

Chapter 4; 1-7

- I. The son,
 - A. Gal. 4:4; the fullness of the times - God has a timetable!
 1. Gal. 4:2; until the time appointed of the Father.
 2. Gen. 15:16; the iniquity of the Amorites is not yet full – the 4th generation.
 3. Luke 21:24; the times of the Gentiles be fulfilled – our time and is it almost up?
 - B. Not children; children require supervision. These are verses that reference the believer's position in Christ.
 1. To as many as received Him, John 1:12, "the power"
 - a. Literally means the power of authority or right (privilege)
 - b. Caused by receiving, by belief – faith, not an attribute of the law.
 2. The son receives the inheritance; eternal life, Mk 10:17, Luke 10:25
 - C. The son is an Heir; Gal. 4:1
 ISRAEL was an HEIR, CHILD, and SERVANT. (Abrahamic Promise)
 Paul goes back to establish the reasoning for the Law for these Galatians. Galatians 4:1:7 is for Israel **Historically** as an Heir, 8-14 and **Doctrinally** as a Child that is declared a Son from the disciplines of the Law because of Christ, and 15-18, and **Practically** as a Son who now chooses his area of influence for his **Spiritual Maturity**.
 1. Heir has a legal claim not the child.
 2. Heir can only take claim after the death of the testator, Heb. 9:15-17.
 The son will receive the adoption, Gal. 4:5 adoption means means "son placing"
Note: Adoption does not place you into the family of God. You are born into the family of God by Regeneration, this is when you accepted the death of the testator, (Christ) you were immediately moved from being just a child of God into the position of an **ADULT SON** by adoption. (Jewish tradition called this Bar Mitzvah. The child is considered to be an adult son (heir) with responsibilities of self-government. Having realized the death of the testator, (Christ) you became an immediate **HEIR of God**.
 3. No longer a servant and no longer a slave. Child, servant, and slave all mean the same thing because they represent the same position. A slave has no future, but **the heir does**.
 At the Bar mitzvah the child becomes a man and then an heir. The Bar Mitzvah is a ceremony that marks a boy's religious responsibility
 It occurs at the age of 13 and in the ceremony, the child reads from the law. Our inheritance was a promise by faith, Rom. 8:15, I John 3:1
 4. It speaks to the position of the believer, Eph. 1:5
 The primary application is to the Jew who is under the law. The difference between servant and son is not speaking of salvation; it has to do with their position. Their position under the law was child, servant, and slave. Their position under grace

was placing you immediately as a **son and heir**. Once the child is recognized as a Son and an Heir, why would he ever go back under the bondage and disciplines of the Law as a child, servant or slave?

5. Could this have been why Jesus was in Jerusalem when he was 12 yrs. old, Luke 2:41-52?
6. The adoption applied to the literal or physical effect to the believer, Rom. 8:23.
 - a. To the church, adoption takes place at the rapture for the body.
 - b. To Israel, adoption takes place at His return.

Note: Recognize that Paul is talking largely to Gentiles (Galatians believers) that the Judiazers have been perverting, not just the doctrines of grace but also the Mosaic law. The Judiazers have used their perverted knowledge of the law to corrupt the minds of the Galatians. Paul must teach the correct doctrines of the law throughout his epistle to refute their corrupt teachings of the law. This portion of Galatians is specific to someone that is confused about doing the works of the law as a means to achieve what only grace through faith in Christ can achieve.

II. Galatians 4:1-7 an heir of God through Christ

- A. The son, as a child, is an heir but does not have the privileges of the son and is no better than a servant or slave. These are terms that speak of position. The Greek word used by Paul means full grown son or adult son.
- B. The tutor, governor, or school master all speak about the trust worthy slave which was a representation of the purpose of the law.
 1. The tutor was hired by the father to train the child in;
 - a. Moral and religious foundations
 - b. Corrective discipline
 - c. Education
 - d. Social manners, etc.
 2. When the child reached maturity, he no longer needed the schoolmaster.
 3. Other terms that are used for the child of God are;
 - a. *Teknon* - which speaks of a born son with the emphasis on the birth, Gal. 4:25, 28.
 - b. *Padion* - which points to a child that is deficient in understanding, 1 Cor. 14:20.
 - c. *Nepios* - which is literally a nonspeaking child, and infant, 1 Cor. 13:11, Heb. 5:13.
- C. The adoption, "the placing as a son" is what changed the status of the child made him eligible to receive the privileges of being an heir.
 1. The key point that Paul is driving to the Galatians is that this change in position, this eligibility to receive the privileges of the heir was not done through the law, the schoolmaster, but through Christ. It is bestowed as a gift. And most importantly, you cannot have it and still be in bondage.

2. A believer is a son of God in two ways.
 - a. He is born a son by the new birth
 - b. And declared a son by the adoption, the placing as a son which is the legal declaration to receive the benefits and position of the son.
 3. A verse that is frequently misused by Calvinists is Ephesians 1:5, "predestinated us unto the adoption." God predetermined that all who would trust Christ would be placed as sons, having the same position as a son, according to his good will. None of the words used in this verse have soteriological implications.
- D. God, the Father vs. 2 & 4, placed them as sons, so they were not under the tutors or governors (the law). Paul almost in sarcasm asks why they want to return to being a child?
1. The Judiazers should know that the sacrifices, the temple, and priesthood were objects lessons, teaching them about the Messiah that should come. As if Paul is saying, "Shame on you, Jews and proselytes and Gentiles that want to be under the law, don't you know that all of those Jewish laws and objects were just object lessons from God so you'd recognize the Messiah when He came?"
 2. **Verse 6** – Grace gives way to the new relationship with God; Abba literally means Papa or Daddy and Father for reverence. However, neither of these titles could be used by slaves when addressing their masters.
 3. And because of your new relationship God sends the Holy Spirit into your heart.
 - a. The Spirit of His Son is referring to the likeness of Jesus in that the Holy Spirit is of the same likeness, John 14:16 another (*allos*) Comforter.
 - b. And how did they receive the Spirit, verse 3:2?
 - c. Paul's asks, "How foolish can you be?"
 4. **Verse 7**; the Holy Spirit indwelling you is proof that you are not a servant, status under the law, but a son. So if you are a son that means that you are an heir, and you were not able to get that through the law but through Christ.

Chapter 4:8-31 Doctrinal Argument, the case for grace. (Part 1 of 2)

I. A return to legalism.

A. Verse 8 – 10; the elements of legalism

1. Draws the comparison of the service they did to false gods.
 - a. They were under bondage to the false idols and paganism,
 - b. The Judiazers want to put them into another bondage, the law.
 - c. Why desire to be back in bondage when Christ freed you from the first?
2. Know God and be known of God speaks to the different relationship they found through grace. II Tim 2:19
 - a. Many claim to know God but the key to salvation is to be known of God, Matt. 7:23 I never knew you, John 10:27 my sheep hear my voice and I know them.
3. Weak and beggarly elements - the ABC's, adding subtracting, etc. **Beggarly refers to the bankruptcy of the system that they were turning to.**
4. Observe the days, Col. 2:16-18
 - a. Paul is affirming that he knows that they are doing these rituals and the Greek word *paratereo* is specific meaning to keep scrupulously, to neglect nothing that is required. The key implication Paul is addressing through this word is the false idea that they were going to gain something by practicing these rituals.
 - i. The belief that you are gaining something through the practice of rituals creates a false sense of spirituality.
 - ii. It promotes a boastful mind – “look at me, see what I’m doing, well at least I am doing, you mean you don’t do that of shame on you...”

B. Verse 11-18; the effects of legalism on the Gospel.

1. **Verse 11**; Paul’s voice changes. It is no longer sarcastic or incredulous as he says “I am afraid of you, have I bestowed labor upon you in vain?” as if to say, “I fear that you’ve not held onto the teaching that I gave you and that my lessons to you have not made a lasting effect upon you.”
 - a. Paul does not mean that the Gospel did not have an effect on them, or that he feared they were not really saved. I believe he is referring to the event where he refuted the Judiazers’ teachings in their presence, “Were all my explanations of their erroneous teachings for no effect, did they not make a difference?”
 - b. False gospel terminology;
 - i. Turn from your sins and make Jesus Lord of your life – are another attempt at repackaging of the Ten Commandments.
 - ii. Invite Jesus into your heart – this occurs after salvation and is directed by God not by your invitation, Gal. 4:6.
2. The false message of Calvinism is another form of legalism. Remember that Judaism, “the Jews religion” was legalism.

- a. It is a works centered system under the false heading of grace. The Calvinist denies that it is by anything other than grace for salvation. However, whether a theology requires works before salvation, during salvation, or after salvation, that theology still requires works.
 - b. Calvinists use extra-biblical sources to support and explain their beliefs, the Synod of Dort, the Westminster Confession, e.g.
 - i. Exegesis – is when your ideas or doctrines come solely from the Bible, so the scriptures support and agree with itself.
 - ii. Eisegesis – is when your ideas or doctrines come from a source other than the Bible and you adapt the scriptures to agree with your belief.
3. **Verse 12**; Brethren, I beseech you - I am begging you!
- a. Paul had been transformed by grace into a compassionate man. This was the effect of love which could not be found through the law. Paul was a harsh, cruel man while he was executing Christians under the law. Paul now mourns for his brethren, Rom. 9:2-3, and for the Church, Acts 20:31.
 - b. This change was not natural to Paul and was a result of Christ dwelling in Him. The same effect should happen to all believers.
 - c. "...be as I am, for I am as ye are..." Paul is explaining that he has cast off the Jewish traditions and observances, those forms of legalism, making himself just as they were, Gentiles who did not observe Jewish rituals.
 - d. "...ye have not injured me at all." Paul points out that when he first came to them, he came as a Jew but **did not bring Judaism** with him. He brought the Gospel of grace and they accepted him as one of them, a Gentile even though they knew he was Jewish.
4. **Verse 13 – 15**; the effect of legalism on others
- a. **Verse 13**; Through infirmity of the flesh, the temptation which was in my flesh;
 - i. From these descriptions we can form the idea that Paul was visibly repulsive. It is not hard to imagine how his body would have looked through the many beatings he endured and the stoning in Lystra. Possibly bad eye sight.
 - ii. Yet Paul came to them for the sake of getting the truth to them, the Gospel.
 - iii. It speaks to the sincerity of his message. It was not for personal gain or to create a following, and no person would have endured those afflictions without seeking a great payoff.
 - iv. "...I preached the Gospel unto you at the first." It was a consistent practice for Paul to enter into a city and immediately begin to share the Gospel. Here he reminds them that the Gospel was the first thing he talked with them about. Paul reminds the Corinthians of the same point in 1 Cor. 2:2 & 15:3.
 - b. **Verse 14**; Before the Judiazers came Paul was received with love,
 - i. Not despised because of condition, nor rejected.

- ii. But was received as a messenger from God, they were so grateful for the truth of the Gospel and so thankful to Paul for enduring such affliction to bring it to them. So much so that if they could have given him their eyes, they would have.
 - iii. "...but as Jesus Christ." This is a strong statement and is consistent with the behavior of these people. Remember, it was in Lystra that they called Paul Mercury and Barnabas Jupiter. They had a tendency to idolize men so much so that Paul reminds them of how they, the Galatians, once viewed him.
 - c. **Verse 15;** But after the Judiazers, after the installation of legalism;
 - i. Where is this blessedness that you said you wanted to give me?
 - ii. Cold, unloving results of legalism. See Luke 18:9-14.
 - iii. Churches that mark their spirituality by their separatism, Rev. 2:1-5 are cold and unwelcome.
 - iv. These are the effects of legalism upon others when practiced by the believers.
- C. Verse 16 – 20;**
1. **Verse 16;** Before the Judiazers I was beloved but now I've become your enemy?
 - a. This was particularly hurtful to Paul given his love for them.
 - i. The real question to consider was who has become the enemy of God?
 - ii. Phil. 3:18 now enemies of the cross of Christ.
 - iii. James 4:4 friendship with the world makes one an enemy of God.
 - iv. Rom. 8:7 the carnal mind is an enemy with God.
 - v. "...your enemy because I tell you the truth?" It is interesting to note that Jesus Christ was named an enemy of the Pharisees and Jesus also was there to tell all men of the truth. In the same way the Pharisees were at work with Paul and the Judiazers.
 - b. In verse 14 Paul reminds them that they considered him as favorably as Jesus and after the Judiazers, the Pharisees, and Paul was now their enemy just as Jesus was to the Pharisees.
 2. **Verse 17 & 18;** Zealously affected; "They eagerly court you but not in a good way, they want to shut you out from us so that you will turn to them."
 - a. "... they would exclude you..." The Judiazers had to separate them from Paul. And one of the ways they did it was by attacking Paul's motives and his methods, "this isn't what he teaches other Jews and he's not really an apostle, etc."

Remember, the Jehovah Witnesses are not interested in being affected by what you know, they want you to conform to what they believe. They would need to separate you from a church that had good teaching to bring you to their false church. The Judiazers were doing the same thing.
 - b. Paul doesn't mind others affecting them as long as their message and motives are good.
 3. **Verse 19;**
 - a. Little children, reminds them Paul is their spiritual father.
 - b. Until Christ be formed in you means the maturing of the inner man, the new birth, reflected on to the outward appearance.

4. **Verse 20**; change my voice and stand in doubt.
 - a. Change my voice means he wishes to speak with them personally not by pen.
 - b. Stand in doubt, "I don't know what you are thinking!" It does not mean he questions their salvation.

II. Galatians 4:21-31;

- A. **Verse 21**; do ye not hear the law? Gal. 3: Have you considered what the Mosaic law is actually telling you?
 1. This reflects their ignorance of the Mosaic law.
 2. Paul tells them, "ignore the Judiazers and look for yourselves to see what the Mosaic law is actually doing to you."
- B. This is the conclusion that Peter had at the Jerusalem council, "...why put a yoke upon the necks of the disciples which neither our fathers nor we were able to bear?" Acts 15:10.
 1. **Verse 22**; Allegories are written throughout scripture and are there as patterns for us to learn by.
 2. An allegory is a teaching method God uses to reveal truth, Hosea 12:10, "I have also spoken by... used similitude's, by the ministry of the prophets." (Stories)
 - a. Abraham offering Isaac upon the altar, Heb. 11:17-19.
 - b. Jonah and the fish, Matt. 12:39-40.
 - c. The allegory of the law and grace, Gal. 4.
 - d. The allegory of the two natures, Gal. 4.
 2. A parable is a method used by God to hide the truth, Luke 8:10.
 - a. Parables are found in the new and old testaments.
 - b. Psalms 78:2 is a prophecy that Jesus will speak to a generation in parables.
- C. **Verse 22 - 29**; The two sons
 1. The bondwoman, slave.
 - a. **Ishmael from Hagar** was born after the promise given to Abraham.
 - i. Ishmael was born of a slave and could never escape that position unless someone bought the rights to free him – remember the implication of the word redeem, "to purchase a slave for the purpose of setting him free."
 - ii. Ishmael could not be an heir, verse 30.
 - b. Covenant of the Mosaic Law; God began with grace, law added/Hagar.
 - i. Hagar is **Mt Sinai** where the law of Moses was given, Gen 16:7.
 - ii. Jerusalem is where the law was kept.
 - iii. Jerusalem at the time of Paul was still in bondage to the law.
 - iv. So, Ishmael represents Jerusalem's children – those still in bondage with the slave, Hagar.
 2. The free woman, free.
 - a. **Isaac from Sarah by promise.**
 - b. Isaac was not formerly Ishmael who had his name or character changed, they are two different people. In the same way, Isaac represents the new birth which is not a renaming or modifying of the old birth, **they are two separate births.**

- c. Covenant of Promise; God began with grace/Sarah.
 - d. **Jerusalem above** is the home for the bride of Christ, the redeemed.
 - e. "... which is the mother of us all." This New Jerusalem is our mother land. We are strangers and pilgrims, Heb. 11:13.
3. **Verse 27;**
- a. "Rejoice thou barren..." is a quote from Isa. 54:1 and is referring to Sarah and her sorrow at not being able to conceive a child. Hagar is the desolate one will have many more children than Sarah. But Sarah has a husband which is the cause for her to rejoice. Hagar is named desolate because she has no husband, she is a slave and has no rights or privilege. Sarah does have a husband and even though she has less children, those children will all have rights and privileges.
 - b. It is a reference to the many that are on the path of destruction verses the few that will enter into Heaven.
4. **Verse 28;** now we, brethren – Paul is confirming once again that they are saved and are children by promise, grace, as was Isaac.
5. **Verse 29;** The war and persecution,
- a. Ishmael persecuted Isaac – Gen. 21:9.
 - b. "...even so it is now." The Judiazers' message was persecuting the doctrine of grace, the promise. Personified, the Judiazers, who brought the law to the Galatians were persecuting Paul, who brought them the promise of grace.
 - c. The flesh persecutes the spirit – Rom. 7:23, Gal. 5:17-18.
6. **Verse 30 – 31;** Cast out the bondwoman, law and grace cannot coexist.

Chapter 4:22-31 The allegory of the 2 natures; (Part 2 of 2)

A. **Verse 22-23**; Abraham had two sons

Children of Abraham are those who were born of the promise and as Abraham had two sons, every believer has two births within them.

- a. One birth was physical and was born a slave of the law of God
- b. One birth was spiritual and was born free of the law of God.

B. **Verse 24-25**; An allegory of the two births. The flesh birth was born a slave being a child of a woman that was a slave. Our flesh birth inherited the same status and traits that the one who gave birth to it had.

1. The flesh birth is only subject to the law not God.
2. The flesh birth is corrupt.
3. The flesh birth is in bondage to sin.
4. The flesh birth is temporary. It is temporary for the unbelievers also. The flesh cannot live eternally and unbelievers will live eternally in Hell.
5. The flesh birth will die.
6. The flesh birth is from Adam who sinned.

C. **Verse 26; the birth from above (John 3:3 means to be born from ABOVE) The spirit birth was born free and inherited the same status and traits from whom it was born.**

1. The spirit birth is subject to God.
2. The spirit birth is not corrupt, 1 Cor. 15:53.
3. The spirit birth is free from sin.
4. The spirit birth is eternal.
5. The spirit birth will never die.
6. The spirit birth was born from God.

D. **Verse 27**; rejoice thou barren...Because the FEW (Those that are believers) must come from the MANY those who were lost). **Sarah was barren** until Isaac (Mat 2:17). Then was fulfilled that which was spoken by Jeremy the prophet, saying, (Mat 2:18). In Rama was there a voice heard, lamentation, and weeping, and great mourning, **Rachel** (Jacob's wife who also was barren until Joseph) weeping for her children, and would not be comforted, because they are not. Herod killed a remnant of children about the age of Jesus.E. **When I was born into this world, I was born **Ishmael**. When I trusted Christ as my Savior, I was born **Isaac**. *The new birth is the answer for those under the law.***

1. Blessed are the poor in spirit, Matt. 5:3 – the new birth can rejoice because it will inherit the kingdom, 1 Cor. 15:50.
2. Blessed are they that mourn, Matt. 5:4 – the new birth can rejoice because it will find comfort from the Lord, Isa. 61:2.
3. Blessed are the meek, Matt. 5:5 – the new birth can rejoice because it will be honored by God, John 12:26.
4. Blessed are they which hunger after righteousness, Matt. 5:6 – the new birth can rejoice because it will be satisfied by the righteousness of God, Psalm 119:40.

5. Blessed are the merciful, Matt. 5:7 – the new birth can rejoice because it will receive rewards pressed down, shaken together, and running over, Luke 6:38.
 6. Blessed are the pure in heart, Matt. 5:8 – the new birth can rejoice because it will see the face of God, 1 John 3:2.
 7. Blessed are the peacemakers, Matt. 5:9 – the new birth can rejoice because it is called the SON of God, Gal. 3:26.
 8. Blessed are ye when persecution, Matt. 5:10-11 – the new birth can rejoice because it will be victorious over the flesh birth. And as you resist and persevere through the persecution of your flesh, its desires, and your new birth will receive rewards beyond comparison, Rom. 8:18.
 9. Rejoice, Matt. 5:12. Rejoice ye barren...
 10. The desolate is the sin nature and one day, it will be no more. And to us who long to be Christ-like rejoice because one day we will. There will no longer be a struggle or a war.
- D. **Verse 28**; as Isaac was the child by promise so is the new birth.
- E. **Verse 29**; the flesh birth is the first and is at war with the new birth.
1. The mechanism for the flesh, the sin nature.
 - a. The eyes see and the ears hear the temptation.
 - b. The mind of the flesh contemplates the temptation.
 - c. The body submits (executes the will of the mind)) to the temptation.
 2. The mechanism for the spirit, the divine nature.
 - a. The Holy Spirit guides (teaches) you through the Word of God toward holiness. His Spirit bears witness with our spirit through the Word to live Godly.
 - b. The mind recalls scripture for meditation and defense as it is renewed (Rom.12:1-2, Psalm 119:11.)
 - c. The body executes the acts of a transformed mind to outward obedience to the will of God.
- H. **Verse 30**; Cast out the slave
Physically this will occur when believers receive their resurrection bodies but until then;
Rom 6:12 *Let not sin therefore **reign in your mortal body**, that ye should obey it in the lusts thereof.* Rom 6:14 *For sin **shall not have dominion over you**: for ye are not under the law, but under grace.*
1. Gal. 2:20, I am crucified with Christ nevertheless I live...
 2. Gal. 3:27, Put on Christ...
 3. Eph. 4:24, put on the new man...
 4. Col. 3:10, have put on the new man...
- I. **Verse 31**;
We are dead to the law. Live as though you are dead to the sin nature.

**Another allegory; Rom. 7:1-6,
Mr. law and Mr. love.**