

sacrifice.

- _____ 12. The Spirit was given to the Galatians through the working of the law.
- _____ 13. Some stern things are said to the Galatians in this chapter.
- _____ 14. Paul laid all the blame on the Galatians.
- _____ 15. Paul tells the Galatians that they were foolish.
- _____ 16. When we have had faith, we have put on Christ according to Gal. 3:27.
- _____ 17. If we are Christ's we may be considered as Abraham's seed. vs. 29
- _____ 18. The promise to Abraham was at least 430 years before the Israelites were at Sinai.
- _____ 19. As many as are of the works of the law are under a curse.
- _____ 20. An argument of Paul's in Galatians is that the law should not be obeyed because it was against the promises of God.

Completion:

1. What then is the law? It was _____ because of transgression.
2. O _____ Galatians who did bewitch you?
3. Even as Abraham believed God, and it was reckoned unto him for _____.
4. For it is written, cursed is everyone that hangeth on a _____.
5. Now that faith is come, we are no longer under a _____.
6. The law which came _____ years after, doth not disannul, so as to make the promise of none effect.

C. ILLUSTRATION AS TO WHY THE LAW PRECEDED AND MUST GIVE WAY TO THE GOSPEL. 4:1-31

1. Childhood and manhood. 4:1-11

TEXT 4:1-4

(1) But I say that so long as the heir is a child, he differeth nothing from a bondservant though he is lord of all; (2) but is under guardians and stewards until the day appointed of the father.

(3) So we also, when we were children, were held in bondage under the rudiments of the world: (4) but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law,

PARAPHRASE 4:1-4

1 Now if ye ask, why the gospel dispensation was not introduced immediately after the fall? and why the heirs, during so many ages, were left to the guidance of the laws of nature and of Moses? I answer, As long as the heir is a child, he differeth nothing from a bond-man, although by right of inheritance he be proprietor of the whole estate:

2 For he is put under instructors who teach him, and stewards who manage his estate, and supply him with necessaries, until the time before appointed of his father, for giving him the possession of his inheritance, arriveth.

3 So also we, the heirs of the promises, whilst we were children, were not put in possession of the promises, by the introduction of the gospel dispensation, immediately after the fall, but, to fit us for the dispensation, were placed in bondage under the elements of the world.

4 But when the time, before appointed of the Father for putting the heirs in possession of the promises, by introducing the gospel dispensation, was fully come, God sent forth, from heaven into our world, his Son, born of a woman, and born under the law;

COMMENT 4:1

so long as the heir is a child

1. This is to show why the bondage of the law preceded the liberty of the gospel.
2. Childhood is for a period of development. And in the ancient household he was little more than a slave.
3. Faith in Christ makes man a mature heir.

COMMENT 4:2

but is under guardians and stewards

1. He must needs be under constant care — otherwise he would be in constant danger of losing the inheritance.
2. He is not able to order his own affairs, but is just like a servant.
 - a. Observe how God had to deal with the Hebrews, then this verse.
 - b. Foolish Galatians are acting as though they are going back to this state.

until the day

1. A specified time of the father's choosing.
2. The day that is appropriate — a "full day" or fulness of time.

appointed by the Father

1. People in society have a day for their daughter's debut.
2. A father in business has a day when he retires and turns over all to his son.

COMMENT 4:3

we were children

1. Law is childhood stage — what a time God has had with His infants.

2. Paul warns Christians about infancy.
 - a. “. . . I fed you with milk . . .” I Cor. 3:2
 - b. “. . . Such as have need of milk . . .” Heb. 5:12

held in bondage

1. You do not allow children very much freedom.
 - a. You want them to grow.
 - b. You want to teach them.
2. The day comes when you let them go in confidence.
3. God gives Christians freedom.
 - a. They have the Spirit to guide them.
 - b. The only freedom is in Christ, but it is not a license to do evil.

under the rudiments

1. Paul may mean — The law is earthly.
 - a. It restrains from evil, but does not deliver from sin.
 - b. It does not justify. You do not earn eternal life just because you do not kill, commit adultery, etc.
2. Luther says Paul is referring principally to the ceremonial law which dealt with external matters as meat, drink, dress, places, times, feasts, cleansings, sacrifices, etc.

WORD STUDY 4:3

The “rudiments” (*stoicheia* — *stoi KY ah*) were first simply “things in a row,” then “the row of letters in the alphabet.” From this came the meaning “elementary principles,” as when we speak of “the ABC’s” of electronics.

The Galatians were attempting to live under the Law, which was reverting to an earlier step in God’s plan. This would be as absurd as for a mature adult to go back to the guardianship of the *paidagogos* (3:24).

The RSV and certain other more recent translations make this “the elementary *spirits* of the universe,” following a usage of the word in the so-called Testament of Solomon. However,

this document is dated 4th Century A.D., and there is no earlier use of the word in this meaning. It is a violent change of context to introduce the worship of "spirits" into the argument. See Burton in the ICC series of commentaries for a convincing argument against this new translation.

COMMENT 4:4

but when the fulness of time came

1. The Greek language had spread so that it was practically universal.
2. Roman government had brought some good influences.
 - a. Roman roads — making traveling safe.
 - b. Roman law and order.
3. There had been four hundred years of silence allowing mankind to find out that he could not do without God.
 - a. People were deteriorating in their lusts. Romans 1:20
4. When the time came for the termination of a period of tutorship then God took steps for the liberation of all mankind.

God sent forth his Son

1. This is God's supreme effort.
2. Jesus sets forth this event in the parable of the vineyard. Matt. 21:33-39
3. Prophets were sent and God worked hard to display His love but the gift of His Son makes other attempts seem small.

born of a woman

1. Christ's birth was of a virgin according to prophecy and the Gospels.
2. Why is not the virgin birth taught here?
 - a. Some say it is taught when he says "born of a woman!" otherwise, he would have said, "born of a man," or "man and woman."
 - b. The human side of Jesus is tremendously important.
 - 1) We know He knows our weaknesses, for He lived

as we.

2) See Heb. 4:15

born under the law

1. He voluntarily placed Himself under the law and permitted it to have dominion over Him.
 - a. Actually the law had no dominion over him.
 - 1) "Who did no sin, neither was guile found in his mouth." I Peter 2:22
 - b. Yet the law treated this innocent, just, and blessed lamb of God as cruelly as any.
 - c. He did not fulfill any one or two easy requirements of the law, but endured all.
2. The Jews accused him of breaking the law, but He only broke their traditions.

STUDY QUESTIONS 4:1-4

413. What is Paul's argument in this verse?
414. Why is a child like a bondservant?
415. How is the child different?
416. What is the childhood period for?
417. Describe what is involved under guardianship.
418. Should we be proud and haughty, while we are children expecting to be heirs?
419. Do we have special days for children?
420. Do earthly fathers appoint days for their children?
421. Compare this idea with fulness of time expressed in verse 4.
422. Does Paul mean that the law was a childhood age?
423. Did God have an easy time with his children during Moses' day?
424. Do we allow children very much freedom?
425. Is Paul saying that the law was a period of bondage?
426. Is freedom a period of license?
427. What is meant by rudiments?

428. Does he mean that the law is a rudiment?
 429. Is Paul teaching that while we are in bondage to the law, we are under the rudiments of the world?
 430. How could a law of God be considered a rudiment of the world?
 431. Could Luther be right in dividing the law into a ceremonial law suggesting that these things are meant by rudiments?
 432. What is meant by "fulness of time?"
 433. In what way was it a full time?
 434. Does it refer to the termination of a period of tutorship?
 435. What great event took place in this full time?
 436. Is this verse avoiding the virgin birth?
 437. Why is Paul emphasizing the human side of Christ?
 438. If Christ was born under the law, then was He automatically under the curse?
 439. Since Christ was sinless, was He not under the law?
 440. If Jews accused Christ of breaking the law and they were the ones to enforce the law, was He under a curse?

TEXT 4:5-7

(5) that he might redeem them that were under the law, that we might receive the adoption of sons. (6) And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. (7) So that thou art no longer a bond-servant, but a son; and if a son, then an heir through God.

PARAPHRASE 4:5-7

5 That, by his obedience unto death, he might buy off Jews and Gentiles who were under law, that we might receive the adoption of sons; that we Gentiles might be made the people of God, and receive the blessings belonging to the people of God, by being introduced into the gospel church.

6 And because ye believing Jews and Gentiles are sons, God

hath sent forth the Spirit of his Son into your hearts, by whose gifts, being assured that ye are God's sons, ye can address him in prayer with confidence, calling him, each in your own language, Abba, Father.

7 So that thou who possesseth the gifts of the Spirit art no more a bond-man, under law as a rule of justification, and driven to obey by the fear of punishment; but a son actuated by love: and if a son, then an heir of God through Christ.

COMMENT 4:5

that he might redeem

1. Redeem means to pay down a price for them.
2. Redeem — buying them off from the necessity of observing circumcision, and offering brute sacrifices.
3. This states the result of Jesus' coming.
4. This states a fulfillment of Gen. 22:18 "In thy seed shall all the nations of the earth be blessed."

that we might receive the adoption of sons

1. Christ made it possible, but we have a responsibility.
 - a. "Wherefore Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, And will be to you a Father and ye shall be to me sons and daughters, saith the Lord Almighty." II Cor. 6:17
 - b. To be adopted by God is a distinct honor.
 - c. On earth we do not have the privilege to select our father but we do for eternity.
 - d. This gives us the right to call God "Father." Cf. 4:6
2. In this relationship we become joint heirs with Jesus Christ. Cf. Rom. 8:17

WORD STUDY 4:5

"Adoption" (*huiiothesia* — hwee oh theh SEE ah) was fairly

common in the ancient world. Among other things, the adoption caused:

1. A new name
2. An inheritance
3. A cancellation of previous debts and obligations.

An early papyrus document records these words:

“And I have him as my own son so that the rights . . . to my inheritance shall be maintained for him.”

COMMENT 4:6

and because ye are sons

1. The Spirit was not sent to make us sons, but is sent when we become sons.
2. Sonship comes as a result of the adoption process as a result of faith.
 - a. “As many as received Him to them He gave the right to become children of God.” John 1:12
 - b. The promise of the Spirit is made to the repentant and obedient ones. Acts 2:38

God sent forth the Spirit of his Son

1. The Spirit of slavery to the devil must depart in order for Christ’s spirit to come in.
2. The Spirit is the Spirit of Christ.
 - a. Since Christ through His work has received our adoption as sons, His Spirit can be sent to those who belong to Him.
 - b. Gal. 3:26 says we are Sons by faith. And 3:27 says by baptism we get into Christ and put Him on.
 - c. Faith, baptism and the Spirit of Christ, are inseparable.
3. The outpouring of the Spirit belonged to the promised Messiah. Cf. Joel 2:28-29

into our hearts

1. Proper faith and baptism must concern the earnest person

who desires the spirit of Christ in his heart.

a. What Scriptural Baptism Requires:

Water, Acts 10:47; Acts 8:36-38

Much water, John 3:23

Going to water, Mark 1:9

Going down into water, Acts 8:38

Coming up out of water, Mark 1:10; Acts 8:39

Born of water, John 3:5

Form of burial, Col. 2:12

Form of Resurrection, Romans 6:4

Bodies washed, Heb. 10:22

Immersion meets all the requirements of Scriptural baptism, while sprinkling only meets one — water.

Why call ye me, Lord, Lord, and do not the things which I say, Luke 6:46. If ye love me, ye will keep my commandments, John 14:15.

b. Results Following Bible Baptism:

Sins remitted, Acts 2:38

Gift of the Holy Ghost, Acts 2:38

In Christ, Gal. 3:27

In the Church, I Cor. 12:13

A good Conscience, I Peter 3:21

A Christian Life, Rom. 6:4

Heaven, Rev. 22:14

2. The heart is the center of ones will and affections and therefore will not have Christ's Spirit until submitted to His will.

crying, Abba, Father

1. It is in Christ that we cry to God.

a. We have here an Aramaic and Greek word with the same meaning.

b. They were the two languages in which Christians of that day worshipped God.

c. With the fulfillment of the prophecies (Cf. Isaiah 44:3) concerning the Messiah, men were permitted to call God, Abba.

2. It seems that Jesus originated the use of the word, Abba.

Cf. Mark 14:36

- a. Jesus could do this, because of His fellowship with God.
 - b. We can do it, if we have a proper obedience.
3. This is a unique statement.
- a. It fulfills Messianic prophecies. Cf. Jer. 3:19, 31:9; Ps. 89:27.
 - b. It has four limitations in time.
 - 1) It belongs to the time of the fulfillment of the promise.
 - 2) The time of the inheritance.
 - 3) The time of freedom.
 - 4) The time of sonship.
4. Those who go back to the law, depart from this great truth that made this wonderful relationship possible.

WORD STUDY 4:6

“Abba” was the Aramaic word for “father” used in the intimacy of the family circle. The term expresses a feeling of love, confidence, and intimate fellowship. It does not, however, imply any flippancy or lack of respect as do sometimes our English words “Pop” or “Daddy.”

COMMENT 4:7

Thou art no longer a bondservant

- 1. He who could receive the Spirit and pray “Abba Father” has no reason to go back to bondage.
 - a. The Christian is a faithful person who has grown up to be an heir.
 - b. The Christian has been redeemed by Christ and has changed relationship from a child who was a bondservant to a mature person who is an heir.
 - c. This was the whole purpose of the fulness of time.
- 2. Two things from which man is free:
 - a. Power, dominion of sin. Cf. Rom. 8:2; 8:13
 - b. The Mosaic law. Gal. 4:8-10; 3:24

But a Son

1. Sons have many advantages.
 - a. An inheritance. Rom. 8:17
 - b. Freedom. Gal. 5:1
 - c. Fellowship with the Father as sons. John 1:11; Cf. I John 1:3, 6-7
2. The Christian must appreciate this new relationship and never go back to the world.
 - a. Like a dog and hog. II Peter 2:20
 - b. “. . . whose end is to be burned.” Heb. 6:4

if a Son then an heir

1. As a member of the family we have a right to the properties.
 - a. We are baptized in the name of Jesus Christ.
 - b. This means into the possessions of the one so named — according to some Greek usages in natural life.
2. It is an inheritance of another world where the treasures can not be destroyed — and are eternal.
 - a. Cf. Jesus' statement in Matt. 6:19
 - b. Cf. Peter's statement in I Peter 1:4
 - c. Cf. Paul's statement in Heb. 9:15

through God

1. This verse does not eliminate Christ and His part.
2. Divine truth is never expressed fully in one verse in the language of man.

STUDY QUESTIONS 4:5-7

441. Does this verse answer why Christ was born under the law?
442. If He could redeem Gentiles, who were not under the law of Moses, why could He not redeem the Jews also?
443. What law is referred to here?
444. In what way are we sons according to this verse?
445. Did He send His Spirit to make us sons?
446. Is the Spirit of His Son, the same as the Spirit promised

on Pentecost?

447. Does the promise of the Comforter refer to this same Spirit?
448. What is the significance of "into hearts"?
449. What does the word "Abba" mean?
450. Why did Paul use two different languages here?
451. What state did we leave when we accepted Christ?
452. What does a son have that a bondservant does not?
453. Why do men reject the privilege to be an heir and remain in bondage?
454. What all is involved in heirship?
455. Do we have a property right to God's wealth?

TEXT 4:8-11

(8) Howbeit at that time, not knowing God, ye were in bondage to them that by nature are no gods; (9) but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? (10) Ye observe days, and months, and seasons, and years. (11) I am afraid of you, lest by any means I have bestowed labor upon you in vain.

PARAPHRASE 4:8-11

8 However, that ye Gentiles may not foolishly renounce your privileges as the sons of God, ye ought to remember what your condition was whilst under the elements of the world, and compare it with your present happy state: That then, indeed, not knowing God, ye served slavishly, beings who are not gods by their own nature, but by human appointment.

9 But now, under the gospel, having acknowledged the true God as your father, (ver. 6) or rather, being acknowledged by him as sons, why, by embracing Judaism, turn ye back again to the unprofitable and low kind of worship formerly

practiced by you in your heathenish state, and to which again, ever since your conversion, ye incline to be in bondage?

10 Why do ye carefully observe days, and moons, and seasons, and years? These holidays, though enjoined by Moses are equally ineffectual with the rites of the heathen religions, formerly practiced by you, for procuring the favour of God.

11 Ye are so fond of these weak and poor elements, that I am afraid of you, lest perhaps I have preached in vain among you. For ye do not seem to understand the value of the privileges of the gospel.

COMMENT 4:8

Howbeit

1. Means when.
2. A time element is referred to and a condition during that time.

not knowing God

1. This verse can be used to imply that the Galatian converts were formerly heathen, which is the preferable view.
2. A second meaning may be found in the fact that the Jews did not know God, even though they worshipped the true God.
 - a. "It is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him; but I know him." John 8:54-55
 - b. "And these things will they do, because they have not known the Father, nor me." John 16:3

ye were in bondage to them that by nature are no gods

1. This definitely sounds as though they were heathen.
2. What is the nature of God?
 - a. A creator and not a creature.
 - b. A personality, not lifeless material shaped by human hands, which the Galatians no doubt had worshipped.

WORD STUDY 4:8

“Them that . . . are no gods” gives the erroneous impression that the Galatians were worshipping idols or false spirits. Actually, the Greek gender could just as well be neuter, and would be referring to the rudiments of 4:3 and 4:9. The better translation in this context would be “things which are by nature not gods.”

COMMENT 4:9

now that ye have come to know God

1. How do we know God?

a. By His works — Handiwork. Psalms 19:1

b. By His words — Preaching. I Cor. 1:21

c. By His workman — Jesus revealed. Heb. 1:1-4

1) “The only begotten Son, who is in the bosom of the Father, he hath declared him.” John 1:18

2) “He that hath seen me hath seen the Father.”

2. Paul also was a workman preaching. John 14:9

a. “I planted, Apollos watered . . .” I Cor. 3:6

b. “That I might not build on another man’s foundation.” Romans 15:20

or rather to be known by God

1. This probably means to be approved of God.

2. God does know his own.

a. “Your Father knoweth what things ye have need of.” Matt. 6:8

b. “God, who knoweth the heart.” Acts 15:8

c. “The Lord knoweth them that are his.” II Tim. 2:19

d. “The Lord knoweth how to deliver.” II Peter 2:9

e. “Jehovah knoweth the way of the righteous.” Psalms 1:6

how turn ye back again

1. Observe that they once were Christian and were approved

of God.

a. People can turn back and be lost.

- 1) "Ye are severed from Christ . . . ye are fallen away from grace." Gal. 5:4
- 2) "who hindered you . . ." Gal. 5:7
- 3) "who did bewitch you . . ." Gal. 3:1
- 4) "Quickly removing" Gal. 1:6

b. Many Scriptures in other places warn about turning back.

- 1) "Having put his hand to the plow, and looking back." Luke 9:62
- 2) "Again entangled therein." II Peter 2:20-22
- 3) "Lest haply we drift away." Heb. 2:1
- 4) "Falling away." Heb. 3:12
- 5) "And then fell away, it is impossible to renew them." Heb. 6:6

2. Some religionist formerly argued, "If you get it, you can't lose it; if you lose it, you never had it." But these had it in Galatia.

to the weak and beggarly rudiments

1. In what way were they weak?

- a. Weak — ineffectual rites and ceremonies of Moses.
- b. Weak — counteraction to sins.
- c. Beggarly element — too poor to purchase eternal salvation.
- d. The weakness of the law: "What the law could not do." Romans 8:3

2. If these are referred to, then they must have been addicted to them at one time for he says "Again."

- a. It could be they were heathen who were converted to Judaism, then converted to Christianity.
- b. He may be placing all efforts to be righteous by work under the same category whether it be heathen or Jewish.

rudiments

1. "Rudiments" means unwrought, ignorant, rude, that which is undeveloped.

2. They were rudiments because they belonged to a rudimentary condition.
 - a. Observe the stages of man's relationship to God.
 - 1) Patriarchal Dispensation -----Infancy age.
 - 2) Mosaic Dispensation-----Childhood.
 - 3) Christian-----Manhood.
 - b. Observe a comparison of the law and the Gospel.
 - 1) Law-----Gospel.
 - 2) Childhood -----Manhood.
 - 3) Bondage -----Freedom.
 - 4) Inheritance-temporal, now, -----Inheritance.
Spiritual, future.

whereunto ye desire to be in bondage over again

1. This bondage is to Judaistic teachers.
2. It does not necessarily mean, again to the same thing.
3. They were in bondage in heathenism and were made free and again were going into bondage, this time to false teachers.

Ye observe days, and months, and seasons, and years

1. This is proof of their childhood.
2. The Catholic Bible footnotes this as "Their feasts under the Jewish law."

COMMENT 4:10

Ye observe days

1. It is not stated whether these were sabbaths and Jewish festivals or ritual days of paganism—maybe both.
 - a. Col. 2:16 shows it is not a requirement of Christians.
2. Catholics have their days.
 - a. No meat on Friday — but whiskey can be drunk.
 - b. Observance is more important than one's life.
 - c. Saints are worshipped.
 - d. Festivals are conducted in the name of God.

and months

1. Perhaps festivals such as those of tabernacles, dedication, passover, year of Jubilee, etc.
2. Heathen people also have their seasons, believing that astronomical relationships have special significance for human life.

and seasons

1. We hear folk talk about Lenton season.
 - a. Is godliness seasonable?
 - b. Is self-denial to be periodical?
2. Security is not found in observances.

and years

1. Annual atonements, sabbatical years and jubilees are referred to, says Johnson in his notes.
2. Did not Paul observe them? Yes, he did.
 - a. "Hastening . . . to be at Jerusalem the day of Pentecost." Acts 20:16
 - b. "But I will tarry at Ephesus until Pentecost." I Cor. 16:8
3. Why did he?
 - a. These were national days. A Jew would remember the passover, the giving of the law, etc., as naturally as we remember the Fourth of July.
 - b. He did not insist upon them as religious rites for Gentiles.
4. The Christian is to live minute by minute and not in relationship to man-made observances.

COMMENT 4:11

I am afraid of you, lest by any means I have bestowed labor upon you in vain.

1. If they were saved — he did not labor in vain — but they had exchanged freedom for bondage, life for death.
 - a. If once saved always saved be true, then Paul had not labored in vain.

- b. Evidently Paul did not teach "Once in grace always in grace," but the exact opposite.

STUDY QUESTIONS 4:8-11

456. Define the word "howbeit."
457. Judging by the expression "not knowing God" were the Galatians formerly heathen or Jehovah worshippers?
458. Did the Jews know God even though they professed to worship Him?
459. To whom were the Galatians in bondage?
460. Does the last expression in the verse suggest strongly that they had been heathen?
461. How did the Galatians come to know God?
462. Do we know God by revelation only?
463. Did God accept the Galatians, according to this verse?
464. Does the scripture offer much assurance that God knows the Christians?
465. Could you turn your back on God as Paul accuses the Galatians?
466. How could they turn from God, who is strong, to weak and beggarly rudiments?
467. List all the expressions in this book that teach the back-sliding of the Galatians.
468. Name the verses in the Bible that warn us concerning falling away.
469. In what way were the rudiments weak?
470. Explain how they may be considered beggarly?
471. Were they again in bondage to the same thing?
472. Is bondage to false truth equivalent to being in bondage to false teachers?
473. Were they guilty of strange observances?
474. Do we know if the observances were Jewish or pagan?
475. Are religious festivals generally filled with inconsistencies?
476. Was Paul inconsistent when he went to Jerusalem for their great days such as the Passover?

477. Is it wrong for us to observe our national days?
478. Would it be wrong in binding them upon others as essential for justification?
479. What did Paul mean by his fear?
480. Was his labor in vain, if they were saved in spite of their falling away?
481. What was Paul's labor?

2. Appeal 4:12-20

TEXT 4:12-15

(12) I beseech you, brethren, become as I am, for I also am become as ye are. Ye did me no wrong: (13) but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time: (14) and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, even as Christ Jesus. (15) Where then is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me.

PARAPHRASE 4:12-15

12 Brethren, I pray you to continue in friendship with me; for I am your true friend, having reproved you from love, and not from resentment. For all the time I was with you, ye injured me in nothing.

13 On the contrary, ye behaved towards me with the greatest respect and affection. Ye remember, certainly, that under a bodily infirmity, which might have rendered my labours ineffectual, I preached the gospel to you at first.

14 Yet my bodily infirmity, which was a temptation to me, ye did not ridicule, neither did ye reject me with abhorrence as an imposter, but received me as an angel of God; nay, ye

received me with as much respect as if I had been Christ Jesus himself.

15 Great then was your happiness, and much did ye think yourselves obliged to me for the doctrines I taught you: For I bear you witness, that if it had been a thing allowable, and could have done me any good, ye would have plucked out your eyes, and have given them to me.

COMMENT 4:12

I beseech you

1. Up to this point he has been scathing: he has rebuked, called them fools, and crucifiers, but now he changes tactics.
2. The preacher is exhorted to use all methods. I Tim. 4:2

become as I am for I also became as ye are

1. Some think he means affection here. "Feel toward me as I feel toward you."
 - a. MacKnight refers to II Chron. 18:3, where these expressions denote the most strict friendship.
 - b. It is certainly a personal appeal.
2. Others think 'I was a Jew zealously addicted to the law rites, etc., and became like you.'
3. Paul often appealed to brethren to imitate him. I Cor. 4:16; 11:1; Phil. 3:17; II Thess. 3:7

Ye did me no wrong (Ye have not injured me)

1. There is nothing personal in it.
2. The damage had been done to themselves.
3. They had withdrawn from Christ, it was more serious than some harm to Paul.

COMMENT 4:13

the first time

1. According to Acts 16:6; 18:23, Paul visited the region twice.
2. His illness had something to do with his preaching there

on the first occasion.

because of an infirmity

1. Suggestions of what the infirmity was.
 - a. Perhaps it was a temporary illness.
 - b. Perhaps he never recovered from his blindness entirely.
 - c. Perhaps it was sorrow over death of his wife.
 - d. Perhaps a result of being beaten, etc.
2. Paul's infirmities mentioned.
 - a. II Cor. 12:9-10
 - b. II Cor. 11:23-25

COMMENT 4:14

and that which was a temptation to you in my flesh

1. Perhaps they were tempted to kill him as they did in Lystra. Acts 14
2. Perhaps they tried to worship him as they did at Lystra. Acts 14:12
3. The Catholic Bible says, "a trial to you in the flesh."
 - a. He was a care to them — a burden.
 - b. As though he were a burden to them — housing, support, etc. This, to me . . . is strained.
4. The context in the following verses encourages one to believe that the events of Acts 14 might be referred to.
5. Whose temptation?
 - a. "My temptation" appears in several ancient manuscripts.
 - b. "Your temptation" appears in the Vulgate and Coptic.
 - c. Temptation — signifies trial of any kind.

ye despised not nor rejected — (Literally: to spit out)

1. MacKnight "Yet my bodily infirmity which was a temptation to me, ye did not ridicule, neither did ye reject me with abhorrence as an imposter, but ye received me as an angel of God."
2. They did not despite the temptation to kill him at first, but

- sought to kill, or sought to worship him, is to be considered.
3. Perhaps it means "you did not despise my physical condition although you might have been tempted to do so."

but ye received me as an angel of God.

1. They demonstrated their zeal at Lystra.
 - a. Paul healed a cripple there. Acts 14:10
 - b. "When the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men." Acts 14:11
2. It is possible that this refers to their hospitality.

Even as Christ Jesus

1. Received him as of God, even as they did Jesus of God.
 - a. Worshipped him as they later did Christ — however this may not have been universal in Galatia.
 - b. They did receive him as universally as they did Christ and overlooked his infirmity.
2. Now they are not so enthusiastic.

RECEIVED ME AS ANGEL OF GOD 4:14

Paul's converts in Galatia had originally accepted him as an angel and even as Christ Himself. It seemed that when false teachers made havoc of the flock, that he was suddenly an enemy by telling them the truth. (4:16)

The Jewish teachers who traveled the earth attempting to destroy the work of Paul, undoubtedly felt that they were doing God a service. The debates, envying, strifes, back-biting, whisperings, swellings, and "tumults" which usually accompanied their efforts, however, indicated that they were to be accursed in Gal. 1:8-9.

There are two types of wisdom in the world. One is from the earth and brings misery, heartache, and despair. The other is from above and brings joy unspeakable and full of glory.

An anonymous writer has penned concerning the Bible: "It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter." Such claims, although extraordinary, remain understatements.

WORD STUDY 4:14

The "temptation" (*peirasmos* — pie rahss MOSS) was a real *test* of the Galatians' love for Paul. It was not a temptation to sin, but a testing of devotion.

Dioscurides, a physician of the 1st Century, wrote of the *testing* or *trial* of drugs to see their effects in certain diseases.

To "despise" (*exoutheneo* — ex ooh thin EH oh) is to treat with contempt and reject. This was how the soldiers treated Jesus in Luke 23:11, and how the builders rejected God's cornerstone in Acts 4:11.

To "reject" (*ekptuo* — ek PTOO oh) is literally "to spit out." As a precaution against contamination, the ancients would spit at people with various ailments, especially epilepsy. Whatever it was that Paul had, the people were strongly tempted to "despise and spit out" at Paul.

COMMENT 4:15

Where then is that gratulation of yourselves?

(Where is then the blessedness ye spake of)

1. How much happier you used to be — for once you spoke of your blessedness. (Clarke says no sentence is so variously translated)
 - a. Having renounced the gospel you have lost your happiness.
 - b. Perhaps they had written to him telling in a joyful manner

their new position.

2. The word gratulation means, joy — congratulations.

for I bear you witness

1. The good joy that you had was in relationship to me and the gospel—not in the law.
2. Paul had seen joy with his own eyes, now they need not speak of any other joy.

that, if possible, ye would have plucked out your eyes and given them to me

1. Clarke says “Dearer than one’s eyes” or “Give one’s eyes” was a proverbial saying.
2. Some think this was Paul’s infirmity and they would have given their eyes to him. McGarvey feels Paul speaks as though he needed eyes.
3. Paul mentions a thorn in the flesh but does not name it. II Cor. 12:7

STUDY QUESTIONS 4:12-15

482. Does the word *beseech* indicate a change in Paul’s method to reach them?
483. Does he mean that they are now in a position that he left?
484. Was their falling a personal thing to Paul?
485. To whom was the damage of falling most harmful?
486. Did Christ suffer by their falling?
487. How was Paul infirmed?
488. Was it through infirmity, or because of it, that he preached?
489. Which preaching is referred to here?
490. Was he recuperating while there, and therefore preached to them?
491. What temptation is referred to?
492. Did they originally have several attitudes toward Paul?
493. What events in Acts may be referred to?

494. Is Paul's temptation or their temptation referred to?
495. Do you suppose the Galatians knew exactly what was meant?
496. Explain "ye despised not nor rejected."
497. Tell of their acceptance of Paul as a heavenly being.
498. Could he be reminding them that they were a changeable people even in their attitude toward him?
499. Did they receive him as though he were Christ?
500. Define gratulation.
501. Has Paul accused them of losing their joy?
502. Explain "I bear you witness."
503. Were they once extremely devoted to Paul?
504. Does the mention of eyes indicate Paul had had eye trouble while in their presence?

TEXT 4:16-20

(16) So then am I become your enemy, by telling you the truth?

(17) They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them. (18) But it is good to be zealously sought in a good matter at all times, and not only when I am present with you. (19) My little children, of whom I am again in travail until Christ be formed in you— (20) but I could wish to be present with you now, and to change my tone; for I am perplexed about you.

PARAPHRASE 4:16-20

16 So that, after all these expressions of affection and gratitude to me your spiritual father, ye think I am become your enemy now, when I inculcate the true doctrine of the gospel on you, and exhort you to adhere to it!

17 The teachers who have seduced you, pretend that they love you ardently; but they do not love you honourably; for

they wish to exclude me, your spiritual father, from your affection, that ye may love them ardently, as the only faithful teachers of the gospel.

18 But ye should consider, that it is comely and commendable for you to be ardently in love with me, a good man, at all times, and not merely when I am present with you.

19 My beloved children in Christ, for whom I a second time travail in birth, till the knowledge, and temper, and virtues of Christ, be formed in you,

20 I could wish, indeed, to be present with you now, that I might suit my speech to your case; for I am altogether uncertain concerning you, how ye stand affected towards me; and feel the greatest anxiety on that account.

COMMENT 4:16

So then am I become your enemy, by telling you the truth

1. Truth should make people friends, not enemies.
 - a. Truth made you love me at the first.
 - b. Will truth now do otherwise?
2. False teachers always cause breaks in fellowship, yet denominationalism is honored in our religious society today.

COMMENT 4:17

They zealously seek you in no good way

(translated — they zealously affect you, but not well)

1. They had been "soft-soaped."
 - a. Satan's methods are clever: "by their smooth and fair speech they beguile the hearts of the innocent."
Rom. 16:18
 - b. Zeal is not always backed with highest motives.
 - c. Some of the cruelest acts in history were done by sincere, zealous people, so zeal is not a criterion of truth.
2. It was a very selfish zeal.

they desire to shut you out that ye may seek them

1. They would exclude you, that ye might affect them.
2. "They count you — for no good motive, but they would estrange you, that you may court them." Dovay

they

1. Enemies of Paul and the Gospel are referred to.
2. False teachers were at work and Paul wanted them designated.

shut you out

1. They would estrange you, or separate you from the gospel and from Paul.
2. When separated from Paul, the Galatians would then turn to the Judaizers for guidance.
3. At Antioch the Jews shut the Gentiles out of their fellowship. Gal. 2:13

COMMENT 4:18

it is good to be zealously sought in a good matter

1. Paul of course in his absence is seeking them in a good matter.
2. The Catholic version differs here "Court the good from a good motive."

COMMENT 4:19

My little Children of whom I am again in travail

1. Paul expressed himself kindly here. Cf. I Thess. 2:7, 11
 - a. His children — refers to converts of his preaching.
 - b. "In Christ Jesus I begat you through the Gospel."
I Cor. 4:15
2. Travail seems to mean great anxiety.

till Christ be formed

1. They had lost Christ, their spiritual standing, freedom, and inheritance.
 - a. This sounds like "fallen from grace" not "once in grace always in grace."
 - b. Formed — wrought into the image of Christ.
2. Paul does not want to make merchandise of them; he is only concerned with their spiritual welfare.

COMMENT 4:20**but I could wish to be present with you now**

1. This would help to counteract the presence of the false teachers.
 - a. He could travail in person.
 - b. He could speak in a new way. Cf. I Cor. 14:10 and Heb. 12:26
2. Would he speak in pleading tones, rebuking tones or would he speak with the tongue of an angel (I Cor. 13:1) to persuade them of the truth?

and to change my tone

1. Something is lacking in a written word.
 - a. He could change his voice according to their attitude.
 - b. He could speak more earnestly or tenderly, whatever the need might be.
2. He would change if it would help to challenge their thinking.

for I am perplexed about you

1. It is a marvel that they could be removed.
2. Paul's faith in human nature was disturbed.
3. Perplexed as a parent who knows not what to do with a wayward child.

STUDY QUESTIONS 4:16-20

505. Do we make enemies by telling the truth?
506. What had truth done for them at first?
507. Is Paul reminding them that they ought not to be his enemies if he points out error in their life?
508. Can you be true and yet condemn error?
509. Had the false teaching been given casually?
510. Is zeal always the highest motive?
511. Can we trust zeal as a criterion of truth?
512. Explain "shut you out."
513. Of what would they be out?
514. Who is referred to by the word "they"?
515. Were they estranged from Paul? and therefore felt the need to turn to false teachers?
516. Is Paul zealously seeking them?
517. Does he mean that in his absence he is as zealous as when present?
518. Could he mean that they should zealously seek the truth of his letter?
519. How does Paul feel toward them in this verse?
520. In what way was he justified in calling them his children?
521. If Christ needed to be formed in them, were they in an extremely evil condition?
522. What did Paul mean by changing his tone, has he outdone it already?
523. Are there advantages in face to face discussions?
524. Is he confessing that their awful condition is one that requires great wisdom to handle?
525. Do we find human nature perplexing too?

3. Sarah and Hagar 4:21-31

TEXT 4:21-24

(21) Tell me, ye that desire to be under the law, do ye not hear the law? (22) For it is written, that Abraham had two

sons, one by the handmaid, and one by the free woman. (23) Howbeit the son by the handmaid is born after the flesh; but the son by the free woman is born through promise. (24) Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar.

PARAPHRASE 4:21-24

21 Tell me, ye who wish to be under the law of Moses as the rule of your justification, why do ye not understand the law, which teaches that Abraham's children by faith, who are heirs of the promises, are free from the bondage of the law?

22 For it is written in the law, that Abraham, the father of the people of God, had two sons; one by the bond-maid Hagar, and one by the free-woman Sarah, his wife.

23 But he, verily, who was of the bond-maid, was begotten by the natural strength of his parents, and being born a slave, had not title to inherit his father's estate: But he who was of the free-woman, was begotten through the strength supernaturally communicated to his parents by the promise "Lo, Sarah thy wife shall have a son," and like his mother being free, was his father's heir.

24 Which things, concerning the sons and wives of Abraham, and the power by which these sons were begotten, and the state into which they were born, are an allegory. For these women, as the mothers of Abraham's children, are types of the two Covenants, by which men become the church and people of God. The one is that verily, which was given from Mount Sinai, which made Abraham's posterity by Isaac only the visible church and people of God, and bringeth forth its children into bondage to the law; which covenant it fitly represented by Hagar, who brought forth her son Ishmael into bondage.

COMMENT 4:21

Tell me

1. Here Paul invites them to think seriously about an allegory.
2. After the lesson is presented they are to answer his question.

ye that desire to be under the law

1. Have you really read and heard the law?
2. Those who understand the Scripture can see a deeper meaning behind the Scripture.
 - a. Therefore Paul is challenging their very best.
 - b. They needed to heed II Tim. 2:15.

hear the law

1. It is as though Paul would end his argument in verse 20, but he decides to give them a lesson from the law itself.
2. The law has a wide meaning as seen by Paul's use of the term.
 - a. Mosaic institutions — those that they were returning to.
 - b. Pentateuch — where the history is recorded to which the apostle refers.
3. Scripture is clear — therefore heed it — don't treat it like the false teachers do.

THE TWO COVENANTS— BOND AND FREE 4:21-31

The false brethren disturbed the brethren in Galatia by adding the law to their Christian experience. Paul states that this is a loss of freedom in Christ. The differences in the covenants are very manifest when placed side by side.

TWO TWO COVENANTS CONTRASTED

FIRST OR OLD

SECOND OR NEW

- | | |
|----------------------------|---------------------------------------|
| 1. Given by Moses—Mal. 4:4 | 1. By Christ—Heb. 12:24;
John 1:17 |
| 2. Given Only to Israel— | 2. To All Men— |

- | | |
|--|---|
| Deut. 5:1-4 | Mark 16:15-16 |
| 3. Written on Stones—2 Cor. 3:7 | 3. In Hearts—2 Cor. 3:3; Heb. 8:10 |
| 4. Blood of Animals—Heb. 9:18-19 | 4. Blood of Christ—Heb. 9:12 |
| 5. No Clear Conscience—Heb. 9:8-9 | 5. Makes Perfect—Heb. 7:18-19 |
| 6. God Found Fault—Heb. 8:7 | 6. Better, Perfect—Heb. 8:6; James 1:25 |
| 7. Figure of True—Heb. 9:24 | 7. True Tabernacle—Heb. 8:1-2 |
| 8. Carnal Ordinances—Heb. 9:10 | 8. Spiritual Sacrifices—I Peter 2:5 |
| 9. Only Purify Flesh—Heb. 9:13 | 9. Purify Our Souls—I Peter 1:22 |
| 10. Priests Had Sins Also—Heb. 7:27 | 10. Sinless High Priest—Heb. 7:26 |
| 11. Was to Pass Away—II Cor. 3:11 | 11. Remains—II Cor. 3:11, Matt. 24:35 |
| 12. Temporal Inheritance—Psalms 105:11 | 12. Eternal Inheritance—I Peter 1:4 |

COMMENT 4:22

For it is written

1. The Scriptures bear witness.
 - a. See Gen. 16:15.
 - b. See Gen. 21:2.
2. This was the method of Jesus — appealing to God.

that Abraham had two sons

1. The Sons were symbolic.
 - a. Ishmael was born of a bond-maid — Hagar.
 - b. Isaac was born of a free woman — Sarah.
2. Paul emphasizes that Sarah is “the free woman.”
 - a. She is mentioned four times as a free woman without

calling her by name.

- b. Sarah was a princess in name and held a prominent place in history as the mother of Israel.
 - c. She is the type of the New covenant and the covenant of freedom.
3. Hagar is the symbol of the bond woman.
- a. Physical descent from Abraham is not what is decisive, but spiritual affinity to him.
 - b. The children who go back to the law, go back to the woman and her son born in bondage.

COMMENT 4:23

Howbeit the son by the handmaid

1. This is Ishmael — who was not of promise.
2. He was born a slave and came into the world according to the usual course of nature.
3. Ishmael persecuted Isaac and so in Paul's day, the progeny of the law persecuted the children of the gospel.

born through promise

1. Isaac was born after the age of procreation had passed.
2. His birth was supernatural.

COMMENT 4:24

an allegory

1. From two words meaning "another" and "to speak."
2. This, signifies a thing that is representative of another.
3. Here, it is a representative of a spiritual meaning.

for these women are two covenants

1. Hagar typifies Sinai, the old covenant — bondage.
2. Sarah typifies the Messiah, the new covenant — freedom.

STUDY QUESTIONS 4:21-24

526. Is Paul enforcing the law on them, since they seem to prefer it?
527. How is the word law used by the apostle? Does it always refer to Moses, to the Ten Commandments?
528. Where is the scripture found that Paul quotes?
529. Who were Abraham's sons?
530. How are the mothers described?
531. Who was born after the flesh?
532. Was his birth natural or supernatural?
533. Why did God allow this and fail to condemn it, or did He?
534. What was miraculous about the birth of Isaac?
535. How is his birth a part of the promise?
536. Define allegory.
537. What is represented?
538. Is a physical seed automatically a child of the promise?
539. Define covenants.

TEXT 4:25-27

(25) Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. (26) But the Jerusalem that is above is free, which is our mother. (27) For it is written, Rejoice, thou barren that bearest not; Break forth and cry, thou that travailest not: For more are the children of the desolate than of her that hath the husband.

PARAPHRASE 4:25-27

25 Hagar, the bond-maid, is a fit type of the covenant from Sinai, (for Hagar is one of the names of Mount Sinai in Arabia, from whence that covenant was given); and she, with her son, representeth the present Jerusalem or Jewish church, which

was formed on that covenant, and is in bondage to the law, with the Jews her children.

26 But the catholic church, consisting of believers of all nations, which is formed on the covenant published from Mount Zion, and which I call the Jerusalem above, because its most perfect state will be in heaven, is represented by the free-woman Sarah, who is the mother of us all who believe.

27 My interpretation of the things respecting Abraham's wives and sons is not new; it is alluded to by Isaiah: For (Chp. Liv. 1) it is written, "Sing, O barren, thou that didst not bear, break forth into singing and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord."

COMMENT 4:25

Now this Hagar is Mt. Sinai

(some manuscripts read "For Sinai is a Mountain in Arabia.")

1. This is a passage with many varied readings in the manuscripts and this is discussed at some length by MacKnight in his epistle on p. 300.
2. A question is, "Is he talking about a woman or a mountain?"
 - a. The problem centers in the fact that there is such a mountain.
 - b. Mathew Henry says, "Sinai was called Agar or Hagar by the Arabians."
 - c. MacKnight quotes Gratius as saying that there was a city in the mountain range named Hagar. (p. 83)
 - 1) Its inhabitants were called Hagarenes.
 - 2) The word *Hagar* signifies rock, and Sinai is sometimes called *Rock*. See Exodus 33:22
 - d. A study of context clarifies that point.
3. A question could be, "Is he talking about the Hagarenes or is he discussing Abraham's handmaid?"
 - a. He surely is talking about Hagar.
 - b. Hagar the bondmaid is a fit type of the covenant from

Sinai, for Hagar is one of the names of Mt. Sinai, in Arabia, from whence that covenant was given, and she, with her son, represented the present Jerusalem or Jewish church which was formed on that covenant, and is in bondage to the law, with the Jews as her children.

COMMENT 4:26

But Jerusalem that is above

1. This Jerusalem is the church.
2. These are the children of promise.
3. Sarah is the mother of all believers, on account of her bringing forth Isaac supernaturally by virtue of the promise.

is free

1. The law can be generally spoken of as bondage.
 - a. Peter said, "Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" Acts 15:10
 - b. Jesus accused those under the law of making more serious demands. "Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger." Matt. 23:4
2. Freedom is a characteristic of those in Christ.

our mother

1. Hagar is one mother — Sarah is the other, and she brings forth children unto freedom.
2. Sarah answers to the Jerusalem above.
3. This Jerusalem above is a free woman, who is the mother of us all.

COMMENT 4:27

For it is written

1. This proceeds to quote Isaiah 54:1.
2. Paul is saying "My interpretation of the things respecting Abraham's wives and sons is not in error for it is alluded to by Isaiah."

Rejoice, thou barren that bearest not

1. Sarah was the barren one, but she had occasion to rejoice.
2. Isaiah may have alluded to Gen. 17:15-16 where God said concerning her, "She shall be a mother of nations" and by changing her name from Sarai into Sarah, confirmed the promise as he did to Abraham.
 - a. Abram — "exalted father" was changed to Abraham — "Father of a multitude."
 - b. Sarai — "My princess" was changed to Sarah "Princess."
3. The gospel covenant with Abraham was a long time barren like Sarah.

Break forth and cry, thou that travailest not

1. The cry here must refer to a cry of joy, rather than sorrow.
2. Sarah had no travail in childbirth, but the promise was given and finally was carried out.
3. The promise to Abraham was not born for centuries — but Isaiah is stating the coming birth of Gentiles.

For more are the children of the desolate

1. Hagar no doubt calls Sarah the deserted wife, because when Abraham found her barren he deserted her, with her consent, to bring forth a child with Hagar.
2. A large family is prophesied by Isaiah 800 years before Christ.

than of her that hath the husband

1. Hagar seemed to have the husband, since Sarah was barren.
2. Isaiah prophesied that the Christians would outnumber those born under the law as typified by Hagar.

STUDY QUESTIONS 4:25-27

540. What does he say Sinai is?
541. How is Sinai located in Arabia, yet likened unto Jerusalem in Syria?
542. Is he talking about a woman, a mountain, or both?
543. Could Agar and Hagar be the same?
544. What is the point that we must not miss in this discussion?
545. Has he used two Jerusalems to make his point?
546. Is Jerusalem our mother, or Sarah?
547. What woman was free?
548. Do we speak of cities as feminine?
549. What mother should the Galatians claim?
550. Does Paul have any scripture for his allegory?
551. What did Isaiah say?
552. Was Sarah's name changed?
553. Is the cry one of desolation or joy?
554. Was Sarah the wife described as desolate?
555. Which wife would have the most children or descendants?
556. Is this the reason for the cry of the one not in travail?

TEXT 4:28-31

(28) Now we, brethren, as Isaac was, are children of promise, (29) But as then he that was born after the flesh persecuted him that was born after the Spirit, so also it is now. (30) Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. (31) Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

PARAPHRASE 4:28-31

28 We therefore, brethren, who believe, even though we are not related to Abraham by natural descent, after the

manner of Isaac, are children to Abraham and to Sarah by the promise, which made him the father, and her the mother of nations.

29 But even as it happened then, that Ishmael, who was begotten according to the flesh—begotten by the natural strength of his parents, and related to Abraham to natural descent only—persecuted Isaac, who was begotten according to the Spirit, and resembled his father Abraham in the dispositions of his mind, so also it hath happened now, the Jews the natural seed persecute us the spiritual seed.

30 But what saith the scripture? "She said unto Abraham, cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, even with Isaac. And God said to Abraham, in all that Sarah hath said unto thee, hearken to her voice: For in Isaac shall thy seed be called."

31 Well then, brethren, it appears from the law itself, that we who by faith are Abraham's sons, are not children of the bond-maid Hagar, but of the free-woman Sarah; and as her children, we are heirs of the promises, although not in bondage to the law.

COMMENT 4:28

children of promise

1. Paul is drawing a conclusion that the Gentiles would understand if they were Christian.
2. The Christian is in the promise to Abraham just as Isaac was.
3. They are children, not in a genealogical sense but in a spiritual sense.
4. Three qualities of Isaac:
 1. A promised child. Gen. 17:16
 2. An obedient child. Gen. 22:9
 3. A fruitful child and man. Gen. 25:11

COMMENT 4:29

he that . . . persecuted him

1. Ishmael persecuted Isaac.
2. This persecution refers to Gen. 21:8-9 when Abraham made a great feast the day Isaac was weaned.
3. On this occasion Sarah caught Ishmael mocking.

him that was born after the Spirit

1. This refers to the supernatural birth of Isaac.
2. It reminds us of the statement made to Joseph concerning his wife to be — Mary. "For that which is conceived in her is of the Holy Spirit." Matt. 1:20

so it is now

1. Judaizers were causing trouble in Galatia. See 2:13.
2. The Jews made trouble constantly for the Apostles and evangelists.
3. Jews followed Paul and stirred up trouble.
 - a. The Jews stirred up trouble for him in Thessalonica. Acts 17:5-9
 - b. The Jews followed him to Berea and stirred up trouble there. Acts 17:11
 - c. The Jews mobbed him in the city of Jerusalem. Acts 21:27-33

SPECIAL STUDY

GALATIANS 4:21-31 SARAH AND HAGAR COMPARED

I. Mothers

1. Handmaid -----Old Covenant — vs. 24
2. Freewoman -----New Covenant — vs. 26-31

II. Sons

1. Personalities

- a. Ishmael -----Jewish persecution of Christian — vs. 29
- b. Isaac -----Christian non-retaliation

- 2. Births
 - a. Ishmael-----Natural birth — vs. 29
 - b. Isaac-----Spiritual birth — Gen. 18:10; Gal. 14:29
- III. Dispensation
 - 1. Ishmael-----Characteristic of Jews under law in Old Covenant
 - 2. Isaac -----Characteristic of New Covenant
- IV. State
 - 1. Ishmael-----State of bondage — vs. 25
 - 2. Isaac-----State of freedom — vs. 31
- V. Results
 - 1. Ishmael -----Rejection of Jews — vs. 30
 - 2. Isaac-----Acceptance of Christians—vs. 30

COMMENT 4:30

Howbeit what saith the scripture

- 1. This is a good question to ask in any religious problems.
- 2. Many preachers run to their creeds and books of discipline instead of to the Scripture.
- 3. Paul quotes from Gen. 21:10-12.

Cast out the handmaid and her son

- 1. Sarah demanded this as punishment for Ismael's mocking of Isaac. Gen. 21:8-9
- 2. Paul is stating that the present Jerusalem and her children shall be cast out and shall not be heirs with the sons of the free woman.
- 3. The Jews were rejected because they did not come to God by faith.
- 4. This was literally fulfilled in a very physical sense too.
 - a. The Jews caused constant trouble for Christians, but it came to an end.
 - b. Jerusalem was destroyed by Titus in 70 A.D. and like Hagar and Ishmael the Jews were cast out.

for the son of the handmaid shall not inherit with the son

1. The enemies could fight against scripture but they, like Ishmael, will be driven out of the fellowship of God.
2. A loss of inheritance should be a challenging word, to answer the Galatians.

the son of the freewoman

1. The Jew can not inherit with the Christian until he comes by faith into the promise.
2. We must not go back to the law for it is bondage and loss.

COMMENT 4:31

we are not children of the handmaid

1. This is plain language.
2. Why now are the Galatians going back to the children who are cast out and who are bound to lose the inheritance?

but of the freewoman

1. This is a privilege of birth which we may choose.
2. The promise of freedom and inheritance should be attractive to all who heed "what is written."

STUDY QUESTIONS 4:28-31

557. Who is the Christian likened unto?
558. In what way are we children of promise?
559. Could Gentiles without an Old Testament understand this argument quickly?
560. Do you suppose that these people had a good knowledge of Abraham before Paul discussed this subject with them? Why?
561. Can a person be a sincere Jew and have the blessing of Christ?
562. Who is the "he" of the verse?

- 563. Who is the "him" of Paul's discussion?
- 564. Do we have a record of this persecution?
- 565. Who caught Ishmael mocking?
- 566. Who had the spiritual birth?
- 567. Did Paul observe a similarity in persecution, and what was it?
- 568. Were the Jews busy at making trouble for the apostle everywhere?
- 569. Is Paul's frequent use of scripture a good example for all religious discussions?
- 570. What did Paul quote in this case?
- 571. Who did the casting in this case?
- 572. Was Paul suggesting that some casting out should take place in Galatia?
- 573. Were the Jews eventually cast down by God in Jerusalem?
- 574. Is the child of the handmaid cast out forever?
- 575. Who is the "we" referred to here?
- 576. Is salvation free to the sons of the freewoman?
- 577. Has God made salvation possible for the children of the woman who was cast out?
- 578. Do we have the privilege to choose what woman will be our mother spiritually?

QUESTIONS ON GALATIANS, CHAPTER FOUR

True - False

- _____ 1. Paul states that the heir, when a child, is no different than a servant until the time the father appoints. vs. 1
- _____ 2. The apostle condemns the Galatians for observing days, months, seasons and years.
- _____ 3. The children of Abraham were not all of the same covenant in Paul's allegory.
- _____ 4. The Christian is the child of the free woman in Paul's figure.
- _____ 5. Paul asked the Galatians that he not be considered an enemy for telling them the truth.
- _____ 6. The reason we are free from the law is because

Christ was not born under the law.

- _____ 7. The reason the church in America is strong is because its members are descendants from the Galatians who were so faithful.
- _____ 8. Paul reminds the Galatians that he was once dearer to them than their own eyes.
- _____ 9. Since Christ was not under the law, he did not redeem those under it, but left that responsibility to God.
- _____ 10. Paul was confident that his labors among the Galatians had not been in vain.
- _____ 11. Paul stated the Galatians had done him a personal evil in their religious difficulties. (vs. 12)
- _____ 12. Paul felt that he need not be present with them since the Galatians letter would be delivered shortly.
- _____ 13. Paul speaks of the two sons of Abraham and says these things contain an allegory.
- _____ 14. A rightful heir assumes all rights and privileges at birth.
- _____ 15. Paul said "become as I am, for I also am become as you are."
- _____ 16. Abraham's two wives were Sarah and Hagar.
- _____ 17. God acts without taking time into consideration.
- _____ 18. Paul evidently was a very rugged person as seen by his many travels, and no mention of any infirmity.
- _____ 19. Those who were courting the Galatians were not doing it for a wholesome purpose.
- _____ 20. The Galatians were reminded that they once were treated as an angel. (vs. 14)
- _____ 21. Paul said that he could wish to be present with them and to change his tone.
- _____ 22. Because we are sons God sent forth the Spirit of His Sons into our hearts. (vs. 6)
- _____ 23. A strange figure of Paul is spoken when he says the Jerusalem that is above is free and is our mother. (vs. 26)
- _____ 24. We Christians are as Isaac was, Children of promise.
- _____ 25. The one born after the flesh persecuted him that was born after the Spirit and Paul says so it is now. (vs. 29)