

Galatians-Chapter 4

Gal 4:1 I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything,

- The one who owns everything but has yet to possess it is no different than the common household servant who takes care of him.

=====

Gal 4:2 but he is under guardians and managers until the date set by his father.

- As in the story **Jesus** told of the prodigal son (*Lk 15:11-32*), the father can give his son in advance a portion of his inheritance at the father's discretion, unless as noted in his will if he is deceased. Under **Jewish** law the oldest son was the first to inherit the most.

Deu 21:15 "If a man has two wives, the one loved and the other unloved, and both the loved and the unloved have borne him children, and if the firstborn son belongs to the unloved, **16** then on the day when he assigns his possessions as an inheritance to his sons, he may not treat the son of the loved as the firstborn in preference to the son of the unloved, who is the firstborn, **17** but he shall acknowledge the firstborn, the son of the unloved, by giving him a double portion of all that he has, for he is the firstfruits of his strength. The right of the firstborn is his.

- Until that time the heir is under tutors and a household manager or governor who are to have him educated and ready to receive what was to be left to him in the estate.

=====

Gal 4:3 In the same way we also, when we were children, were enslaved to the elementary principles of the world.

- In **Gal 3:24** **Paul** commented "the law was our guardian (*Gk.3807- tutor*)" thus speaking concerning his **Jewish** brethren before making the claim that all are "justified by faith" once "**Christ** came". Here again, after stating in **3:28** where all are "one in **Christ Jesus**", he goes on to say how he and his fellow **Jewish** brethren were subject to the O.T. law, with all its basic ordinances, knowing they were not the ultimate source of the inheritance. The law only showed the destructive nature of sin (*Rom 5:20*) but didn't contain within it the cure for iniquity. It was an orderly system of checks and balances that gave no real antidote for sin.

=====

Gal 4:4 But when the fullness of time had come, **God** sent forth **His Son**, born of woman, born under the law,

- fullness of time- **God** in **His** infinite wisdom knew, even before creating anything physical, the exact time in the course of history when **He** would send the **Messiah** to redeem man. It had to be during a time when the then known world's infrastructure would be so advanced in order to proclaim the gospel and to "**make disciples of all nations**" (*Mat 28:19*). But it also had to be during the time when the most heinous of punishments ever inflicted upon mankind by a world power was to be perfected and practiced. An execution that would go down in history as the most barbaric, where all would fear it yet only **One** would volunteer, innocent as **He** was, to be punished for the

sins of all of mankind. All the prophecies would need to align concerning Jesus and His coming in order to not be written off as mere happenstance. “The times of ignorance God overlooked” (*Act 17:30*) and the message of the gospel was most needed.

- sent forth His Son- Shows Christ’s preexistence as part of the Godhead.
- born of woman- Thus fulfilling the prophecy of *Gen 3:15* in that the “Offspring” of the woman would bruise the head of the offspring of the serpent (*a.k.a., Satan- Rev 12:9*).

Joh 8:44 You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.

Jesus’ genealogy in *Matthew 1* would have been through Mary.

...Matthew gave us a second “hint” of the virgin birth of Christ when he wrote: “...and Jacob begot Joseph the husband of Mary, **of whom** was born Jesus who is called Christ” (1:16, emp. added). One might assume that the “whom” in this verse refers to Joseph as Jesus’ father. Others may think it is talking about both Joseph and Mary as His parents. An English teacher likely would point out that we cannot tell to whom the word “whom” belongs in this verse, because when the English word “whom” is used in a sentence it can refer to either men or women; or, it can refer to both. Though usually we can tell the meaning by the context in which the word is found, such is not the case in *Matthew 1:16*. Our English translations simply do not reveal the marvelous truth concealed in this verse. In order to unveil this “Gospel gem,” one must consult the language in which the New Testament was written originally—Greek. The English phrase “**of whom** was born Jesus” is translated from the Greek relative feminine pronoun (*hes*). In this verse, the feminine gender can refer **only to Mary**. Biblical genealogies regularly emphasize the fathers who sire a child, but here Matthew indicates that Jesus received His humanity only from His mother. Thus, Joseph is excluded from any involvement in the birth of Christ, **the Son of God**. ...

Genealogies and the Virgin Birth of Christ by Eric Lyons, M. Min.

Apologetics Press- 230 Landmark Drive, Montgomery, Alabama 36117, U.S.A.

Phone (334) 272-8558, <http://www.apologeticspress.org>

Mat 1:16 and Jacob fathered Joseph, the husband to be of Mary, **out of whom** Jesus was born, *the One* called Christ. (*Literal Translation of the Holy Bible*)

- born under the law- How else could the Redeemer “become a merciful and faithful High Priest in the service to God, to make propitiation for the sins of the people” if He wasn’t first “made like His brothers in every respect” (*Heb 2:17*)? Once subject to the same laws as His fellow man He was able to “sympathize with our weaknesses” but “in every respect [having] been tempted as we are, yet [He was] without sin” (*Heb 4:15*). The Jewish nation was in preparation, through the Mosaic law, for Christ’s arrival, having been chosen by God to be disciplined under it.

Deu 14:2 For you are a people holy to the LORD your God, and the LORD has chosen you to be a people for His treasured possession, out of all the peoples who are on the face of the earth.

Of all people on earth, they were the chosen to be His bride.

Isa 54:5 For your Maker is your Husband, the LORD of hosts is His name; and the Holy One of Israel is your Redeemer, the God of the whole earth He is called. 6 For the LORD has called you like a wife deserted and grieved in spirit, like a wife of youth when she is cast off, says your God.

Thus showing how God was His chosen people's (Israel's) Husband as Christ is the Husband of spiritual Israel (the church). O.T. Israel was the bride of the Father just as N.T. Israel is the bride of the Son.

=====

Gal 4:5 to redeem those who were under the law, so that we might receive adoption as sons.

- Here Paul gives the purpose of Christ being born under the Old Covenant. The Jew, who was automatically born into the Old Covenant, didn't automatically enter the New. They had to be adopted into it, just as the Gentile did.

Rom 8:3 For God has done what the law, weakened by the flesh, could not do. By sending His own Son in the likeness of sinful flesh and for sin, He condemned sin in the flesh, 4 in order that the **righteous requirement of the law** might be fulfilled in us, **who walk** not according to the flesh but **according to the Spirit**.

"If Moses' Law were a suitable means to justify man, why did Jesus need to come into the world (3b)? Moses' law did exactly what God wanted and it was perfect."

Brad Price

Since the Law, with its sacrificial system, could not save since it wasn't given for that purpose, and since none could adhere to it perfectly anyway (*except Jesus of course*), it was only a "shadow" of the true, once for all, sacrifice made on Calvary.

Heb 10:1 For since the law has but a **shadow** of the good things to come instead of the **true** form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. 2 Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins?

Therefore since baptism "now saves" and is "an appeal to God for a good conscience" (1 Pet 3:21) the O.T. Law "with its legal demands" Jesus "set aside, nailing it to His cross" (Col 2:14). Jew and Gentile alike, then, in order to share in the adoption under the New Covenant become "as sons through Jesus Christ" (Eph 1:5) and not through the Old Mosaic Law.

Rom 11:24 For if you (*Gentile*) were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these (*Jews*), the natural branches, be grafted **back into** their own olive tree.

Gal 3:28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

"The child thus adopted ceased to belong to his own family, and was in every respect bound to the person who had adopted him, as if he were his own child; and in consequence of the death of his adopting father he possessed his estates."

Adam Clarke

=====

Gal 4:6 And because you are sons, God has sent the Spirit of His Son into our hearts, crying, "Abba! Father!"

Once again, our English translators did us no good when capitalizing the S in spirit here as in other passages. The context determines the meaning and not the translation. As in Rom 8:15, the "spirit" (*Gk.4151- mental disposition*) being "sent" into our hearts (*Gk.2588- thoughts, feelings*) has to do with a relationship to the subject (*here Christ*) as it pertains to being in the spiritual family, the church.

- because you are sons- This phrase refers back to what has been said in the previous verses. This is the significance of being adopted into the family of God.

Heb 2:11 For He Who sanctifies and those who are sanctified all have one source. That is why He is not ashamed to call them brothers, 12 saying, "I will tell of Your name to My brothers; in the midst of the congregation I will sing Your praise."

As Jesus so plainly stated...

Joh 3:5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

Tit 3:4 But when the goodness and loving kindness of God our Savior appeared, 5 He saved us, not because of works done by us in righteousness, but according to His own mercy, by the washing of regeneration and renewal of the Holy Spirit, 6 Whom He poured out on us richly through Jesus Christ our Savior, 7 so that being justified by His grace we might become heirs according to the hope of eternal life.

Thus water being the 'activating' agent and Christ's blood being the 'cleansing' agent.

- crying, "Abba! Father!"- Once the sinner has been adopted into God's family he/she is now justified in approaching God in prayer addressing Him as Abba (*Gk.5- customary title of God in prayer*) and Father (*Thayer: "One Who by the power of His Spirit, operative in the gospel, has begotten them anew to a life of holiness."*).

=====

Gal 4:7 So you are no longer a slave, but a son, and if a son, then an heir through God.

- Here the apostle references both Jews and their past condition as slaves, under obligation to the Old Law, and Gentiles who were slaves under the influence of their pagan and other cultural backgrounds which "God overlooked" (*Act 17:30*).

1Co 6:9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, 10 nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. 11 And **such were some of**

you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

- if...then- Obviously, only the offspring were to have rightful ownership to an inheritance. The only inheritance a slave was to expect was to be passed on to his next owner only to continue being a servant to his new master. Christians have become “heirs of God and fellow heirs with Christ, provided we suffer with Him in order that we may also be glorified with Him” (Rom 8:17).

“For the legitimate children can alone inherit the estate. This is not an estate to which they succeed in consequence of the death of a former possessor; it is like the promised land, given by God himself, and divided among the children of the family.”

Adam Clarke

Gal 4:8 Formerly, when you did not know God, you were enslaved to those that by nature are not gods.

- Speaking here to the Gentile converts at Galatia, Paul reminded them of their former state of ignorance when the only gods they knew weren't the true God Who created them. They were enslaved to the rites and rituals demanded by the false priesthoods under the idol, or idols, and pagan practices they adhered to. As Daniel told Belshazzar in Dan 5:23 how “you have praised the gods of silver and gold, of bronze, iron, wood, and stone, which do not see or hear or know, but the God in Whose hand is your breath, and Whose are all your ways, you have not honored”. Paul later told the Athenians concerning their worship of false gods that “the times of this ignorance God overlooked” (Act 17:30).

Gal 4:9 But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world, whose slaves you want to be once more?

“If the Jews were in such a state of servitude, how much more galling and severe was that of those who had been pagans. Yet from that servitude the gospel had delivered them, and made them freemen. How absurd now to go back to a state of vassalage, and to become servants under the oppressive rites of the Jewish law!”

Albert Barnes

- As Jesus declared in Mat 7:23, when speaking to those at the judgment who thought their works would save them, stating “I never knew you”, so it was of those “alienated from the commonwealth of Israel” (Eph 2:12). Not that God didn't know of their pagan existence but that they didn't have the same covenant relationship with Him as did Israel. Yes, the Gentiles who did “by nature what the law required” were “a law to themselves” (Rom 2:14) but were not part of God's wife, Israel, at that time. Adherence to the New Covenant they held the same standing as anyone else, including the Jews. So why would they want to go back to a system that even the Jews had a difficult time adhering to? And one would think that the Jewish Christians would have seen that the Judaizers were only wanting to subvert the faith of Christ under the gospel age to get them to return to what had become obsolete.

Gal 4:10 You observe days and months and seasons and years!

- One area that revealed their intentions of going back to the O.T. system was where they observed certain **Jewish** rituals. Days, such as **Sabbaths** and others, were to be practiced and regarded as still necessary as they were under the **Old Covenant**. Just as many denominations do even today along with the practice of circumcision as if it was still commanded under the **New**. Obviously not according to what was discussed in **Acts 15**. Months had to do with the feast of tabernacles (**Lev 23**), the passover, etc. Seasons dealt with such festivals as the feast of **Pentecost**. Years had to do with annual atonements (**Heb 10:1**) along with the year of jubilee (**Lev 25**) and other such yearly observances under the **Mosaic Law**.

=====

Gal 4:11 I am afraid I may have labored over you in vain.

- How many stories have we heard where **Christians** labored to convert people only to have them return to either their former denomination or their former way of life? Especially when thinking they were truly transformed after putting so much effort into their conversion. **Paul**, calling them “foolish” (**3:1**), was alarmed by such indecisiveness.

=====

Gal 4:12 Brothers, I entreat you, become as I am, for I also have become as you are. You did me no wrong.

- **Paul** begged the Galatians to be as convicted in the gospel as he was. He had adapted to their ways of life and became “all things to all people, that by all means [he] might save some” (**1 Cor 9:22**). Obviously, not to the point of “being outside the law of **God** but under the law of **Christ**” (**v. 21**).

- You did me no wrong- In other words, “you’re not hurting me since I have nothing to gain or lose from whichever way you decide to go. You’re only hurting yourselves.”

=====

Gal 4:13 You know it was because of a bodily ailment that I preached the gospel to you at first,

- **Paul** reminds them of his physical condition when he first preached the gospel to them, but worked through it because of the importance of their conversion. It wasn’t “because of” his condition but **through** it that he labored toward their justification. It was as if to embarrass them into rethinking the direction they were heading. Whether this particular issue with his health was the same when addressing the church at **Corinth** in **1 Cor 2:3** where he said he was with them “in weakness and in fear and much trembling” or in **2 Cor 10:10** where it was said of him that “His letters are weighty and strong, but his bodily presence is weak, and his speech of no account”, we can only surmise. **Paul** rebutted such remarks by stating “Let such a person understand that what we say by letter when absent, we do when present” (**v. 11**). In other words, he did what he said he was going to do no matter what, whether in good health or not. As he wrote to them in **1 Cor 2:1-2** where when in their presence he didn’t use “lofty speech or wisdom. For [he] decided to know nothing among [them] except **Jesus Christ** and **Him** crucified.”

=====

Gal 4:14 and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of **God**, as **Christ Jesus**.

- Whatever his health was at the time of this particular visit, the Galatian brethren looked beyond it. There are many who look down on people who have physical struggles as though it's some sort of weakness. The fact that they received him as if a messenger sent directly from God showed how much they were interested in what he had to say about the gospel. Even to the point of receiving him as they would Jesus Himself. They were so hungry for the message then which revealed their, apparently recent, state of decline. It showed how ashamed Paul was with their current behavior toward him.

=====

Gal 4:15 What then has become of the blessing you felt? For I testify to you that, if possible, you would have gouged out your eyes and given them to me.

"What have your false teachers given you to compensate the loss of communion with God, or that Spirit of adoption, that Spirit of Christ, by which you cried Abba, Father!"

Adam Clarke

- For them to "have gouged out [their] eyes and given them to [Paul]" might show a hint of what the physical malady Paul had when they first met him. Could this have to do with poor eyesight he might have referred to as the "thorn...in the flesh" he received to keep him "from becoming conceited" (2 Cor 12:7)? We can only speculate why he used such a term. But suffice it to say, they would have done anything **in their power** and beyond it to aid him in whatever weakness he had that would have kept him from preaching the gospel to them.

=====

Gal 4:16 Have I then become your enemy by telling you the truth?

- This is a phrase we need to use more of when convicting peoples' hearts of the truth. But it first requires us to have "rightly [handled] the word of truth" (2 Tim 2:15) if we're ever going to "be able to give instruction in sound doctrine and also to rebuke those who contradict it" (Titus 1:9). When we are able to substantiate the truth through the inspired writings found in the Bible and aren't speaking out of our own interpretation, or out of our own opinions when making certain arguments, then we shouldn't become enemies of those with whom we are trying to reach out to. That is if they have a sincere desire for knowledge according to the truth. How a person receives the truth, without "someone's own interpretation" (2 Pet 1:20) indicates which mindset it falls on according to Jesus' parable on the soils found in Mat 13 and Mk 4. But still, stating the truth will often make enemies of those who aren't interested in leaving the false teachings they've, for the most part, been indoctrinated in.

- telling you the truth- The purpose of this letter to the Galatians was to help them discern, by apostolic instruction which carried the weight of having come directly from Heaven, the separation between the Old and New Covenants and the requirements that marked their differences. Paul stated in his letter to the Romans the difference between physical circumcision which was required under the Old Law and spiritual circumcision which is required under the New (Rom 2). He also dealt with this issue when writing to the Corinthians.

1Co 7:19 For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God.

It seemed the Judaizers were attempting, “as the serpent deceived Eve by his cunning” (2 Cor 11:3), to convince the Galatian brethren to mingle the two covenants if they wished to continue in a right relationship with God. As Paul earlier stated, they were preaching “a different gospel” (1:6) since the gospel he preached contained nothing about physical circumcision as being a prerequisite to salvation.

=====

Gal 4:17 They make much of you, but for no good purpose. They want to shut you out, that you may make much of them.

- They make much of you- The Judaizers were proselytizing these brethren by showing how concerned they were for their salvation but for no good purpose. They had an ulterior motive in attracting followers in order to “gratify the desires of the flesh” (Gal 5:16). Such Paul deals with later in this letter which include “enmity, strife jealousy... and things like these” (Gal 5:20-21).
-
- shut you out- This was part of an attempt to get the Galatians away from Paul, with whom they seemed at one time to be infatuated with. It’s another form of a political strategy that politicians use when debating their opponents. They make promises they know they can’t deliver on in order to dupe their constituency to vote in their favor. They were nothing more than apostle “want-to-be”[s] because if they could get the brethren of Galatia to make much of them by keeping them from learning the truth Paul was preaching they could then get them to “follow their sensuality, and because of them the way of truth [would] be blasphemed” (2 Pet 2:2).

=====

Gal 4:18 It is always good to be made much of for a good purpose, and not only when I am present with you,

- There is nothing wrong with being encouraged as long as it pertains to teaching and doing things according to the truth. The Galatians were being encouraged to follow “deceitful spirits and teachings of demons” (1 Tim 4:1). Paul wrote that they were to avoid such, but not only when he was with them. They were to “[devote] themselves to the apostles’ teaching and fellowship” (Act 2:42) even when Paul **wasn’t** there.

=====

Gal 4:19 my little children, for whom I am again in the anguish of childbirth until Christ is formed in you!

- my little children- As Paul addressed Timothy, mentioning him as his “child in the faith” (1 Tim 1:2), he addressed the Galatians here with the same affection. As a father feels responsible for his own children’s welfare, Paul felt he was somewhat responsible for their spiritual well-being. ‘Somewhat’ because they were the ones who were ultimately accountable to God for which way they would end up going. Nonetheless, Paul felt responsible for them as we too should feel a sense of responsibility toward each other in the faith.
-
- anguish of childbirth- Equating their present immature state and having to reteach what they were already taught would have been the same as having to go through what a

women does to deliver a child. To do such was likened to having to redundantly go through the process of labor all over again but for the same child.

- until Christ is formed in you- At this point Christ obviously wasn't the One on Whom their focus was being directed. They were backsliding, following a doctrine that didn't come from the gospel of Christ. They were returning to "the old" carnal way of thinking which was supposed to have "passed away" (2 Cor 5:17) and had yet to fully embrace "the new and living way that He opened for us through the curtain, that is, through His flesh" (Heb 10:20). Thus they were not following up on their responsibility to the gospel of Christ's death, burial and resurrection in order to emulate Him to "walk in newness of life" (Rom 6:4) but were leaning toward following "a gospel contrary to the one [Paul] preached to [them]" (1:8) when they first heard him proclaim it.

Gal 4:20 I wish I could be present with you now and change my tone, for I am perplexed about you.

- An infant church without true leadership has a greater tendency to accept false teachings. In his absence, Paul's influence became weak on them and they began to receive anyone who taught things similar to what they received from Paul. John warned against such.

2Jn 1:9 Everyone who goes on ahead and does not abide in the teaching of Christ, does not have God. Whoever abides in the teaching has both the Father and the Son. 10 If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting, 11 for whoever greets him takes part in his wicked works.

- To be present with you Paul was stating the same desire to have a better influence on his audience through his presence that John and others understood. Just reading the writings of others doesn't compare to them personally being there and the influence it has on the listeners.

2Jn 1:12 Though I have much to write to you, I would rather not use paper and ink. Instead I hope to come to you and talk face to face, so that our joy may be complete.

- change my tone- Not being in their presence Paul would have had to have been more forceful in his warnings of their possible encroaching apostasy. If he would have been present with them he would have been able to admonish them without the need for such outright constructive negativity. His presence alone, along with their love for him, would have been enough to convince them of the error of their way.

- For Paul to be perplexed over the direction the Galatian brethren were headed showed a sense of loss he endured after so much work and effort went toward proclaiming and teaching them the true gospel. He had much reason to doubt their sincerity as anyone of us would after exerting our own efforts to teach but having done so in vain.

Gal 4:21 Tell me, you who desire to be under the law, do you not listen to the law?

- Tell- Gk.3004- to "lay" forth. Paul, rhetorically, wanted them to explain to him how this new found 'gospel' was a better one than the one he first preached to them. He wanted

to show them how corrupt it was by having **them** make the comparison and see the difference for themselves. If they could only give him a good reason for “so quickly deserting **Him Who** called [them]” (1:6). But they couldn’t. Such an approach is necessary when attempting to convince “those who contradict” (*Titus 1:9*) into clarifying their positions when such oppose real truth. Their desire to be under the law was in ignorance since **Paul** then asked them if whether or not they even [listened] to the law. They were willing to accept something in blind faith that they hadn’t researched to see “whether those things were so” (*Act 17:11*) that the **Judaizers** were teaching. So, in order for them to understand the difference between the two covenants, **Paul** used an allegory when posing the question of which they were willing to be bound to: slavery or freedom.

=====

Gal 4:22 For it is written that **Abraham** had two sons, one by a slave woman and one by a free woman.

- **Abraham** had more than two sons according to *Gen 25:1-2*. After **Sarah’s** death he “took another wife, whose name was **Keturah**. She bore him **Zimram, Jokshan, Medan, Ishbak,** and **Shuah.**” This verse, according to verse 24, is allegorical, i.e., it contains a symbolic message that has meaning to the subject of the discourse. **Paul** incorporated it into his address to the **Galatian** brethren with reference to their desire to return to the O.T. practices (*or the Gentiles returning to idol worship- v.8*). His argument began with the idea of a child born in freedom who desired to be under the bonds of slavery. Such would have been considered foolish to the common man. He then gave the meaning, making a point to show the difference between the position of the two sons.

=====

Gal 4:23 But the son of the slave was born according to the flesh, while the son of the free woman was born through promise.

- According to the flesh- **Ishmael** was not the child of promise and was conceived due to a lack of faith because of **Sarah’s** desire to have a child. Since **Sarah** had yet to bear children for **Abraham** because she was barren she offered to him, as a wife, **Hagar** her Egyptian servant. Such was the idea to **Sarah** that if she bore children to **Abraham** by her servant, the servant’s child would belong to her.

“Like so many after her, Sarai ran out of patience. She thought of a plan to achieve the end God had in mind. In the land of the Chaldees, a woman who could not bear children could give one of her slaves to her husband. Any child born of such a union would be counted as the wife’s child. If the slave began to think of herself as being her mistress’ equal, she could treat her again as a slave but not sell her.”

Gary Hampton

- Born through promise- **God** had in mind to produce a godly nation that would begin through **Abraham** and **Sarah**. Just as **He** has chosen different individuals throughout history to fulfill **His** divine plan to redeem man.

Isa 51:2 Look to **Abraham** your father and to **Sarah** who bore you; for he was but one when **I** called him, that **I** might bless him and multiply him.

- There was something in **Sarah’s** character that **Hagar** lacked and that **Peter** understood later when he was inspired to pen 1 *Pet 3:5-6*.

1Pe 3:5 For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, 6 as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening.

After Abraham pleaded to God “that Ishmael might live before You!” God said “No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish My covenant with him as an everlasting covenant for his offspring after him.” (Gen 17:18-19) Thus Isaac was the son of the free woman who was born through promise.

=====

Gal 4:24 Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar.

- Paul now gives the explanation between the two women as being representatives of the two covenants. Hagar is understood as representing the Old Covenant that was later nailed to the cross (Col 2:14) and replaced with the New. He begins with explaining what Hagar epitomizes in comparison the what Sarah represents. Children of Hagar are considered as being under slavery. But slavery to what? Mt. Sinai, from which Moses received the Law, thus they were bound to such that could not save them.

=====

Gal 4:25 Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children.

- Hagar represented the ‘physical’ city of Jerusalem that had yet, at the time of Paul’s writing, to be destroyed (70 AD). A city that was ruled under the Mosaic Law of whose citizens, physical Jews, were enslaved to it.

=====

Gal 4:26 But the Jerusalem above is free, and she is our mother.

- In contrast, spiritual Jerusalem (a.k.a., the church) which has her origin from Heaven as the bride of Christ, is the refuge open for admission to both the re-grafted physical Israelite and the converted Gentile.

Rev 21:2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her Husband.

=====

Gal 4:27 For it is written, "Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband."

- Quoting Isa 54:1. Sarah being the desolate one who, along with Abraham, produced “offspring as the stars of heaven and as the sand that is on the seashore” (Gen 22:17). Thus the church would increase as the gospel dispensation replaced the Mosaic.

- The one who has a husband- refers to Hagar. Again, speaking allegorically here, Hagar, the younger, more fertile wife of Abraham, flourished as though considered married. But she still represented the Old Law.

Heb 8:13 In speaking of a new covenant, **He** makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

=====

Gal 4:28 Now you, brothers, like **Isaac**, are children of promise.

- Brothers- Referring to **Christians** who, like **Isaac**, are “sons of the resurrection” (*Lk 20:36*).

1Jn 2:25 And this is the promise that **He** made to us—eternal life.

=====

Gal 4:29 But just as at that time he who was born according to the flesh persecuted him who was born according to the **Spirit**, so also it is now.

- Just as **Ishmael** mistreated **Isaac**...

Gen 21:8 And the child grew and was weaned. And **Abraham** made a great feast on the day that **Isaac** was weaned. 9 But **Sarah** saw the son of **Hagar** the **Egyptian**, whom she had borne to **Abraham**, laughing (*Heb.6711- to sport:- mock*).

...who was born according to the **Spirit**- is synonymous with being born through promise (*v. 23*).

- So also it is now. The Galatian church was being persecuted by **Jews** who were covertly attempting to “**Judaize**” them by introducing false teachings that they, as a younger brother emulates the older, might be duped into following. **Paul** termed them as man’s gospel (*1:11*). It was an assault on their freedom they had obtained in **Christ**.

Rom 8:2 For the law of the **Spirit** of life has set you free in **Christ Jesus** from the law of sin and death. 3 For **God** has done what the law, weakened by the flesh, could not do. By sending **His** own **Son** in the likeness of sinful flesh and for sin, **He** condemned sin in the flesh, 4 in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the **Spirit**.

=====

Gal 4:30 But what does the **Scripture** say? "Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman."

- Quoting Gen 21:10. As **Sarah** told **Abraham** to send **Hagar** away from their presence, **Paul** adapted such an admonition to make the point that there was to be no mixing of the **Mosaic law** with “the word of truth, the gospel of [their] salvation” so that they could continue to be “sealed with the promised **Holy Spirit**” (*Eph 1:13*).

=====

Gal 4:31 So, brothers, we are not children of the slave but of the free woman.

- Thus pointing out the difference between bondage and freedom, **Judaism** and **Christianity**, under tutors or now heirs. **Paul** making his argument that they were not to submit to the **Jewish** customs and practices that would separate them from the one true, distinct gospel.

Updated March 9, 2021

www.truthdiscovered.net