

THD-021 and 022
Galatians 4
Part 2 of Heirs and
Slaves

1

*“Blessed [happy] are they
that hear the word of God,
and keep it.” (Luke 11:28)*

2

Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not as a result of works, so that no one may boast.

Rom. 11:6, "*But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*"

Gal. 2:21, "*I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly.*"

3

Gal. 3:24, "*Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith.*"

1 Corinthians 3:11 *For other foundation can no man lay than that is laid, which is Jesus Christ.'*

John 3:16, "*For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.*"

4

Peter 1:2-3 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue...

5

I am come that they might have life, and that they might have it more abundantly. John 10:10

6

“As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in His love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.” – John 15:9-11 ESV

7

Galatians 4:15
What has happened to all your joy?

8

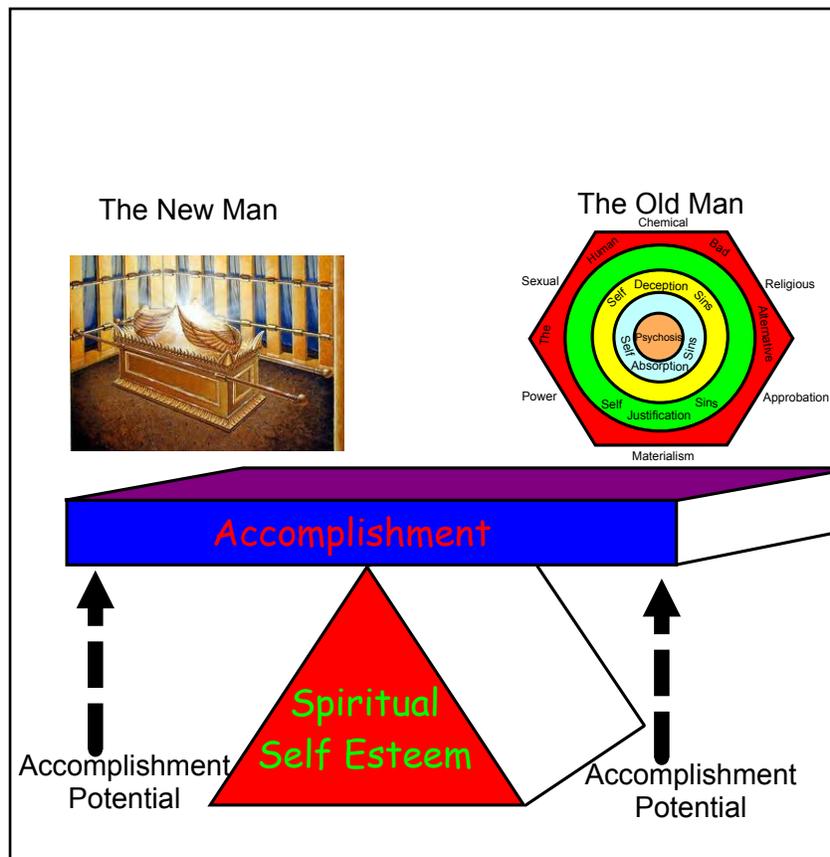
Week before last we looked at Peter's return to the Approbation Motivator of the Sinful Nature and his loss of Spiritual Direction - resulting in his falling into Approbation Motivation and the false Religious doctrine of Legalism for Spirituality and the Religious + Approbation Human Bad (factions, strife and division) that resulted.

Galatians 2:11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

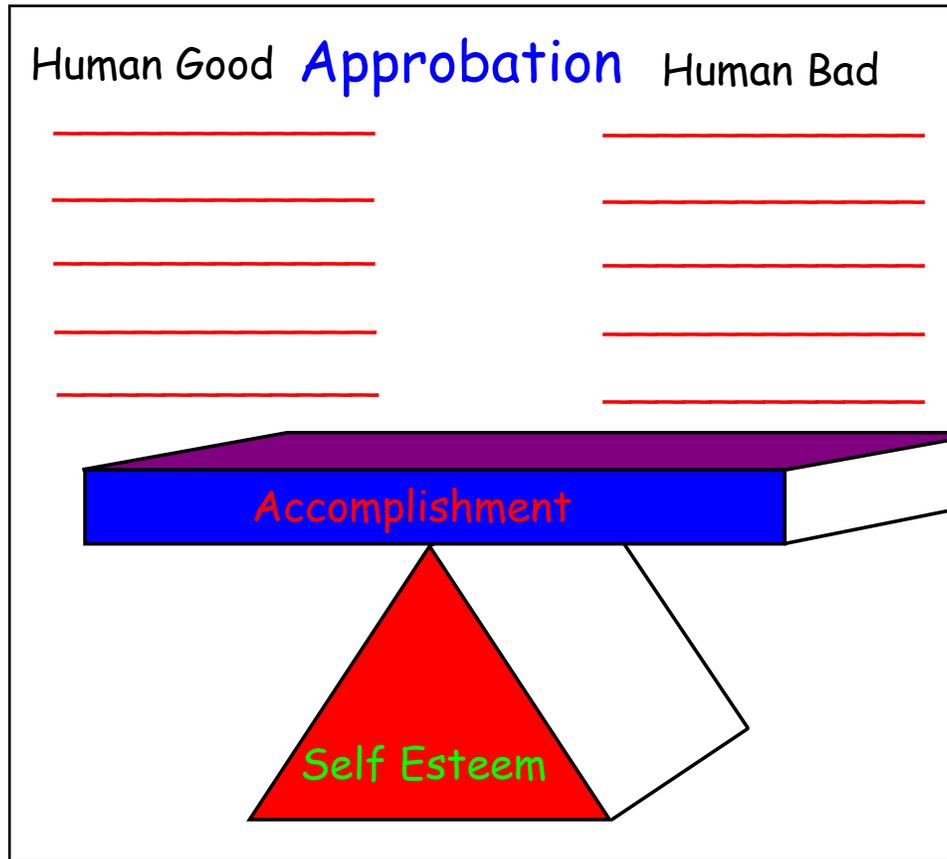
12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.

13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

9



10



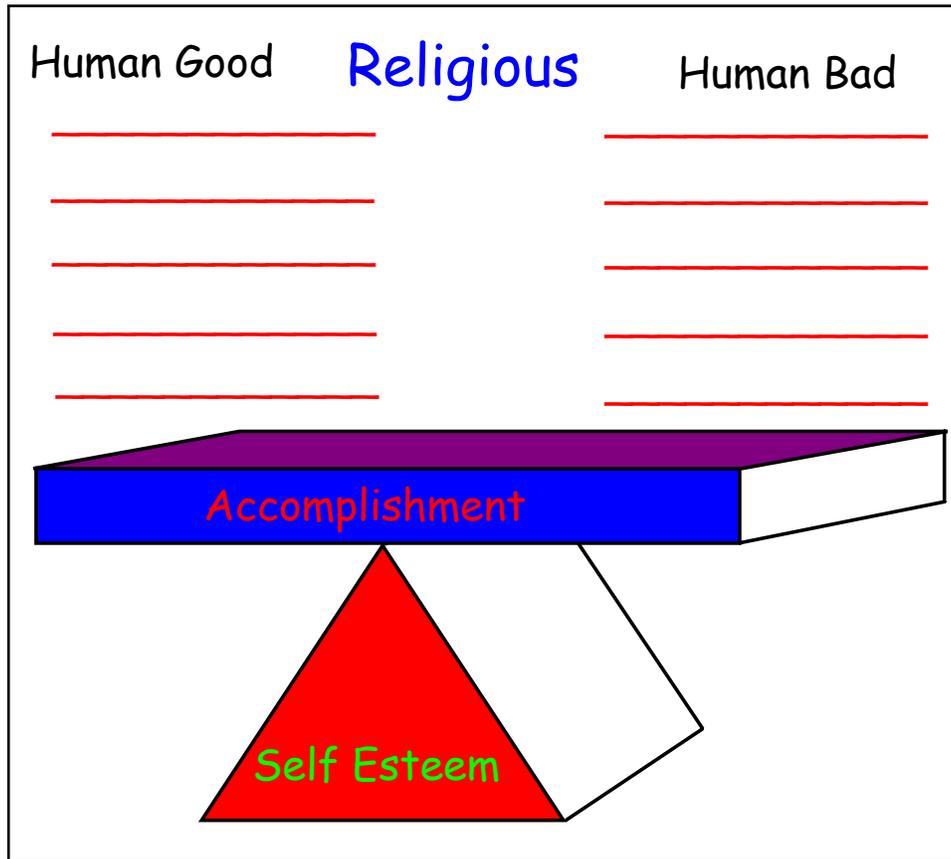
11

Gal. 5:19-20 *Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like...*

Approbation Propensity

quarrels
 wrangling
 jealousy
 party intrigues
 selfish ambitions

12



13

Peter a few Years Later:

2 Peter 1:5 *For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, 6 and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, 7 and godliness with brotherly affection, and brotherly affection with love. 8 For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. 9 For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins.*

14

Last week we returned to our with a study based from Wuest's NT on Galatians Chapter 4, and preceded it with a quick review of Galatians chapter 3 from the Holman Commentary.
We'll read all of Chapter 4 again and then proceed with our verse by verse exegesis beginning with verse 12:

15

Galatians 4 (NASB95)

Chapter 4

Sonship in Christ

1 Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything,

2 but he is under guardians and managers until the date set by the father.

3 So also we, while we were children, were held in bondage under the elemental things of the world.

16

4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,
5 so that He might redeem those who were under the Law, that we might receive the adoption as sons.
6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"
7 Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

17

8 However at that time, when you did not know God, you were slaves to those which by nature are no gods.
9 But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?
10 You observe days and months and seasons and years.

18

11 I fear for you, that perhaps I have labored over you in vain.

12 I beg of you, brethren, become as I *am*, for I also *have become as you are*. You have done me no wrong;

13 but you know that it was because of a bodily illness that I preached the gospel to you the first time;

14 and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus *Himself*.

15 Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me.

16 So have I become your enemy by telling you the truth?

19

17 They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them.

18 But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you.

19 My children, with whom I am again in labor until Christ is 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.

20

Bond and Free

21 Tell me, you who want to be under law, do you not listen to the law?

22 For it is written that Abraham had two sons, one by the bondwoman and one by the free woman.

23 But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise.

24 This is allegorically speaking, for these *women* are two covenants: one *proceeding* from Mount Sinai bearing children who are to be slaves; she is Hagar.

21

25 Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.

26 But the Jerusalem above is free; she is our mother.

27 For it is written,
“Rejoice, barren woman who does not bear;
Break forth and shout, you who are not in labor;
For more numerous are the children of the desolate
Than of the one who has a husband.”

28 And you brethren, like Isaac, are children of promise.

22

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

30 But what does the Scripture say?
“Cast out the bondwoman and her son,
For the son of the bondwoman shall not be an heir with
the son of the free woman.”

31 So then, brethren, we are not children of a bondwoman, but of the free woman.

23

**Let's pick up with
Galatians 4:12-20.**

24

Galatians 4:12–20

Paul appeals in a touching way to the Galatians to maintain their freedom from the law. He reminds them of their enthusiastic reception of him and the gospel which he preached, and tells them of his longing to be with them now in order that he might speak to them personally.

25

12 I beg of you, brethren, become as I *am*, for I also *have become as you are*. You have done me no wrong;
13 but you know that it was because of a bodily illness that I preached the gospel to you the first time;
14 and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus *Himself*.
15 Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me.
16 So have I become your enemy by telling you the truth?

26

17 They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them.

18 But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you.

19 My children, with whom I am again in labor until Christ is 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.

27

Verse twelve.

He exhorts them, “Be as I am, for I am as ye are.” The word “be” is from *ginomai* (γίνομαι) which means literally “to become.”

His exhortation is therefore, “Become as I am, because I also became as you are.”

That is, “become as I am, free from the bondage of the law.

I became as you are, Gentile.”

Paul exhorts the Galatians to free themselves from bondage to law as he had done.

28

He appeals to them to do this because he who had possessed the advantages of the law, had foregone these advantages and had placed himself on the same level in relation to the law as Gentiles.

He tells them that he gave up all those time-honored Jewish customs and those dear associations of race to become like them.

He has lived like a Gentile so that he might preach to Gentiles.

He pleads with them not to abandon him when he has abandoned all for them.

29

The Galatians could not fail to remember the occasion when at the close of Paul's address at Pisidian Antioch, the Jews departed from the synagogue, but the Gentiles besought him to repeat to them the words of life on the next Sabbath.

They could not fail to remember how the Jews had expelled Paul from the city.

They, the Galatian Gentiles, had been suitors to Paul to maintain the freedom of the gospel.

Now, he in turn is appealing to *them* to maintain the freedom of that same gospel.

Translation. *Become as I am, because I also became as you were, brethren, I am beseeching you. Ye had done me no wrong.*

30

Verse thirteen. Paul reminds the Galatians of the fact that when he came to Antioch the first time, it was not his intention to evangelize that territory, but to go on to another place, and that a sudden attack of illness made it imperative that he stay there.

Thus it was because of his illness, that he preached the gospel to them.

Regarding Paul's illness at Antioch, the following facts should be noted.

First, it occurred under the observation of the Galatians who watched its progress, were familiar with its repulsive symptoms, and showed tender sympathy toward the sufferer.

31

This fact may help us to understand the words, "Ye had done me no wrong."

The Galatians might easily have spurned Paul and refused his fellowship.

There he was, a Jew, and a stranger to them, afflicted with an illness that normally aroused disgust and loathing by reason of its repulsive nature.

But instead of doing Paul the wrong of rejecting him, they welcomed him with open arms, and his gospel message with open hearts.

32

Second, the Galatians knew that Paul had not intended to work among them.

His face was turned to the Greek cities of Asia Minor and the mainland of Greece itself.

They knew that he was detained amongst them by his illness.

Third, this illness which incapacitated him for further travel, yet allowed free intercourse with those around him.

Fourth, the success he had in winning the Galatians to the Lord Jesus, indicates that his illness was of a chronic nature.

His sick chamber was his pulpit.

33

Fifth, in connection with his reference to his illness, Paul mentions the fact in verse 15 that if it had been possible, the Galatians would have plucked out their eyes and would have given them to him.

The inference should be clear that he needed a new pair of eyes, and that therefore his illness was an eye affliction.

His words in 6:1, "*Ye see with what large letters I have written to you with my own hand,*" confirm this, the large Greek letters being necessary because of his impaired vision.

34

A further confirmation of this is found in the fact that in the lowlands of Pamphylia, a region through which Paul had just passed on his way to Pisidian Antioch, an oriental eye disease called ophthalmia was prevalent. In addition to all this, the Greek words translated *despised* and *rejected*, indicate that the illness had caused him to have a repulsive appearance, which answers to the symptoms of *ophthalmia*.

Translation. *But ye know that because of an infirmity of the flesh, I preached the gospel to you on the occasion of my first visit.*

35

Verse fourteen.

The best Greek texts read *your*, referring to the Galatians, not *my*, referring to Paul.

Paul's illness was in a sense a temptation to the Galatians, in that its nature was such that a normal reaction to it would be in the form of loathing and disgust, which attitudes would be followed by the rejection of the afflicted one.

The word despised is from *ekptuo* (ἐκπτuo) which means "to spit out, to reject, to spurn, to loathe."

Rejected is from *exoutheneo* (ἐξουθενeo) which means "to hold and treat as of no account, to despise."

There was something in the physical appearance of the apostle that tempted the Galatians to reject him and his message.

36

Instead of spurning Paul, these unsaved Galatians had received him as an angel of God, even as Jesus Christ. The reference is probably to the occasion of the healing of the lame man at Lystra.

In their excitement at this miraculous healing, the Lycaonians thought that Barnabas was Zeus, the chief of the Greek gods, and that Paul was Hermes, the messenger and the interpreter of the gods.

Paul looks back to the day when these Galatians had received him as a messenger of the gods, even as the son of God.

This was, to be sure an outburst of native superstition and pagan religion, and was repudiated at the time with indignation by Paul.

37

Acts 14

1 At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that a great number of Jews and Greeks believed. 2 But the Jews who refused to believe stirred up the other Gentiles and poisoned their minds against the brothers. 3 So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to perform signs and wonders. 4 The people of the city were divided; some sided with the Jews, others with the apostles. 5 There was a plot afoot among both Gentiles and Jews, together with their leaders, to mistreat them and stone them. 6 But they found out about it and fled to the Lycaonian cities of Lystra and Derbe and to the surrounding country, 7 where they continued to preach the gospel.

38

8 In Lystra there sat a man who was lame. He had been that way from birth and had never walked. 9 He listened to Paul as he was speaking. Paul looked directly at him, saw that he had faith to be healed 10 and called out, "Stand up on your feet!" At that, the man jumped up and began to walk.

11 When the crowd saw what Paul had done, they shouted in the Lycaonian language, "The gods have come down to us in human form!"

39

12 Barnabas they called Zeus, and Paul they called Hermes because he was the chief speaker. 13 The priest of Zeus, whose temple was just outside the city, brought bulls and wreaths to the city gates because he and the crowd wanted to offer sacrifices to them.

14 But when the apostles Barnabas and Paul heard of this, they tore their clothes and rushed out into the crowd, shouting: 15 "Friends, why are you doing this? We too are only human, like you. We are bringing you good news, telling you to turn from these worthless things to the living God, who made the heavens and the earth and the sea and everything in them.

40

16 *In the past, he let all nations go their own way. 17 Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy.” 18 Even with these words, they had difficulty keeping the crowd from sacrificing to them. 19 Then some Jews came from Antioch and Iconium and won the crowd over. They stoned Paul and dragged him outside the city, thinking he was dead. 20 But after the disciples had gathered around him, he got up and went back into the city. The next day he and Barnabas left for Derbe.*

41

However, these converted Galatians could look back at all this and thank God with a feeling of grateful joy that they had not welcomed the Greek gods of Olympus, but messengers of the living God who had made heaven and earth.

There is an echo of this same incident in Paul’s words in 1:8, “But though we or an angel from heaven preach any other gospel unto you than that we have preached unto you.”

Translation. And the temptation to which ye were subjected and which was in my flesh, ye did not loathe nor utterly despise, but as a messenger of God ye received me, as Christ Jesus.

42

Verse fifteen.

Now we reach the verse that serves as our topic in this, The Christian's Happiness Deception section of our study of The Happiness Deception:

The word blessedness is from makarios (μακαριος) which in secular Greek means prosperous, and which indicates that the makarios (μακαριος) person is in a state of prosperity.

Paul reminds the Galatians of the prosperity of their spiritual lives which consisted of such a state of self-sacrifice and self-abnegation that they were willing to dig out their own eyes and give them to Paul.

He asks, Where is that prosperous condition now?

43

Nov 13-3:10 PM

The reader should know that the author has not followed *Burton, Vincent, Lightfoot, Meyer, and Alford* on the question of the nature of Paul's illness, but instead, the *Rev. Frederic Rendall*, in *Expositor's Greek Testament*, and *Dr. A. T. Robertson*.

However, the decision of the writer is not based simply nor primarily upon the authority of the last two men named.

That which tipped the scales in favor of the *ophthalmia* solution, was the Greek text of 4:13–15 and 6:11.

Let the reader judge for himself as to whether the evidence presented is conclusive.

Translation. *Where is therefore your (spiritually) prosperous state? For I bear witness to you that if it had been possible, you would have dug out your own eyes and would have given them to me.*

45

Verse sixteen.

Therefore is from *hoste* (ὅστε), which is often used by Paul in the sense of therefore, to introduce an imperative or an affirmative conclusion but not an interrogation.

The word enemy is from *echthros* (ἐχθρος) which speaks of an enemy in an active sense, of one who is hostile to another.

Paul says that he has become an enemy of the Galatians, not from his point of view, but from the standpoint of the Galatians.

He refers to the fact that he has told them the truth.

It was probably on the occasion of his second visit to them (Acts 18:23) that he found the danger impending, and spoke plainly against the Judaizers.

46

Translation. *So then I have become your enemy because I am telling you the truth.*

47

Verse seventeen.

In contrast to his own frank truthfulness in which he risked incurring the displeasure of the Galatians, the apostle tells them of the Judaizers' dishonorable attempt at paying them court in order to win them over to themselves.

The word "they" refers to the Judaizers.

The fact that Paul does not mention the Judaizers by name, is in keeping with the emotional strain and the irritation he was experiencing at the time.

Calvin says, "For those whom it disgusts and offends us to mention, we generally refer to with a suppression of the name."

48

The words “zealously affect” are from zeloo (ζελοο).
 The word affect as used here, is an example of one of the obsolete words in the Authorized Version.
 The word is from affectaire which means “to strive after, to earnestly desire.”
 Shakespeare in *The Taming of the Shrew* has, “In brief, sir, study what you most affect.”
 Ben Jonson has, “Pray him aloud to name what dish he affects.”
 Chaucer gives us, “As Crossus dide for his affect is wronge” (his wrong desires).
 Both Vincent and Lightfoot translate it, “to pay court to,” ostensibly, as a lover pays court to his lady

49

The Judaizers were zealously paying court to the Galatians. Paul adds, “but not well.”
 Well is from kalos (καλος).
 The Judaizers were paying court to the Galatians, but not in an honorable way.
 What was dishonorable about their paying court to the Galatians is told us in the words of Paul, “Yea, they would exclude you, that ye might affect them.”

50

The word *exclude* is from *ekkleio* (ἐκκλειο) which means “to shut out.”

That from which the Judaizers wished to shut out the Galatians, is not stated in so many words.

The context suggests that the Judaizers were attempting to shut the Galatians out, either from the benefits of the gospel of grace, or from fellowship with Paul and his companions who maintained that the Gentiles are accepted by God on the basis of faith without works.

In either case, the result would be that the Galatians would turn to the Judaizers for guidance and fellowship, and the latter would be in a position where the Galatians would be paying court to them.

51

However, it would be more natural to speak of shutting out the Galatians from the benefits of the gospel, since the verb *ekkleio* (ἐκκλειο) favors that, and because a verb meaning “to alienate or cause separation from” would be more natural if Paul meant that the Judaizers were attempting to separate the Galatians from Paul.

52

Thus, the idea is that the Judaizers were zealously paying court to the Galatians, attempting to shut them out from the benefits of the gospel in order that they (the Galatians) might have to pay court to the Judaizers, since they would have no refuge for their souls elsewhere.

Translation. *They are zealously paying you court, but not honestly, desiring to isolate you in order that you might be paying court to them.*

53

Verses eighteen and nineteen. Paul says, "But it is good to be zealously courted at all times in a good thing, and not only when I am present with you." He refers here probably to his own persistent courting of the Galatians. He says that the fact that someone else pays them court, and that they court the favor of others, is not wrong in itself. He says that he himself is not insensible to such attachments. He remembers how warm were the feelings of the Galatians toward him when he was with them, and he yearns for their continued cordiality towards himself.

54

Paul courted the Galatians, not to attach them to himself, but that he might join them to the Lord Jesus. He was glad that they should be courted at all times, even by others in his absence, if it is done in a right spirit and in connection with the truth of the gospel.

Translation. *But it is good to be zealously courted in a good thing at all times, and not only when I am present with you, my little children, of whom I travail in birth again until Christ be formed in you.*

55

The Greek text shows that the words “my little children,” are not in the vocative case, introducing a fresh appeal, but an accusative in apposition with the pronoun you of verse 18.

This is the language of deep affection and emotion, in which Paul asserts his rights to hold the love of the Galatians.

He speaks of them as his children (tekna (τεκνα), born ones). He is for the second time distressed for his Galatian converts with the same anguish that he experienced in his efforts at their conversion.

The metaphor speaking of a Christian winning converts to the Lord Jesus, as those who give birth to spiritual children, is found in I Corinthians 4:15 and Philemon 10. It was a Jewish saying, “If one teaches the son of his neighbor the law, the Scripture reckons this the same as though he had begotten him.”

56

The word *formed* is from *morphoō* (μορφοω) which refers to the act of giving outward expression of one's inner nature.

We use the English word *form* in that way sometimes. For instance, "I went to the tennis match yesterday. The winning player's form was excellent."

We mean by that, that the outward expression which he gave of his inward ability to play tennis, was excellent. In our Galatian verse, Paul refers to the outward expression of the Lord Jesus in the lives of the Galatian Christians.

57

These to whom Paul was writing, were truly saved.

The Lord Jesus was resident in their [Spirits].

But there was little of His beauty in their lives.

The word *again* tells us that at one time He was clearly and abundantly evident in their experience.

But now He ceased to be seen in the lives of the Galatian Christians.

The reason is found in the fact that the Judaizers in placing the Galatian Christians under law, had caused them to substitute self effort in an attempt to obey a newly imposed law, for their previous dependence upon the Holy Spirit for the production of a Christ-like life in and through them.

58

[The passive voice of the verb “be formed,” tells us that while the Lord Jesus dwells in the Christian, as does the Father and the Holy Spirit, it is the ministry of the Holy Spirit to take the Doctrine of the Word -- Doctrinal Orientation -- and the Holy Spirit's Divine Nature -- Spiritual Orientation -- to reproduce the perfect Life of Jesus Christ, "the Author and Completer of Doctrine" in us and through us.]

He said, referring to the Spirit, “That One shall glorify Me” John 16:14). The Holy Spirit was not being recognized and depended upon by the Galatians. Consequently He was not able to minister the Lord Jesus to and through the Galatians in a full measure. What havoc the Judaizers were working in the Galatian churches.

59

Translation. But it is good to be zealously courted in a good thing at all times, and not only when I am present with you, my born ones, concerning whom I am again striving with intense effort and anguish until Christ be outwardly expressed in you.

60

Verse twenty.

Paul, concerned about the unhappy situation in the Galatian churches (4:11), moved by his deep love for the Galatian believers (4:19), and perplexed as to how he could help them in this present crisis (4:20), expresses the wish that he might be with them personally.

He desired to be present in order that he could “change his voice.”

These last words could mean either or both of two things, each in perfect harmony with the context.

61

First, they could mean that the apostle regretted the severity of his language on the occasion of his second visit to the Galatian churches at which time he had warned them against the Judaizers, and that he desired to be with them personally in order that he might talk to them in a more tender and affectionate manner, however, still telling them the truth.

(For a similar instance in which he for a time regretted the stern tone he used see II Corinthians 7:8.)

62

Second, the words “to change my voice,” were regularly used of the act of changing to some other means of expression.

Paul longs to go to them and speak personally rather than send a message through the medium of writing.

Robertson says in connection with this passage, “Paul could put his heart into his voice.

The pen stands between them. He knew the power of his voice on their hearts.”²³

But the apostle found it impossible to go to them at that time, and thus in the providence of God, the Church has the letter to the Galatians, and has found it a tower of strength and a bulwark against the heresy which teaches that salvation is appropriated by faith plus works.

63

Both of these interpretations could be true, and could be included in what Paul meant by these words.

He desired to be with the Galatians personally so that he might speak to them face to face instead of writing a letter, and in speaking to them, change his tone from one of severity to one of gentleness.

The word *now* is not from *nun* (νυν) but from *arti* (ἄρτι), which latter word more sharply defines and particularizes the point of time referred to in the context.

One could translate it by the words “*at this very moment.*”

64

The words “stand in doubt” are from *aporeō* (ἀπορεω). The word finds its base in *poros* (πορος), “a transit, a ford, a way, revenue, resource,” and has the Greek letter *alpha* (ἄλφα) prefixed which negates the meaning of the word, and thus it comes to mean, “to be without a way or path, not to know which way to turn, to be without resources, to be in straits, to be in perplexity.” That was Paul’s position with regard to his Galatian converts.

The verb is in the middle voice, which fact speaks of the inward distress of a mind tossed to and fro by conflicting doubts and fears.

The Greek has it, “*I am perplexed in you.*”

65

Paul’s perplexity is conceived as being in the Galatians. He says in effect, “I am puzzled how to deal with you, how to find an entrance into your hearts.”

Translation. *Moreover, I was wishing that I were present with you at this very moment, and could thus change my tone, because I am perplexed about you.*

66

VIII. The history of Hagar and Sarah illustrates the present status of law and grace.
 As the son of the bondwoman gave place to the son of the freewoman, so law has given place to grace (4:21–31).

Verse twenty one.

The words “ye that desire to be under the law,” imply that the Galatians had not adopted, but were on the point of adopting the law.

The idea is, “ye who are bent on being under law.”
 The article is absent before law in the Greek text.

67

The word *law* here refers to law as a principle of life, not only to the Mosaic law.
 The apostle asks the Galatians who are bent on being under law, “Are ye not hearing the law?”
 This is a remonstrance to these Galatians who are bent on upholding the authority of the law, but who are not heeding the full significance of that law.

Translation. *Tell me, ye that are bent upon being under law, are ye not hearing the law?*

68

Verse twenty two. The word "for" connects the contents of verse 21 with those of 22.

The idea is, "Your desire to be under law is not in harmony with Scripture, and here is the scripture." The word bondmaid is the translation of paidiske (παιδισκε), a term frequently used in the LXX of a female slave.

Translation. *For it stands written, Abraham had two sons, one from the maidservant and one from the freewoman.*

69

Verse twenty three.

Ishmael, born of the bondwoman, was born after the flesh, that is, by natural generation in the ordinary course of nature.

But Isaac, born of the freewoman, was born according to promise, through the miraculous interposition of God, when the parents were too old to have children.

The words "was born," are in the perfect tense in preference to the usual aorist, because Paul was not thinking simply of the historic fact of the two births, but of the existing results. Ishmael's descendants do not belong to the covenant people, Israel.

Isaac's descendants are those that have the promises.

70

In verse 22, Ishmael and Isaac are coupled together as the sons of one father. Here they are contrasted in that they each had a different mother.

Translation. *But on the one hand, the son of the maidservant was one born in the ordinary course of nature. On the other hand, the son of the freewoman was one born through the promise.*

71

Verse twenty four. Paul says that the story of Hagar and Ishmael and Sarah and Isaac, is an allegory. This does not mean that he is casting doubt upon the historical trustworthiness of the patriarchal narrative in Genesis.

An allegory is a statement of facts which is to be understood literally, and yet requires or justly admits a moral or a figurative interpretation.

Paul, while using the story as an illustration, does so in order to prove his argument to the effect that the law is superseded by grace.

Then he speaks of the covenant of law that was given at Mt. Sinai.

72

This is allegorically identified with Hagar.
This covenant places its children in a condition of bondage.

Translation. *Which class of things is allegorical. For these are two covenants, one from Mount Sinai, begetting bondage, which is as to its nature classed as Hagar.*

73

Verse twenty five.

The exact meaning of the statement, "*For this Hagar is Mount Sinai,*" is in debate among commentators.

A possible interpretation is as follows: The word Hagar in this verse is not used of the woman Hagar, but is another designation of Mount Sinai.

The name Hagar resembles the Arabic name of Sinai. The Arabians are called sons of Hagar.

This Hagar or Sinai corresponds, Paul says, to the then existent city of Jerusalem, the center of the apostate observance of Judaism.

74

Verse twenty six.

The phrase “Jerusalem which is above,” was familiar to the rabbinical teachers who thought of the heavenly Jerusalem as the archetype of the earthly.

The heavenly Jerusalem which is free, therefore represents Sarah; and finally, grace, and the faith way of salvation, for it is contrasted to the earthly Jerusalem which represents legalistic Judaism.

Translation. *But the Jerusalem which is above is free, which is our Mother.*

75

Verse twenty seven.

This verse is a quotation from Isaiah 54:1, and follows the LXX.

The words are applied to the unfruitful Sarah who answers to the heavenly Jerusalem.

Translation. *For it stands written, Rejoice, barren (woman) who does not bear. Break forth and cry, you who do not travail, because more are the children of the desolate than of the one who has an husband.*

76

Verse twenty eight.

The best texts have ye instead of we.

Paul is assuring the Galatian Christians that they are not like Ishmael the son of the slave woman, but like Isaac who was born according to the promise, not in the usual course of nature but miraculously.

So they are born of the Holy Spirit, and have their standing before God, not on the basis of physical descent from Abraham, but upon the promise made to Abraham which applies to all who have like faith to him.

Translation. And, as for you, brethren, after the manner of Isaac are ye children of promise.

77

Verse twenty nine.

The reference is to Ishmael who persecuted Isaac (Gen. 21:9).

So the Judaizers were persecuting Paul and all those who would not forsake grace for law.

Translation. But just as then he who was born according to the flesh was constantly persecuting him who was born according to the Spirit, so also now.

78

Verse thirty.

Paul, in interpreting the allegory, says that the rejection of Ishmael points to a rejection of the children of Abraham after the flesh in favor of those who become children of Abraham by faith.

Lightfoot has the following to say about these words of the apostle Paul. "The law and the gospel cannot coexist.

The law must disappear before the gospel.

It is scarcely possible to estimate the strength of conviction and depth of prophetic insight which this declaration implies.

79

The apostle thus confidently sounds the death-knell of Judaism at a time when one half of Christendom clung to the Mosaic law with a jealous affection little short of frenzy, and while the Judaic party seemed to be growing in influence, and was strong enough even in the Gentile churches of his own founding to undermine his influence and endanger his life.

The truth which to us appears a truism, must then have been regarded as a paradox."

Translation. But what does the Scripture say? Throw out the maidservant and her son. For the son of the maidservant shall by no means inherit with the son of the freewoman.

80

Verse thirty one.

This verse brings to a climax the argument that believers are not a community or nation in bondage to legal statutes, but members of the community of believers whose relation to God is that of sons, and who do not have the spirit of bondage but the Spirit of sonship.

It also serves as the basis upon which Paul builds the practical instruction which follows in chapters five and six.

Translation. *Therefore, brethren, we are children not of a maidservant, but of the freewoman.*

81

Next week we leave the argument that the Spiritual Life is the key to Christian Happiness, while Law-keeping is The Happiness Deception for Christians, just as it is for Unbelievers, and look at how Paul builds the practical instruction which follows in chapters five and six. The practical instruction is the means to the fulfillment of:

“Blessed [happy] are they that hear the word of God, and keep it.” (Luke 11:28)

82

And...

“As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in His love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.” – John 15:9-11 ESV