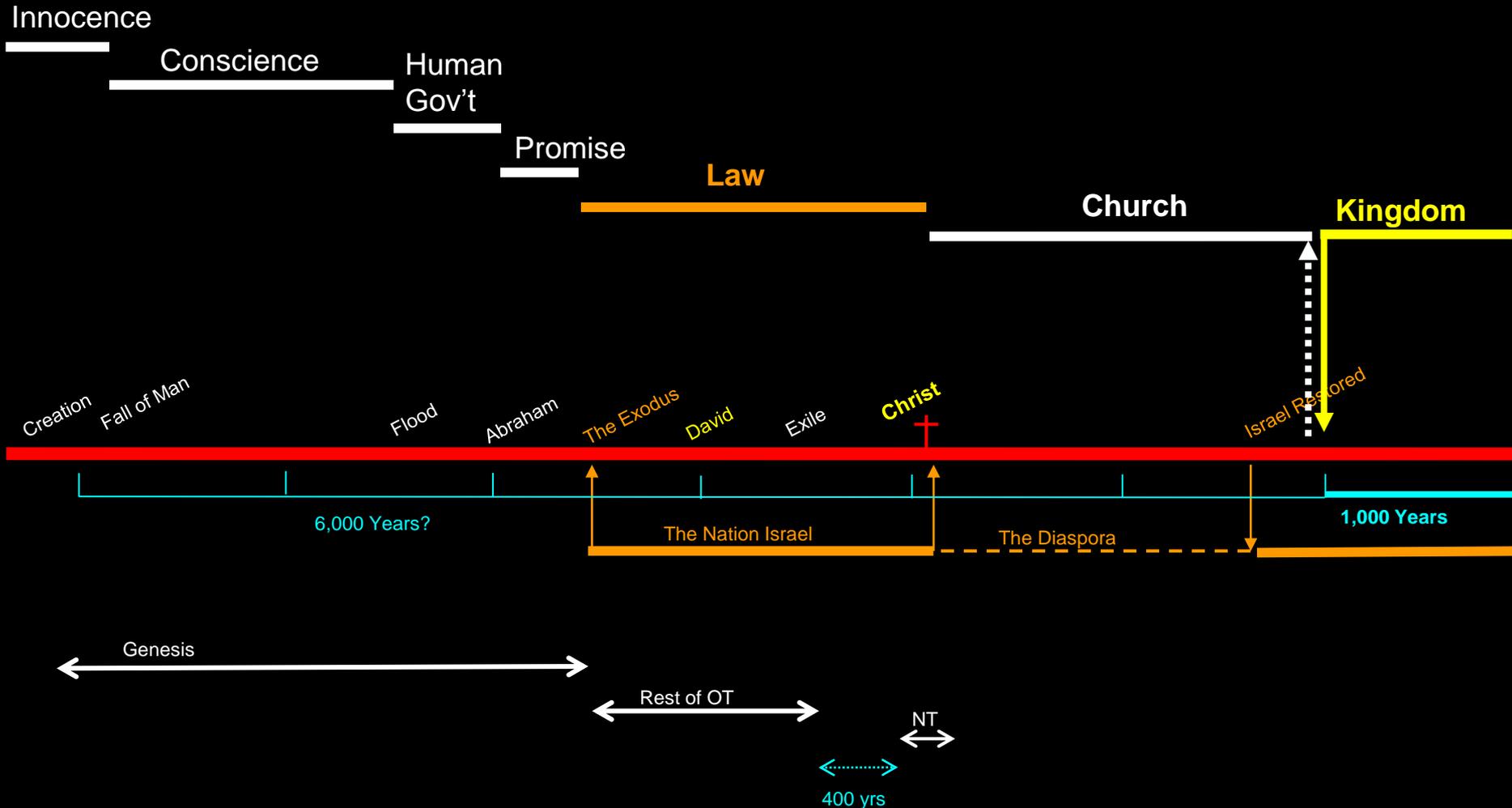
“Dispensations”

(Traditional View)

- 1st Dispensation Creation to the Fall
- 2nd Dispensation The Fall to the Flood
- 3rd Dispensation The Flood to Abraham
- 4th Dispensation Abraham to the Law
- 5th Dispensation The Law to Cross
- 6th Dispensation The Cross to 2nd Coming
- 7th Dispensation The Kingdom Age

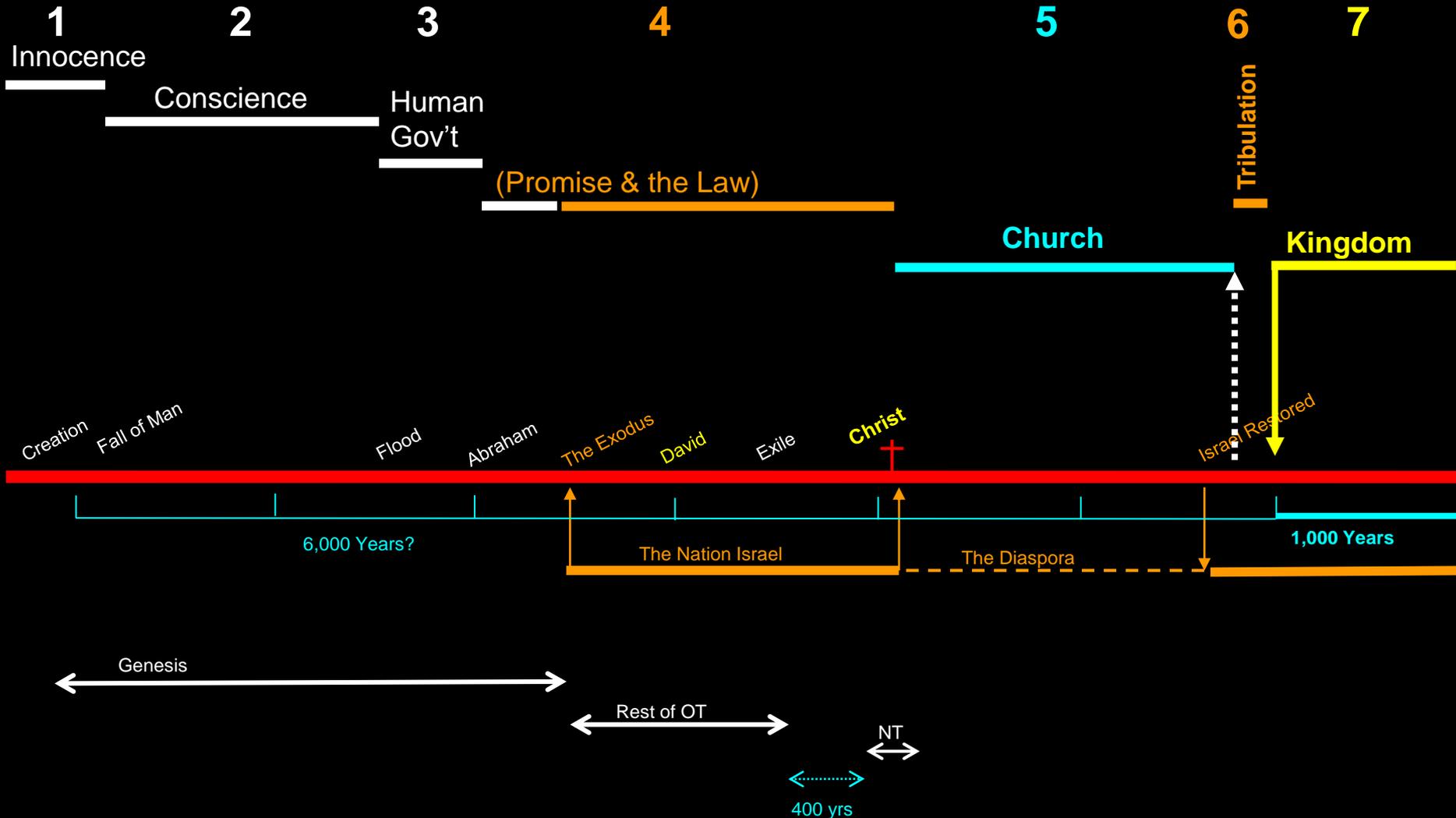
The Seven Dispensations

Traditional View



The Seven Dispensations

Alternative View



Dispensational View

- Paul is now going to highlight a distinction between the Old Testament believers (Law) with those in this present dispensation (Grace).
- The issue that Paul will raise is one of Sonship – something very familiar to the people in that culture at that time.

Dispensational View

- Child vs. Heir

- In the Old Testament times, not all offspring were recognised as 'sons'.
- Children were not recognized as their father's heirs until they were officially adopted as sons.
- Knowing this will help us to understand the first seven verses of **Galatians 4** which look at this issue from the perspective of a household of that day:

Now I say, *That the heir, as long as he is a child,*
differeth nothing from a servant, though he be
lord of all;

Galatians 4:1

- Paul highlights the distinction between a ‘child’ (*Gr. nepios*, “infant, young child; without speech”) i.e. one who did not have a voice...
- ..with an Heir (*Gr. huios*, “son”)
- The child is no different than a servant in that he has no say, even though technically all may be rightfully his.

But is under **tutors and governors** until the time appointed of the father.

Galatians 4:2

- Though by birthright he would eventually own the entire estate, he nevertheless was kept in subservience like a slave in that he enjoyed no freedom and could make no decisions.
- In fact the heir as a child was under **guardians** (Gr. *epitropos*, different from the Gr. *paidagog* in 3:24-25) who watched over his person, and **trustees** (Gr. *Oikonomos*) who protected his estate.

But is under tutors and governors **until the time**
appointed of the father.

Galatians 4:2

- This was true until he came of age as a son
- That age varied in the Jewish, Grecian, and Roman societies.
- The coming of age was always associated with a ceremony to formally acknowledge the son as an heir

Even so we, when we were children, were in bondage under the elements of the world:

Galatians 4:3

- Paul uses this example to demonstrate that we were once 'children' that had not been appointed as heirs.
- In fact, in our previous state we were actually as slaves (Gr. *nepios*)
- The scope of that slavery was described as being under the basic rudiments (Gr. *stoicheion*) of the world
 - be it the Jewish Law or Greek or Roman Culture

*Even so we, when we were children, were in
bondage under the elements of the world:*

Galatians 4:3

- Thus all were enslaved until Christ came to liberate all who would simply believe in His name
- Hopefully the penny is starting to drop for these Galatians who were also now liberated!

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

Galatians 4:4

- As explained in **v.2**, that is the time appointed by the Father.
- As a human father chose the time for his child to become an 'adult' son, and heir...
- ...so the heavenly Father chose the time for the coming of Christ to make a way for people to transition from bondage under Law to spiritual sonship through Christ.

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

Galatians 4:4

- This “fulness of the time” was:
 - 1) When the Roman civilization had brought peace and a road system which facilitated travel;
 - 2) When the Grecian civilization provided a language which was adopted as the *lingua franca* of the empire; and
 - 3) When the Jews had proclaimed monotheism and the messianic hope in the synagogues of the Mediterranean world.
 - 4) As Gabriel had precisely predicted to Daniel, the ‘69 weeks’ were now complete **Dan 9:24-27**

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

Galatians 4:4

- It was then that God sent His Son, the preexistent One, out of heaven and to earth on a mission.
- The “Son” was not only Deity; He was also humanity as the expression born of a woman indicates.
 - [v.4 emphasizes the Eternal Sonship of Christ:
1 John 4:9, 10; John 3:16; et al]

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

Galatians 4:4

- The reference to His mother only harmonizes with the doctrine of the virgin birth as taught in the Gospels
cf. Matt. 1:18
- Why a virgin birth? Gen 3:15; Isaiah 7:14
- Curse on Jeconiah Jer 22:24-30

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

Galatians 4:4

- Christ was born under Law as a Jew;
- He kept the Law perfectly; fulfilled it; *cf. Matt. 5:17*
- But though not guilty Himself, He finally paid its curse *cf. Gal. 3:13*
- “Made sin for us” *2 Cor 5:21*

To redeem them that were under the law, that we might receive the adoption of sons.

Galatians 4:5

- First, He came to redeem those under Law.
(*Gr. exagorazo*)

This is not a redemption from the curse of the Law (as in 3:13), but from a slavery to the entire Mosaic system.

The emphasis is not on the penalty of the Law as in 3:13, but on its bondage.

- Since Christ redeemed and set free those who were under the Law, why should Gentile converts now wish to be placed under it?

To redeem them that were under the law, that we might receive the adoption of sons.

Galatians 4:5

- Second, Christ's Incarnation and death secured for believers the full rights of sons
- All the enjoyments and privileges of a mature son in a family belong to those who have entered into the benefits of Christ's redemptive work.
 - *“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”*

Rom 8:17

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

Galatians 4:6

- God the Father not only “sent His Son”; *He also sent the Spirit.*
 - Thus, the full Trinity is involved in the work of salvation. The Holy Spirit is a gift of God to every believer because of sonship. No sons or daughters lack the Spirit.
- Further, He is present within each believer’s heart to give evidence of that one’s position in God’s family.

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

Galatians 4:6

- The Spirit moves the believer to pray to God, addressing Him as Abba, Father **Rom. 8:15**
- The word “Abba” is the Aramaic word for “Father.”
- It is appropriate to compare to the English word “Daddy.”

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

Galatians 4:6

- Used by Christ in Gethsemane **Mark 14:36**
- This familiar form indicates intimacy and trust as opposed to the formalism of legalism. **Cf. Rom 8:15, 16**

Hebrew Alphabet Lesson

a *Aleph* = “first, or leader”

B *Beth* = “house”

Ba *Ab* = “the Leader of the House”
= “father”

h *Heh* = “essence, breath or spirit”

Bha *Ahab* = the essence of the father
= “love”

John 3:16

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

Galatians 4:7

- To conclude, Paul declared that the Galatians were no longer slaves, but were sons and heirs.
 - [The plural forms in **verse 6** were replaced by the singular forms in **verse 7** thus making the application more direct and personal.]
- In God's family, sonship carries with it heirship **Cf. Rom. 8:14-17**

*Howbeit then, when ye knew not God, ye did
service unto them which by nature are no gods.*

Galatians 4:8

- Prior to conversion the Galatians, in their ignorance of the one true God, they were misled by pagan priestcraft into bondage to false gods such as Zeus and Hermes

cf. Acts 14:11-13

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

Galatians 4:9

Gr. *ginosko*: to learn to know, come to know, get a knowledge of; perceive, feel; to become known; also, idiom for the intimate relationship between a man and a woman

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

Galatians 4:9

- A great change had taken place and they came
 - to know God (salvation from the perspective of man), or
 - to be known by God (salvation from God's perspective).
- Yet having come to know intimately and on a personal level the true God, the Galatians were giving up the liberty and light of Christianity for the twilight and bondage of Judaism.

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

Galatians 4:9

- Paul was amazed and dismayed. Did they understand that they would be going back to a state of religious slavery? Was this their desire?
- If so, why would they be attracted to a system that was weak (it could not justify or energize for godly living) and miserable (it could not provide an inheritance).
- The principles (*stoicheia*) of that system are “of the world,” as Paul had already said in **verse 3**.

True & False

- There are only two religions in the world: the true and false.
 - False religions are alike in that they say, *“Something in my hand I bring.”*
 - The true religion revealed from heaven leads one to sing, *“Nothing in my hand I bring.”*
 - *“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” Titus 3:5*

Ye observe days, and months, and times, and
years.

Galatians 4:10,

- “The Jews’ catechism is his calendar”
--Samson Raphael Hirsch
- Under the influence of the Judaizers the Galatians had begun to observe the Mosaic calendar.
- They kept special days (the 70 *HaMoyadim*, “the appointed times”: weekly Sabbaths and seasonal festivals such as Passover, Pentecost, and Tabernacles, etc.)

Ye observe days, and months, and times, and years.

Galatians 4:10,

- They observed these special times, thinking that they would thereby gain additional merit before God.
- But Paul had already made it clear that works could not be added to faith as grounds for either *justification or sanctification*. Cf. Col. 2:16, 17
- Paul does not object to these observances for he kept them himself as a Jew. He objected to Gentiles taking to them as a means of salvation.

I am afraid of you, lest I have bestowed upon you labour in vain.

Galatians 4:11

- lit., “I have labored to the point of exhaustion” - if their attachment to legalistic practices were to continue.
- The apostle’s words emphasized his strong antipathy toward legalistic religion.
- And this coming from someone who was once more zealous for the Jews religion than anyone!
- But he now counted all that as rubbish!

I am afraid of you, lest I have bestowed upon you labour in vain.

Galatians 4:11

- Some may make good impressions, but are not of us:
 - “They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.”

1 John 2:19

Six Arguments

- 1) The Personal Argument 3:1–5
- 2) The Scriptural Argument 3:6–14
- 3) The Logical Argument 3:15–29
- 4) The Dispensational Argument 4:1–11
- 5) The Sentimental Argument 4:12–18
- 6) The Allegorical Argument 4:19–31

Brethren, I beseech you, be as I *am*, for I *am* as ye *are*. ye have not injured me at all.

Galatians 4:12

- Intensifying his personal appeal, Paul challenged the Galatians, “Become like me, for I became like you, that is, become free from the Law as I am, for after my conversion I became like the Gentiles, no longer living under the Law.” 1 Cor 9:20, 21
- The irony, however, was that the Galatian Gentiles were putting themselves under the Law *after* their conversions.

Brethren, I beseech you, be as I *am*, for I *am* as ye *are*. ye have not injured me at all.

Galatians 4:12

- The last clause of **verse 12** also belongs with the following verses in which Paul related how he was received by the Galatians on his first visit to them **cf. Acts 13-14**
- At that time he labored under the handicap of an illness but remained until he had preached the gospel to them.

Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

Galatians 4:13

- Paul sought to touch their hearts by reminding them of those earlier days when he came to Antioch in Pisidia, and to Iconium, Lystra, and Derbe—all these were Galatian cities.
- He came not with pomp and ceremony, nor to profess authority over them, but lowly, preaching Christ crucified. **Cf. 2 Cor 12:9**

Ye know how through infirmity of the flesh I
preached the gospel unto you at the first.

Galatians 4:13

And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

Galatians 4:14

- It is widely assumed that Paul's infirmity involved his eyes... yet they overlooked it or spared him any rejection.
- It is interesting that Paul healed many sick, but never healed himself.
- Three times he prayed, but God's grace had to be sufficient

Cf. 2 Cor 12:9

Where is then the blessedness ye spake of? for I bear you record, that, if *it had been possible*, ye would have **plucked out your own eyes**, and have given them to me.

Galatians 4:15

- They had received Paul with joy, congratulating themselves that the apostle had preached in their midst.
- And even seemingly made a strange offer!

Where is then the blessedness ye spake of? for I bear you record, that, if *it had been possible*, ye would have **plucked out your own eyes**, and have given them to me.

Galatians 4:15

- This is the hint that some feel points to the nature of Paul's "thorn in the flesh" as a problem with His eyesight **Cf. 2 Cor 12:7**
- This problem may well have occurred following the blinding vision he saw on the Damascus road!
- These earthly bodies cannot cope with Heavenly glory!

Am I therefore become your enemy, because I tell you the truth?

Galatians 4:16

- How incredible that those who once sat joyfully under Paul's ministry, learning of the Gospel of Grace from him, now would seemingly turn against him because he speaks the truth to them!
- The truth has a way of dividing all those who are not willing to humble themselves

They zealously affect you, *but not well*; yea, they would **exclude you**, that ye might affect them.

Galatians 4:17

- While Paul's attitude toward the Galatians was guileless, the legalists had improper motives. The apostle spoke the truth (v. 16); the Judaizers used flattery.
- They wanted to alienate (*ekkleisai*, lit., "to lock out") the Galatians from Paul and his teaching so that they would be followers instead of the false teachers and their influence.

But *it is good to be zealously affected always in a good thing, and not only when I am present with you.*

Galatians 4:18

- Paul actually turns the argument around now and says that if the Judaizers were zealous to win over the Galatians, the Galatians could use the opportunity to be zealous to win the Judaizers for Christ!
- Once again, zeal is not a spiritual gift!
- It is most often a dangerous trait, but if one is zealous it must be for the right cause - in the case of the Judaizers it was not.

Six Arguments

- 1) The Personal Argument 3:1–5
- 2) The Scriptural Argument 3:6–14
- 3) The Logical Argument 3:15–29
- 4) The Dispensational Argument 4:1–11
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- 6) The Allegorical Argument 4:19–31

My little children, of whom I travail in birth
again until Christ be formed in you,

Galatians 4:19

- The apostle, on the other hand, had always had good motives regarding the Galatians.
- Addressing them tenderly as my dear born ones (*Gr. tekna mou*, an expression found only here in Paul's epistles), Paul compared himself to a mother in the throes of birth pangs.
- He had experienced this once for their salvation; he was in travail again for their deliverance from false teachers.

I desire to be present with you now, and to change my voice; for I stand in doubt of you.

Galatians 4:20

- He had a deep desire to be with them so that he could speak gently, though firmly, concerning his grave concerns.
- In a masterful stroke the apostle now turns to a scriptural illustration to conclude his theological defense of justification by faith.

I desire to be present with you now, and to change my voice; for I stand in doubt of you.

Galatians 4:20

- An Old Testament story from the life of Abraham enables Paul to review what he had already declared about contrasts between the Mosaic Law and grace, between works and faith.
- It also provides an opportunity for him to verbalize the pointed charge to the Galatians that they should cast out the legalizers

cf. v. 30

Tell me, ye that desire to be under the law, do ye not hear the law?

Galatians 4:21

- The Galatians had not yet submitted to the bondage of the Law but they desired to. Paul desperately wanted to stop them and turn them back to a life under grace.
- As a transition to what would immediately follow, he challenged the Galatians to be aware of or to understand what the Law really said.

Cf Ex 19:16-21; 20:18,19

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

Galatians 4:22

- By turning again to Abraham Paul was appealing to the founder of the Jewish nation from whose physical descent all Jews traced their blessings.
- John the Baptist and Jesus declared that physical descent from Abraham was not enough, however, to guarantee spiritual blessing

Matt 3:9; John 8:37-44

The Allegory

4:22-31

- Addressed to justified but immature believers who, under the influence of legalisitic teachers, “desire to be under the law.”

1 Cor 3:1,2

- It has, therefore, no application to a sinner seeking justification.
- It raises, and answers, for the 5th time in this Epistle, the question, “is the believer under the law?”

2:19-21; 3:1-3, 25-26; 4:4-6, 9-31

The Allegory

The Old Covenant of Law

1. Symbolized by Hagar the slave-girl
2. Ishmael, a son born after the flesh
3. Represents Jerusalem in Paul's day, still in spiritual (and political) bondage

The New Covenant of Grace

1. Symbolized by Sarah, the free woman
2. Isaac, a son born miraculously by God's promise
3. Represents the heavenly Jerusalem which is free and glorious

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

Galatians 4:22

- Paul reminded his readers that Abraham had two sons (those born later are not important to his illustration), and that they should consider which of the two they were most like.
- One son, Isaac, was born of Sarah, the free woman; the other, Ishmael, was born of Hagar, the slave woman.
- According to ancient law and custom, the status of a mother affected the status of her son.

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

Galatians 4:23

- A second contrast concerned the manner in which the sons were conceived.
- Ishmael was born in the ordinary way, that is, in the course of nature (the “flesh”) and requiring no miracle and no promise of God. In fact, he was the result of Abraham “trying to help God.”
- He represents the works of the flesh.

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

Galatians 4:23

- Isaac, on the other hand, was born as the result of a promise or prophecy, thus, faith.
- Abraham and Sarah were beyond the age of childbearing, but God miraculously fulfilled His promise in bringing life out of the deadness of Sarah's womb

Rom. 4:18-21

- Isaac as a type of Christ:
 - Supernaturally announced beforehand;
 - Named before he was born **Gen 17:19**
 - “In Isaac shall thy seed be called”
Gen 21:12; Rom 9:7; Heb 11:18
 - Offered as a substitutionary offering;
Gen 22
 - Returned to Abraham after 3 days; etc

- In order to emphasize the contrast between Law and Grace Paul next used the historical events above as a type or an allegory, that is, he treated those two mothers figuratively ([ajllhgorevw](#)).
- He did not in any sense deny the literal meaning of the story of Abraham, but he declared that that story, especially the matters relating to the conception of the two sons, contained an additional meaning.
- Thus he compared the narrative to the conflict between Judaism and Christianity.

Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

Galatians 4:24

- First, the apostle pointed to two covenants:
 - 1) the **Mosaic**, had its origin at Mount Sinai. Those under this legal covenant were slaves.
As Hagar brought forth a slave, so does the Law.

*Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is **Agar**.*

Galatians 4:24

- (Greek form of the name Hagar), synonymous with the Mosaic Law; **4:25**
- 2) the reader is expected to understand and supply the implicit reference to the Abrahamic Covenant, which was a gracious system represented by Sarah which through its messianic promise brought forth children who are free.

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

Galatians 4:25

- Next, Paul pointed to two Jerusalems.
- Hagar also stood for the first century city of Jerusalem, a city enslaved to Rome and in slavery to the Law.
- Jerusalem at that time was the center of legal religion.

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

Galatians 4:25

- The reason the Jews were driven out of Jerusalem over 1900 years ago was because “they knew not the time of their visitation.” **Luke 19:44**
- “We have no king but Caesar.” **John 19:15**
Indeed.
- “His blood be on us, and our children.” **Matt 27:25**

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

Galatians 4:25

- They remain the children of Hagar; but the dark days of the Great Tribulation will bring another day, a day of repentance.
- We should urge our Jewish friends to read **Isaiah 53; Psalm 22; Psalm 69; Zecharaiah 12-14;** and then read the **Epistle to the Hebrews** and **Gospel of Matthew**, and see what the Holy Spirit reveals to them.

But **Jerusalem which is above** is free, which is the mother of us all.

Galatians 4:26

- We have:
 - 1) two women: Hagar and Sarah
 - 2) two sons: Ishmael and Isaac
 - 3) two covenants: law and grace
 - 4) two mountains: Sinai and Calvary
 - 5) two cities: earthly and heavenly Jerusalem
- Read **Heb 12:18-24**. (Cf. **Ex 19:9-13; 20:18ff.**)

But Jerusalem which is above is free, which is the mother of us all.

Galatians 4:26

- Sarah, on the other hand, corresponded to the New Jerusalem (above), the mother of all the children of grace. This heavenly city, which one day will come to earth **Rev. 21:2** is now the “city of the living God” **Heb. 12:22** the home of departed believers of all ages.
- Paul uses the rabbinical idea that the heavenly Jerusalem corresponds to the one here to illustrate his point without endorsing their ideas. **Cf. Rev. 21:2**

But Jerusalem which is above is free, which is the mother of us all.

Galatians 4:26

- “Our citizenship is in heaven, from whence we look for the Saviour, the Lord Jesus Christ” **Phil 3:20**
- Abraham “looked for a city which hath foundations, whose Builder and Maker is God.” **Heb 11:10**
- Is this the citizenship that prioritizes your life?

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.

Galatians 4:27

- **Isaiah 54:1** (following Isa 53!) - prophesied the changing fortunes of Israel, which Paul applied to Sarah's history. The barrenness of Israel in the Diaspora, having rejected her Messiah...
- Paul applies **Isa. 54:1** to the church

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.

Galatians 4:27

- The prophet refers to Sarah's prolonged barrenness and Paul uses this fact as a figure for the progress and glory of Christianity (the new Jerusalem of freedom) in contrast with the old Jerusalem of bondage (the current Judaism).
- His thought has moved rapidly, but he does not lose his line.

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.

Galatians 4:27

- Israel was prophesied to enter a period in which she was “not my people.” **Hos 1, 2ff**
- Christ announced her subsequent blindness **Luke 19:44** which Paul indicates will endure until after the Church is complete **Rom 11:25**
 - (Some suspect that there will be more saved after the rapture than prior.)

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.

Galatians 4:27

- Yet, in an ultimate sense, her eventual fruitfulness also portrays her millennial blessings.
- Paul applied this passage (he did not claim it was fulfilled) in this context to Sarah, who though previously barren, was later blessed with a child, and who would ultimately enjoy a greater progeny than Hagar.

Now we, brethren, as Isaac was, are the children of promise.

Galatians 4:28

- First, Paul compared the birth of Isaac to that of Christians.
- As “Isaac” experienced a supernatural birth and was a child by means of a promise, so each believer experiences a supernatural birth
John 3:3, 5
and is a recipient of the promise of salvation
Gal 3:9, 22, 29

But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

Galatians 4:29

- Second, the apostle now compares Ishmael's persecution of Isaac to the false teachers' opposition to believers.
- Abraham celebrated the weaning of Isaac with a banquet. On that occasion Ishmael mocked Isaac, laughing derisively at the younger boy, since Ishmael was the elder son and assumed he would be heir to his father's estate

Gen. 21:8-9

*But as then he that was born after the flesh
persecuted him that was born after the Spirit,
even so it is now.*

Galatians 4:29

- That early animosity has been perpetuated in the two peoples which descended from the two sons of Abraham and is seen in the current Muslim-Israel tensions.

But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

Galatians 4:29

- Paul likened the Judaizers to Ishmael as those who were born out of legalistic self-effort; he charged that they continued to persecute the true believers who were born by the power of the Spirit.
- With few exceptions Paul's persecution came from the Jews, the people in bondage to the Law.

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.

Galatians 4:30

- Third, Paul compared the action of Abraham to the obligation of the Galatians.
- When Sarah observed Ishmael mocking Isaac, she asked Abraham to expel the slave woman and her son lest Ishmael become a joint heir with Isaac. And God granted Sarah's request. **Gen. 21:10, 12**
- Get rid of your legalism

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.*

Galatians 4:30

- This should remind Paul's readers that Law observance brought no inheritance in the family of God, and it also charged them to excommunicate the Judaizers and those who accepted their false doctrines!

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.*

Galatians 4:30

- A fundamental incompatibility remains between Law and grace, between a religion based on works and a religion based on faith. There are only two kinds.
- The first becomes the last, the last becomes the first. The barren wife (Sarah) becomes fruitful; the bondwoman (Hagar) is set aside. Grace supersedes the law.

*So then, brethren, we are not children of the
bondwoman, but of the free.*

Galatians 4:31

- In conclusion, Paul affirmed that he and the Galatian believers were not children of the slave woman who was driven away and was denied a share in the inheritance.
- Rather all believers are children of the free woman, “heirs of God and coheirs with Christ”

Rom. 8:17

Next Session

- Study **Galatians 5**.
 - In the two final chapters of the epistle, Paul deals with the practicabilities which should be the result of our salvation: justification, and sanctification by faith.



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