

## Galatians Chapter 4

1. Now I say *that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all,*

A. Now I say that the heir,

1. **heir**- Gr. *kleronomos*- *one who receives by lot, an heir, one who has acquired or obtained the portion allotted to him; by implication a possessor*

a. The Jewish nation was an heir of the promise given to Abraham if they had only learned from the tutor, which was the Law. If they would have admitted their sinful nature, the need for salvation, and believed upon their Messiah who was sacrificed for their sins, they would have been saved and received the promise of righteousness.

B. as long as he is a child,

1. **child**- Gr. *nepios*- lit. *not speaking- an infant, little child a minor, not of age metaphorically childish, untaught, unskilled*

a. You don't give the family checkbook to a baby. A child must mature and be prepared to handle sonship. The Law was sent to prepare the Jewish nation for sonship. However, they by large did not learn what the tutor was trying to teach them and failed to achieve sonship.

b. The Gentiles who looked on at Israel from the outside knew they were sinners. They were constantly called that by the Jews. They knew they had no shot at achieving righteousness by their own merits. When the gospel was preached to them, they believed upon Christ and received what the Jews could not- righteousness and sonship!

C. does not differ at all from a slave,

1. **differ**- Gr. *diaphero*- *to bear through, that is, (literally) transport; usually to bear apart, that is, (objectively) to toss about (figuratively report); subjectively to “differ”*

2. **slave**- Gr. *doulos*- *a slave, bondman, man of servile condition*

a. Living under legalism and religion will make you into a slave. A slave is someone who performs for their master. There is no relationship in a master/slave situation. It is all about commands, obedience, and the evaluation of performance.

b. God wants us to enter into grace and sonship. This involves a personal loving relationship between Father and child. This relationship is all about trust and love, not just performance. In this relationship there will be performance but you perform out of love and trust.

**D. though he is master of all**

1. **master**- Gr. *kurios*- *the possessor and disposer of a thing, the owner; one who has control and power of deciding; master, lord*

a. As sons of God we are masters of all that the Father has given to us. However, if we are fleshly or immature then we will be unable to exercise our authority as we should. It is possible for a Christian to be enslaved to the flesh and sin in their experience, even though he is master of all in position.

**2. of all**

a. We have been blessed with every spiritual blessing in heavenly places in Christ Jesus! Eph. 1:3 We have been given all things that pertain to life and godliness through Christ. 2 Pet. 1:3 All things are ours! 1 Cor. 3:21-22

b. We must renew our minds to our new position in Christ in order to act as a master over all things given to us by Christ.

c. We must walk in the spirit to exercise our authority in all things.

d. We can't wear our toddler pants spiritually speaking and be master of all things! We need to grow up in all things into Christ Jesus. Eph. 4:15

**2. but is under guardians and stewards until the time appointed by the father.**

**A. under**- Gr. *hupo*

1. minors were under the control and power of guardians and stewards.

**B. guardians**- Gr. *epitropos*- *one to whose care or honour anything has been instructed; a curator, a guardian; one who has the care and tutelage of children, either where the father is dead (a guardian of minors), or where the father is still alive.*

1. A minor was under the supervision of either a guardian- *tutor-paidagogos*, or a household manager- *steward*.

**C. stewards**- Gr. *oikonomos*- *the manager of household or of household*

*affair, especially a steward, manager, superintendent (whether free-born as was usually the case, a freed-man or a slave) to whom the head of the house or proprietor has entrusted the management of his affairs, the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age*

D. **time appointed**- Gr. **prothesmios**- *set beforehand, appointed or determined beforehand, prearranged*

1. The time of sonship was determined by the Father.

E. **by the Father**

1. Jesus said it was not up to us to know the times or the seasons, but that is in the Father's power. **Acts 1:7**
2. God does not act willy nilly. He has things moving under and by a time table that He has set.

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

A. **Even so we,**

1. **even we**- *the Jews*
2. In this argument Paul is using analogies that applied to the history and situation of the Jews. The Galatians were considering coming under the Law. Paul is trying to explain what the Law was about to the Galatians to show them they really did not want to come under it. It would be a huge step backwards for them to do so.

B. **when we were children,**

1. **children**- Gr. **nepios**- *lit. not speaking; an infant, little child*

C. **were in bondage under the elements of the world**

1. **bondage**- Gr. **douloo**- *to make a slave of, reduce to bondage, metaphorically give myself wholly to one's needs and service, make myself a bondman to him*

2. **elements**- Gr. **stoicheion**- *any first thing, from which the others belonging to some series or composite whole take their rise, an element, first principal the letters of the alphabet as the elements of speech, not however the written characters, but the spoken sounds; the elements from which all things have come, the material causes of the universe the heavenly bodies, either as parts of the heavens or (as others think) because in them the elements of man, life and destiny were supposed to reside the*

*elements, rudiments, primary and fundamental principles of any art, science, or discipline*

- a. The Gentiles were slaves to the elements of the earth. Every earth element [earth, wind, fire, water, etc] was controlled by a god in their religious beliefs.
- b. Jews also were in bondage to the elements of the earth.  
They observed new moons, feast days of the calendar, etc.
- c. The Jews believed that angels ruled over the elements of the earth.

3. **world**- Gr. **kosmos**- *an apt and harmonious arrangement or constitution, order, government ornament, decoration, adornment, i.e. the arrangement of the stars, ‘the heavenly hosts’, as the ornament of the heavens.*

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

A. **But when the fullness of the time had come,**

- 1. **fullness**- Gr. **pleroma**- *that which is (has been) filled, fulness, abundance; a fulfilling, keeping*
- 2. **time**- Gr. **chronos**- *point in chronological time rather than a season in which the Greek word karios would have been used.*
  - a. The book of Daniel gave the precise time that Messiah would come. **Dan. 9:24-26** Jesus came on time!

B. **God sent forth His Son,**

- 1. **sent forth**- Gr. **exapostello**- *to send out as an apostle or delegated messenger.*
- 2. **His Son**- Gr. **huios**- *adult, legal heir with full rights to the family name and resources*
  - a. Notice first that God **sent forth His Son**. This speaks of the deity of Christ. Next we see that **he was born** which speaks of His humanity.
  - b. Christ was God's Son eternally begotten of Him.

C. **born of a woman,**

- 1. **born**- Gr. **ginomai**- *came to be*
  - a. In His humanity Jesus came to be. **Rom. 1:3** In His Deity as the Son of God He always was. As a Son He was given, in His humanity He was born. **Isa. 9:6**

2. **woman**- Gr. **gune**- *a woman of any age, whether a virgin, or married, or a widow*

**D. born under the Law**

1. **born**- Gr. **ginomai**- *to become*

**2. under the Law**

a. Jesus chose to come under the Law in order fulfill the Law, set it aside, and bring the Abrahamic Covenant to fulfillment to all mankind who would believe as did His father Abraham. **Rom. 15:8**

**5. to redeem those who were under the law, that we might receive the adoption as sons.**

**A. to redeem those who were under the Law,**

1. **redeem**- Gr. **exagorizo**- *to purchase out of the market, to redeem by payment of a price to recover from the power of another, to ransom, buy off, to buy up, to buy up for one's self, for one's use*

a. Jesus was born under the Law so He could redeem those under the Law.

b. Jesus redeemed those under the Law by fulfilling the Law- He fulfilled its positive commands and all its negative condemnations and sentences given to all who broke it. He fulfilled the Law positively by His perfect life. He fulfilled the righteous condemnation of the Law by His perfect sacrifice on the cross. He put away the Law, and brought the new creation reality by His resurrection. **Heb. 7:18-19, 8:13**

**2. under the Law**

a. Those that live under the Law are blinded to the way of escape from sin which is by grace through faith.

**B. that we might receive the adoption as sons.**

1. **might receive**- Gr. **apolambano**- *to take, accept, receive*

a. Notice the word "might". This means it is not a fore-gone conclusion for everyone to be adopted as sons. You must receive the adoption by faith. **Rom. 8:15, Gal. 4:5** Universalism which teaches all people are children of God is false.

2. **adoption of sons**- Gr. **uihothesia**- *lit. son placing- to place as a legal heir with rights to the family name and resources.*

a. As we have seen in the time of the Bible the Romans and Greeks adopted children born in their own house and made them legal

sons with the right to use the family name and resources. Once a Jew, or Gentile for that matter, receives Christ by faith, they receive adoption as a son in God's family and have the right to use the family name and resources.

- b. Our adoption involves our spirit, soul, and body. Our spirit has received adoption already. Our soul is being renewed to adoption, and our body awaits the adoption at the resurrection. **Rom. 8:23**
- c. The promise of adoption was given to Israel. **Rom. 9:4** However, it had to be received by faith in Christ. Israel rejected the SON so the gospel was preached to the Gentiles. They received the SON by faith and received adoption as SONS! **Eph. 1:4**

**6. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"**

**A. And because you are sons,**

- 1. **sons-** Gr. *huios*

**B. God has sent forth the Spirit of His Son into your hearts,**

- 1. **sent forth-** Gr. *exapostello-* *to send forth as an apostle, send as a delegated messenger*

a. This same Greek word was used of the Father sending Jesus as an apostle to the earth. **vs. 4** Jesus said that He was sending another Comforter that will be with you. **John 14:16** The Holy Spirit is a sent apostle from the throne of God to us bearing the message and testimony of Christ and of sonship in our hearts. **John 15:26** The Greek word for "another" is **allos** which means *the same in character and quality*.

**2. the Spirit of His Son**

a. This is the Holy Spirit. The Holy Spirit is also the Spirit of the Father. Both the Father and Jesus sent the Holy Spirit to minister for them on the earth. **John 15:26**

**3. into your hearts-** The heart is the inward man, which comprises the spirit and soul. You must see by context if the heart is referring to our spirit or our soul. Here it is referring to our spirit. The Holy Spirit has been sent into our spirit. We are one spirit with Him. **1 Cor. 6:17**

**C. crying out-** Gr. *krazo-* *cry out aloud, speak with a loud voice, or scream*

1. The Holy Spirit does not cry out Abba, Father. The Holy Spirit enables us to cry out Abba, Father! It is by the Spirit that we cry out Abba, Father!

Rom. 8:15

D. **Abba, Father**

1. **Abba**- Gr. "Abba"- *is the Aramaic word for "Papa," a term of special intimacy rarely if ever used in Judaism to address God directly*
  - a. One thing we need today is balance. One area we need balance in is in our view of God. Some only refer to him in formal terms as God and Father. Some only know Him in familiar and relaxed terms such as Abba- papa, daddy.
  - b. We need to have balance in this. There are times in which we are very intimate with God and familiar, but there are also times in which we need to revere and be in awe of the God Almighty. Jesus is our brother but also He is God Almighty! **Rev. 4:8** I believe maturity will bring us into a balance of intimacy [Abba] and the fear [holy awe and reverence] of God.

7. **Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.**

A. **Therefore you are no longer a slave but a son,**

1. **slave**- Gr. **doulos**

- a. Under the Law people were slaves. The master slave relationship deals with only performance. There is no relationship in it at all. There must be constant obedience in order to just survive. If you failed there was harsh discipline. There were no birthday parties given to slaves.

2. **a son**- Gr. **huios**

- a. Grace brings us into sonship and intimate relationship with the Father. He celebrates you all the time like the father did for the prodigal son! He puts His robe of righteousness around you, puts the signet ring of authority on your finger, and sandals of peace on your feet! All this happens because the fatted calf has been sacrificed for you! **The fatted calf represents Jesus.** The fatted calf is the forgotten central figure in the story of the Prodigal Son mind you.

B. **and if a son,**

1. **if a son**- translate *since a son*

C. **then an heir of God through Christ**

1. **heir of God**- Christ is the heir of God. You have been placed into the

firstborn son at salvation. You now are heirs of God and joint heirs with Jesus! [Rom. 8:17](#)

2. **through Christ-** Everything we have in the Christian life is through Jesus. Many people act like they deserve everything they have or they are king's kids because they are so lovable. No, folks! It is only through Christ, and Him alone, do we get to experience the favors of God.

**8. But then, indeed, when you did not know God, you served those which by nature are not gods.**

**A. But then indeed,**

1. Until now Paul had been talking about the Jews experience under the Law. Now, Paul switches to the Galatians and their experience as heathen before their conversion.

**B. when you did not know God,**

1. **did not know-** Gr. *eido ou-* *did not perceive or know accurately*
  - a. We can only know God through Jesus Christ. Jesus Christ came to reveal the Father. The Spirit reveals Christ.
  - b. In religion we can only know about God, not know God Himself in intimate relationship.
  - c. The heathen ignorantly worship God. [Acts 17:23](#)
  - d. The Gentiles did not know God. [1 Thess. 4:5](#)

**C. you served those which by nature are not gods**

1. **served-** Gr. *douleo-* *to perform slave's service*
  - a. The various gods that the heathen worshipped only demanded rituals- not relationship, love, or faith.
2. **nature-** Gr. *phusis-* *the sum of innate properties and powers by which one person differs from others*
  - a. The heathen worshipped the stars, earth, wood, and stone. These by nature are not God, but the creation of God. [Acts 17:29](#)
3. **gods-** Gr. *theos-* *little gods opposed to the one true God.*
  - a. What the heathen actually worshipped were demons, not gods. [1 Cor. 10:20](#)

**9. But now after you have known God, or rather are known by God, how *is it that* you turn again to the weak and beggarly elements, to which you desire again to be in bondage?**

**A. But now after you have known God,**

1. **known**- Gr. **ginosko**- *to have a progressive experiential knowledge in relationship*

- a. God can't be known through religion. You only know about God in religion. Knowing God comes through a relationship with God through the new birth by grace through faith. **Matt. 11:27, Jn 17:3,**

B. **or rather are known by God,**

1. **known by God**- God only knows those that belong to Him by the new birth and relationship. **2 Tim. 2:19** God knows about unbelievers but does not know them in relationship, just like unbelievers can know about God, but can't know Him without a relationship.

- a. Jesus said that in the end day many will cry out Lord, Lord, but He will say; depart from me for **I NEVER KNEW [ginosko] YOU.** **Matt. 7:23**

b. How precious it is to be known by God. This is an intimate term of relationship and personal care.

c. It is interesting that God never called anybody directly by name in the Bible that He did not have a relationship with them. All that He calls directly by name directly, He knew in a relationship of faith. **Ex. 33:17, John 10:3, 14,**

d. No matter how much we know God it is not as well as God knows us. One day we will know God like He knows us! **1 Cor. 13:12**

C. **how is it that you turn again to the weak and beggarly elements,**

1. **turn again**- Gr. **epistepho palin**- *to return or turn back again*

- a. This is not referring to the Galatians returning to the Law, because they were heathen before they were saved. They had recently learned of the Law from the Judiazers. The Judiazers had promised to perfect the Galatians through the Law. **Gal. 3:3** They told the Galatians that they had made a good start in serving God by turning to the Jewish Messiah, but now they needed to go all the way and accept the Jewish Law to be fully pleasing and perfect before God.

2. **weak**- Gr. **asthenes**- *weak, feeble, infirm*

- a. The Law was weak and unprofitable because it could not make man perfect. It just shows man his flaws. **Heb. 7:18**

3. **Beggarly**- Gr. **ptochos**- *destitute of wealth, influence, position, honour; helpless, powerless to accomplish an end; poor, needy; lacking in*

*anything*

- a. Rituals are bankrupt. They cannot provide anything for man.

4. **elements**- Gr. **stoichion**- *any first thing, from which the others belonging to some series or composite whole take their rise, an element, first principal the letters of the alphabet as the elements of speech; the elements from which all things have come, the material causes of the universe the heavenly bodies, either as parts of the heavens the elements, rudiments; primary and fundamental principles of any art, science, or discipline*

- a. Before the Galatians were saved they worshipped other gods by rituals. These rituals included worship at different seasons, new moons and the observation of certain days. They worshipped gods of the sky and earth and made animal sacrifice to them. Then the Galatians heard the simple gospel and believed. They were saved by grace through faith. Then the Judiazers came in promising more with the Law. Under the Law you had to observe rituals at the new moon and feast days and observe certain days. You had to ritually sacrifice certain animals. In essence they were going back under the bondage of ritual and the weak and beggarly elements of the earth!

**D. to which you desire again to be in bondage.**

1. **desire**- Gr. **thelo**- *to will, have in mind, intend to be resolved or determined, to purpose; to take delight in, have pleasure in*

- a. The Law looks VERY appealing to the flesh. In religion you have the illusion of being in control while you profess that God is in control.
- b. Religion promises that you can control God's response to you by your performance.
- c. Religion promises that you can be the reason for your blessings.
- d. Religion is all about self improvement. One thing self likes to do is to try to improve itself and then compare with others.
- e. Turning from a relationship with Christ to religion is displeasing to God and destructive. **Heb. 10:38-39**

2. **bondage**- Gr. **douleo**- *to serve as a slave*

- a. Religion will bring you into bondage to sin, fear, condemnation, guilt, and your flesh.
- b. Trying to improve yourself in religion is like trying to clean your feet while standing in a mud puddle. You soon find that it is not

getting you anywhere no matter how diligent you are in the attempt.

#### 10. You observe days and months and seasons and years.

A. **observe**- Gr. *paratereo*- *to stand beside and watch, to watch assiduously, observe carefully; to observe, keep scrupulously to neglect nothing requisite to the religious observance of*

1. Under the Law you had to keep every ritual perfectly. For instance if the High Priest did not do everything just right on the Day of Atonement he would be struck dead when he entered into the Holy of Holies! They would tie a rope around his ankle so that they could drag him out if he was struck dead in there! Talk about occupational hazards!

a. Often we act that way in our own walk with the Lord. We are afraid that if we did not do everything right or say everything right or missed a step then God will withhold from us or worse punish us. Remember this: Jesus did everything right for us. He did not miss anything or mess up anything. He was perfect and His perfection has been accepted by the Father on our behalf. God is gracious and merciful to us even if we don't always do it right, which is most the time! No one does everything right all the time folks! We should strive for that, but we won't get there in this life.

B. **days**- Gr. *hemera*

1. This refers to Sabbath days

C. **months**- Gr. *men*

1. This refers to the monthly sacrifices that were to be made every new moon.

D. **seasons**- Gr. *karios*

1. This refers to the feasts that divided up the seasons of the year.

E. **years**- Gr. *eniautos*

1. This speaks of the year of Jubilee

a. All the rituals that went with these were weak and profitless unless you understood what they stood for which was Jesus and His work on the cross. [Col. 2:16-17](#)

b. Now that we have accepted Christ by faith we no longer need to observe days, months, seasons, and years. Every day is the same now. No day is holy in itself but every day is holy unto the Lord! We should worship God every day! [Rom. 14:5-6](#)

**11. I am afraid for you, lest I have labored for you in vain.**

**A. I am afraid for you**

**1. afraid- Gr. phobeo**

- a. It is a fearful thing to turn from faith in Christ and to start trusting in your works and performance to be accepted before God.

**B. lest I have labored for you in vain.**

**1. labored- Gr. kopiao- *to grow weary, tired, exhausted; to labour with wearisome effort, to toil***

- a. The ministry is spelled W.O.R.K.!
- b. We are to labor in the Word and prayer. [1 Tim 5:17](#), [Col. 4:12](#)

**2. vain- Gr. eike- *inconsiderably, without purpose, without just cause; without success or effort***

- a. It is possible to make the labor of a minister to be in vain if you do not listen, do not believe, or fail to put what they say into practice.
- b. It is possible to make the finished work of Christ vain in your life if you put your trust in yourself and your own works. [Gal. 5:4](#)
- c. When it appears that our labor is in vain towards others we need to stand on the promise of [1 Cor. 15:58](#).

**12. Brethren, I urge you to become like me, for I *became* like you. You have not injured me at all.**

**A. Brethren,**

- 1. Although, Paul being a Jew, he calls these Gentiles brethren.
- 2. Paul calling them brethren means that he believes they have not denied the faith all together.

**B. I urge you to become like me**

- 1. urge- Gr. deomai- *to ask, beg; to desire, long for***
- 2. One that is under grace and free from the control and constraint of the Law. The Galatians were free from the Law, but they have put themselves under it.

**C. for I *became* like you**

- 1. One that lives like a Gentile free from the Law.
- 2. Peter had done the same. [Gal. 2:14](#)

3. Paul would do this wherever he went in order to win those he was ministering to. **1 Cor. 9:20-23**

**D. You have not injured me at all**

1. **injured**- Gr. **adikeo**- *to act unjustly or wickedly, to sin; to do wrong, to do hurt, to wrong some one, act wickedly towards him, to hurt, damage, harm*

- a. Up to this point Paul had been fairly harsh with the Galatians. He now makes sure that they know that his strong exhortations have not come from his feeling wronged by the Galatians but rather from love and great concern.
- b. When people do not receive your teaching or turn from it, then it is a temptation for the minister to take it personally. We must not do that. Paul guarded against that. **2 Cor. 2:5**

**13. You know that because of physical infirmity I preached the gospel to you at the first.**

- A. **know**- Gr. **eido**- perf. tense- *you have known and still do*

- B. **physical infirmity**- Gr. **asethenia sarx**- *weakness of flesh*

1. infirmity means weakness or sickness.
2. sarx means flesh. It can mean our natural body or the sinful impulses that operate in and through the body.
3. Here it means weakness of the natural body.

- C. **preached the gospel**- Gr. **euaggelizo**- *to proclaim the good news or message*

1. Paul had preached the gospel to the Galatians on his first and second missionary journeys.

**D. at the first**- Gr. **proteron**

1. At the first implies that he is speaking of when he was with them on his first missionary journey.
2. It is important to take scripture in context. Some take the phrase infirmity of the flesh and immediately surmise that Paul was sick. They try to do detective work and piece a scripture here and scripture there and come up that he had an eye disease! Come on folks! Read the whole verse! He is saying here that when he was first with them he was weak in the flesh.

3. Let's look at when Paul was with the Galatians. The region of Galatia that Paul was ministering at comprised the cities of Antioch, Derbe, Lystra, and Iconia. We see in the book of Acts that on his first missionary journey to Galatia that in the city of Lystra Paul was stoned to death or near death. However, the Lord rose him up and he returned into the city and continued to minister to them. Let me ask you a question? If you had just been stoned, do you think there might be some weakness of your flesh? Ok, I thought so...
14. **And my trial which was in my flesh you did not despise or reject, but you received me as an angel of God, even as Christ Jesus.**
- A. **And my trial which was in my flesh you did not despise or reject,**
1. **trial**- Gr. *peirasmos*- *the trial of man's fidelity, integrity, virtue, constancy*
    - a. There are two Greek words for trial in the New Testament. The first is **peirazo**- *which means to try to find the breaking point*. This type of trial never comes from God. It always comes from the enemy. So, we know that the trial that Paul went through was from Satan and not God. The second Greek word is **dokimazo**, *which means to try in order to approve and use*. God does this kind of testing. He tests our hearts to approve us and use us in a greater way!
  2. **in my flesh**- The trial was not against Paul's soul. It was against his body. This is referring to the stoning he endured and awful physical damage it incurred.
  3. **despise**- Gr. *exoutheneo*- *to make of no account, despise utterly*
  4. **reject**- Gr. *ekptuo*- *to spit out; reject, spurn, loathe*
- B. **but you received me as an angel of God,**
1. **received**- *dechomai*- *to take with the hand; to receive or grant access to, a visitor, not to refuse intercourse or friendship; of the thing offered in speaking, teaching, instructing*
  2. **angel of God**- *aggelos theos*- *messenger of God*
    - a. They received Paul as a messenger of God, even though he looked like hell after his stoning!
- C. **even as Christ**

1. It is important to note that when we represent Christ, if people receive us or reject us that they are not really receiving us or rejecting us. They are receiving or rejecting Christ Himself. **Matt. 10:40**

**15. What then was the blessing you enjoyed? For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me.**

**A. What then was the blessing you enjoyed?**

1. **blessing you enjoyed**- Gr. **makarismos**- *declaration of blessedness, to utter a declaration of blessedness upon one, to pronounce one blessed*
  - a. This happened to Jesus! They all shouted blessed is He who comes in the name of the Lord! **Matt. 21:9** Then three days later they shouted crucify Him, crucify Him! **Mark 15:14** It happened because Jesus told them the truth-all the truth-even the truth they did not want to hear.
  - b. This was happening to Paul now! This was happening because Paul was telling them the truth-all the truth- even the truth they did not want to hear.
  - c. People can be very fickle! As a minister if you do not let the praise of men get to your heart, then it is easier not to let their criticism get to your heart as well.
  - d. It is amazing how a crowd of people can be so easily swayed and moved by good oration, no matter if it is based in truth or not. If you use flattery and eloquent passionate speech you can get a crowd on your side. Just look at Hitler! Don't just go with a crowd. Be more noble than that! Don't just oooh and aaah with the crowd. Be more noble than that. Be noble enough to check up what is being taught with the Word of God. Don't be like a baby bird with your mouth wide open ready for just anything to drop in.

**B. For I bear you witness that,**

1. **bear you witness**- Gr. **martureo**- *to be a witness to give (not to keep back) testimony, to affirm that one has seen or heard or experienced something.*

**C. if possible, you would have plucked out your own eyes and given them to me.**

1. **plucked out**- Gr. **exorusso**- *to dig out, to pluck out (the eyes)*

- a. Here we have another piece of detective work people have used to

say Paul had an oozing seeping eye disease. Poor ol' Paul!

- b. Let's go back and look at context. He said that he had this infirmity in his physical body when he preached to them the first time he ministered to them. We saw that in the book of Acts that Paul was stoned during this time. If you are tied to a stake, without being able to shield your face, do you not think that Paul took some stones to the face? Do you not think that his face and eyes might have been swollen up? He might not have been able to see at that point?
- c. Another thing we need to think about here is that this phrase could have just been a figure of speech to convey the eagerness that the Galatians had towards Paul. There is no need at all to impose an eye disease on Paul. You would not like someone to impose an eye disease needlessly on you, would you? Thought not...

## 16. Have I therefore become your enemy because I tell you the truth?

A. **enemy**- Gr. *echthros*- *hostile, hating, and opposing another*

- 1. If you speak the truth to someone sometimes they will see you as an enemy, however, the truth is their enemy and not you.

B. **tell you the truth**- Gr. *aletheueo*- *to speak or tell the truth; to teach the truth*

- 1. If you tell people the truth in love sometimes they will treat you as an enemy.
- 2. Some will hate you if you tell them the truth. [1 Kings 22:8](#)
- 3. However if we love others we need to tell them the truth in love and tact. If you do not bring correction to someone who you have relationship with them or have authority over them then it means you hate them. [Prov. 13:24](#)

## 17. They zealously court you, *but for no good*; yes, they want to exclude you, that you may be zealous for them.

A. **They zealously court you,**

- 1. **zealously court**-Gr. *zeloo*- *to burn with zeal; to be heated or to boil with envy, hatred, anger; to desire earnestly, pursue*

B. **but for no good**

- 1. **good**- Gr. *kalos*- *what is beneficial, noble, and honorable*

- a. The Judiazers pursuit of the Galatians was not for their benefit.

Neither was it with noble or honorable intentions. They wanted skins on their religious belt. They wanted to look good. They wanted to make a good show of the flesh. [Gal. 6:12-13](#)

- b. We need to be careful in how we approach evangelism. Many see getting people to say the sinner's prayer as notches on their evangelistic belt. They really don't care about the people. They care about the achievement in their zealous drive for recognition from God and others. They did not serve the Lord Jesus Christ but their own desires. [Phil. 2:21](#)

**C. yes, they want to exclude you,**

- 1. **exclude**- Gr. *ekkleio*- *to shut out, to turn out of doors to prevent the approach of one*
  - a. The Judiaizers would tell the Galatians that if they wanted to be saved and blessed that they had to follow them and no one else.
  - b. If you are in a church where the pastor tells you that their church is the true church and that if you leave you will be cursed, then you are being lied to and manipulated. Don't walk away from the church...RUN! Don't allow fear of being punished stop you! That is a bunch of G-A-R-B-A-G-E!
  - c. Pastors out there- please listen- the people are not your people! The sheep are not your sheep! They belong to Jesus! You are not to be lords over God's heritage, but examples to the flock. [1 Pet. 5:3](#) Do not tell them that they should not listen to other ministers, visit other churches, or go to different conferences. You do need to teach them the Word well so that they will have discernment when they do visit other places and listen to other people.

**D. that you may be zealous for them**

- 1. **zealous**- Gr. *zeloo*
  - a. Often times when a young man courts a woman he will say things and do things that he really does not normally do. He is not doing them out of his heart. He is saying and doing them out of a desire to win the girl. After he gets the girl to say "I do" the sweet things he was saying and doing ends. It was all a show to impress and to win her over. This is the same with these Judiaizers. They were courting the Galatians. They were showing them a lot of attention and flattering them. They were grooming them and once they bought into subjection, the Judiaizers would throw them into a

ditch and move on.

- b. On a side note: Ladies, if a guy is super sweet in what He says and does; you need to be extra careful. You need to see that guy for at least a year before you make a life long decision to marry him. No one can put up an act for a year. Too often ladies are flattered by all the sweet things a handsome young guy says and does and blindly follows after him, often to their own harm and misery. The Galatians were blindly following the Judiazers to their own harm and misery.

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

**A. But it is good to be zealous in a good thing always,**

1. **good**- Gr. *kalos*- *beneficial, noble, honorable*
2. **zealous**- Gr. *zeloo*- *to be the object of the zeal of others, to be zealously sought after*
3. **good thing**- Gr. *kalos*

a. Pastors- There are many good ministries out there that truly want to bless and help people. They have great intentions that would be a blessing to those in your church. Stop being jealous of other ministries. Teach the people well and let them go! There are some ministries out there have an aspect that those in your care need that they are not getting from your church. Let them go and get what they need. Don't be afraid of losing your sheep. THEY ARE NOT YOUR SHEEP! THEY ARE JESUS' SHEEP! Many pastors are afraid of the sheep straying off into error. Teach them the Word and trust the Holy Spirit and that Great Shepherd of the Sheep within them to guide them and lead them. If they leave your fold then pray for them and bless them. God will send you others. If some stray off but they are supposed to be in your fold, God will lead them back. Trust God!

**B. and not only when I am present with you.**

1. Paul was not addressing the Galatians because he was jealous. He was warning them of great danger.
2. Some pastors keep a very close eye on their sheep and don't trust them to get out of their sight. You need to take care of the sheep entrusted to you, but then hand them over to the grace of God when they leave the

church service. Let them have freedom to seek God for themselves and try new things. It is just like with teenagers. If you never let them experiment in life then they will be hampered later on.

3. In balance to this, if a pastor sees a sheep going astray after something dangerous, it is his responsibility to warn that sheep. He can't make the sheep do anything, but he can counsel, advise, and even warn.

## 19. My little children, for whom I labor in birth again until Christ is formed in you

### A. My little children,

1. **My little children**- Gr. **teknion**- *a little child; an infant, that is, (plural figurative) darlings; in the NT used as a term of kindly address by teachers to their disciples*
  - a. Paul was the one who lead these Galatians to Christ. He was a spiritual father to them. They were like his own children.

### B. for whom I labor in birth again until Christ is formed in you

1. **labor in birth**- Gr. **odino**- *to feel the pains of child birth, to travail*
  - a. Just as in giving birth, so it is with discipling young believers- it is painful at times!
  - b. Raising kids can be painful at times.
  - c. One of the ways we labor in regards to young Christians is in prayer.  
**Col. 4:12**
2. **formed**- Gr. **morphoo**- *to be transformed, to take on an outward form that is indicative of one's inner nature.*
  - a. The Christian is not called to mere change. They are called to transformation! What is the difference? Religion is a call for man to change his ways. However, in grace we are called into transformation from the inside out. When we got saved we were born again in our spirit. In our spirit we have the spiritual DNA of Jesus! When we renew our mind to our identity in Christ and draw upon the grace of God in us then we will outwardly be transformed much like a butterfly does!
  - b. Trying to become what you already are is a big hindrance to becoming what you are outwardly! We need to renew our minds to who we are in Christ and we then will become that in our outward appearance. This will occur through revelation of the Holy Spirit through the Word of God and our faith.

c. Our Christian call is not to change, but to be conformed to Christ.

Rom. 8:29

20. I would like to be present with you now and to change my tone; for I have doubts about you.

A. I would like to be present with you now and to change my tone;

1. **to be present**- Gr. **pareimi**- *to be by, be at hand, to have arrived, to be present*

a. Paul is going off what he has heard about the Galatians. He wished he was there to see them in person, hear from them, and look them in the eyes.

2. **my tone**- Gr. **phone**- *a voice of the sound of uttered words; speech*

B. for I have doubts about you.

1. **doubts**- Gr. **aporeo**- *to be without resources, to be in straits, to be left wanting, to be embarrassed, to be in doubt, not to know which way to turn, to be at a loss with one's self, be in doubt; not to know how to decide or what to do, to be perplexed*

a. Paul was perplexed not knowing what to do to get the Galatians to turn around. He did the best thing he could- He taught them from the Word of God in this letter. The Spirit of God works in conjunction with the Word of God taught. All Scripture is profitable for teaching, reproof, correction, and instruction in righteousness.

b. Pastors- the best thing you can do for those who seem to be going off the rails is to keep teaching them the Word of God and loving them. The Word of God will teach, rebuke, correct, and instruct them.

21. Tell me, you who desire to be under the law, do you not hear the law?

A. **Tell me,**

1. **tell**- Gr. **lego**- *to say, to speak to teach*

a. Since the Judiazers taught that their message was more advanced than Paul's, Paul wanted the Galatians to teach him a lesson in the Law.

B. **you who desire to be under the law,**

1. **desire**- Gr. **thelo**- *to will, have in mind, intend to be resolved or determined, to purpose to desire, to wish to love to take delight in, have*

*pleasure*

## 2. under the Law

- a. This means under the governance of.

## C. do you not hear the law

### 1. hear the law

- a. Those that live under and preach the Law do not understand the Law! **1 Tim. 1:7**
- b. The Law teaches perfect obedience or death! Those that try to live under the Law do not understand this. They think they can try their best or just keep the most important rules in their eyes and be right with God. Oh no! You must keep all 613 commands of the Law perfectly and consistently just to stay alive! **Gal. 3:10, James 2:10** God has taken the temple away which makes keeping all 613 commands an impossibility even if you tried. Some of the laws included coming to the temple in Jerusalem and offering sacrifices.
- c. Those that preach the Law desire to uphold the holiness of God. However, in their breaking of the Law they dishonor God's holiness! God's holiness is upheld by and in perfection. Jesus upheld God's holiness and by our faith in His finished work we uphold it in Him!
- d. Those that preach the Law actually oppose themselves. They are preaching their own sentence of guilt! **2 Tim. 2:25**

## 22. For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.

### A. For it is written that Abraham had two sons:

#### 1. Abraham- Gr. *Father of a multitude*

- a. Abraham was called by God "the Father of a multitude" before he even had any children. God always calls forth our potential and who He sees us as.
- b. All the things the Word of God says about us in Christ are God calling forth our potential and who He sees us as in our spirit.
- c. We need to call ourselves what God calls us- righteous, holy, healed, prosperous, loved, redeemed, etc...
- d. Abraham is a father to us- a pattern of faith that we are to follow.

#### 2. sons- Gr. *huios- legal adult sons*

**B. the one by a bondwoman,**

1. **bondwoman**- Gr. *paidiske*- *a maid-servant, a young female slave; a maid servant who has charge of the door*
  - a. The bondwoman Paul is talking about here is Hagar.
  - b. Paul will refer to Hagar as symbolic of the Law. **Gal. 4:25** We see the Greek word for bondwoman means *a maid servant who was in charge of the door*. The Law was a jailer keeping everyone locked up until Christ came. **Gal. 3:23** Christ is the door of salvation. **John 10:9** Christ came and fulfilled the Law and then unlocked the door of salvation. We all can now exit out of the prison of shame, sin, condemnation, and death and enter into righteousness and everlasting life! The Law was in charge of the door until Christ came and opened it. When Jesus fulfilled the Law, the Law moved out of the way to let those in prison free!

**C. the other by a freewoman**

1. **freewoman**- Gr. *eleutheros*- *freeborn in a civil sense, one who is not a slave free, exempt, unrestrained, not bound by an obligation*
  - a. The freewoman is Sarah.
  - b. Sarah stands for the church that are saved by grace. **Gal. 4:26-27**
  - c. Those that are set free by grace do not live under obligation or slavery, but by the inner promptings of love and the Holy Spirit.

**23. But he *who was* of the bondwoman was born according to the flesh, and he of the freewoman through promise,**

**A. But he who was of the bondwoman was born according to the flesh,**

**1. He was of the bondwoman**

- a. Ishmael
- b. All the concoctions of our flesh will only give birth to Ishmaels.

**2. Born according to the flesh**

- a. According to the scheming of Sarah and Abraham- **Gen. 16:1-3**

**B. and he of the freewoman through promise**

**1. He of the freewoman**

- a. Isaac- *means laughter*

**2. through promise**

- a. God promised Abraham and Sarah that Isaac would be born when naturally it was impossible. **Gen. 21:1-2** They believed the promise. **Rom. 4:18-21**

- b. We will not have joy by what we produce by our flesh. We will have joy in seeing the promises of God fulfilled in our lives.
24. **which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar—**
- A. **which things are symbolic**
1. **symbolic**- Gr. *allegoreo*- *to speak allegorically or in a figure*
    - a. The Old Testament was types, shadows, and allegories. This was to teach us today. [1 Cor. 10:11](#)
- B. **For these are the two covenants**
1. **two covenants**- Gr. *duo diatheke*
    - a. The Abrahamic Covenant [grace] and the Mosaic Covenant [Law]
- C. **the one from Mount Sinai which gives birth to bondage**
1. **Mount Sinai**- *means mountain of thorns*
    - a. Thorns speak of cursing. [Gen. 3:18](#) All those under the works of the Law are under a curse. [Gal. 3:10](#)
  2. **bondage**- Gr. *douleia*- *slavery*
- D. **which is Hagar**
1. **Hagar**- *means one that fears and runs away*
    - a. Living under the Law will make you fearful of God and you will stay away from Him. This is because you will fear punishment because of your guilt for breaking His Law. [Ex. 20:21](#)
    - b. Grace will draw you close to God with full assurance that all your sins have been paid for by the blood of Christ and that God will remember them no more! [Heb. 7:19](#), [Heb. 10:22](#)
25. **for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children—**
- A. **for this Hagar is Mount Sinai in Arabia,**
1. **Mount Sinai in Arabia**
    - a. Paul spent significant time in Arabia after his conversion. I believe the Lord led him to Mount Sinai to teach about the true significance of the Law.
- B. **and corresponds to Jerusalem which now is,**
1. **Jerusalem which now is**
    - a. At the time of this writing the temple, priesthood, and sacrifices were still operating fully in Jerusalem. Jerusalem was given over

to the darkness of religion.

**C. and is in bondage with her children**

1. **children**- Gr. *teknon*- *offspring, in the NT, pupils or disciples are called children of their teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters.*
  - a. These were the children of the Law and bondage. They received religious instruction that molded their characters and made them slaves.

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

**A. but the Jerusalem above is free,**

1. This is the heavenly New Jerusalem, which speaks of the church. **Rev. 21:2** The church are those saved by grace and live by grace.
2. The church is free from the Mosaic code. The church is free from sin. The church is free from condemnation. The church is free from death. The church is set free from living by will-power. The church was set free by Christ's finished redemptive work. **John 8:36** The church now lives by higher laws which are the law of love, the law of faith, and the law of the Spirit of Life in Christ Jesus. We live in freedom by the power of the Holy Spirit working in us and through us by faith.

**B. which is the mother of us all.**

1. **mother of us all**- all Christians.

**27. For it is written: "REJOICE, O BARREN, YOU WHO DO NOT BEAR! BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR! FOR THE DESOLATE HAS MANY MORE CHILDREN THAN SHE WHO HAS A HUSBAND."**

**A. For it is written:**

1. **Is. 54:1**

**B. Rejoice, O barren,**

1. **rejoice**- Gr. *euphraino*- *to be delighted with a thing, be glad*
2. **barren**- Gr. *steiros*- *hard, stiff; dried up; of woman who does not conceive*
  - a. Why would one be delighted and glad that they were barren? It is because that when fruitfulness comes then it will be totally of God's doing and He gets the glory!
  - b. Paul came to the conclusion that he would boast in his weaknesses so that the power of Christ might tabernacle on him. **2 Cor. 12:10**
  - c. When we prove to ourselves that we can't produce for God, then

God can step in and bring forth what we have failed to bring after many attempts. Without a doubt it must be God who did it!

- d. Are you delighted that God gets all the credit in your life or does that irk you some? We must circumcise our heart in regards to the desire for receiving the credit and glory for the good things in our lives. Even if those things came seemingly as a result of our effort or ability, we must realize that the strength and ability did not originate with ourselves but with God. Therefore, He receives the credit and glory! We are the most happy when we glorify God instead of ourselves. It just nourishes our heart when our Creator is glorified. We were made to glorify God and not ourselves.
- e. It must be noted here that all the Patriarchal women were barren in the natural- Sarah, Rebecca, and Rachel. They were all made to have children by the gift of God's grace and miracle power.

#### C. You who do not bear

- 1. **bear**- Gr. *tikto*- *give birth*

#### D. break forth and shout

- 1. **break forth**- Gr. *rhegnumi*- *to break forth into joy, used of infants or dumb persons beginning to speak*

- a. When we seem to not be able to break through, we can always break out in praise, which will lead to our break through!

- 2. **shout**- Gr. *boao*- *to speak with a loud strong voice*

- a. Even in our weakness we can still have a loud strong voice in praise to God for His power and strength!

#### E. you who are not in labor

- 1. **labor**- Gr. *odino*- *to feel the pains of child birth, to travail*

- a. What we produce for God does not come by the straining efforts of our flesh, but by the reception of a gift!

#### F. for the desolate has many more children than she who has a husband.

- 1. **desolate**- Gr. *eremos*- *solitary, lonely, desolate; used of persons deserted by others, deprived of the aid and protection of others, especially of friends, acquaintances, kindred*

- 2. **children**- Gr. *teknon*- *offspring*

- a. The heavenly Jerusalem- the church will have many more members than the Jewish nation which the Law was given to. The stars of heaven will outnumber the grains of sand. **Gen. 22:17**

- 3. **husband**- Gr. *aner*

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

**A. Now we, brethren**

1. fellow believers- Christians

**B. As Isaac was,**

1. Isaac was a product of God's grace and miracle working power and not the effort and produce of the flesh.

**C. are children of promise**

1. We became the children of God by the promise that is in Christ Jesus.

**John 3:16; Gal. 3:29; Rom. 9:8**

2. We became the children of God not by effort but by the grace and miracle working power of God in the new creation.

**29. But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now.**

**A. But as he who was born according to the flesh then persecuted him who was born according to the Spirit,**

1. Those who are of the flesh have always been the greatest persecutor of those who are born again by grace. **Gen. 21:9**
2. Religion has always been the biggest hindrance to the gospel, not blatant sinners.
3. Our flesh is opposed to our spirit, and our spirit is opposed to our flesh. **Gal. 5:17** Our flesh is religious, but our spirit is born out of grace.

**B. even so it is now**

1. This is true today. Religion is the greatest persecution of true believers today in the world. Christians are being persecuted wherever religion and legalistic works are preached in the world. Today, Islam is a major persecutor of Christians.

**30. Nevertheless what does the Scripture say? "CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE HEIR WITH THE SON OF THE FREEWOMAN."**

**A. Nevertheless what does the Scripture say?**

1. Many times this is what we must say to our situation that seems to oppose and persecute the truth of the Word of God. Often times our situation screams out that the Word of God is not true! We must say, "**Nevertheless what does the Scripture say?**"

- a. Our finances may yell, "You are in lack!" We need to say, "Nevertheless, what does the Scripture say?" It says "God shall supply all of my need according to His riches in Glory by Christ Jesus!" [Phil. 4:19](#)
- b. Our body might be screaming, "You are sick!" We need to say, "Nevertheless, what does the Scripture say?" it says "By His stripes I have been healed!" [1 Peter 2:24](#)
- c. A habit might be boasting over us, "You are hopelessly bound!" We need to say, "Nevertheless, what does the Scripture say?" It says that "I am dead to sin am alive to God through Christ Jesus!" [Rom. 6:11](#)

**B. Cast out the bondwoman and her son,**

1. **Cast out-** Gr. **ekballo-** *to cast out, drive out, to send out with notion of violence*

- a. Hagar represented legalism and her son Ishmael represents the works of the flesh.

2. **the bondwoman and her son**

- a. We must be forceful about self reliance [legalism] in our life. We also need to remove the Ishmaels that we have been nourishing in our household! An Ishmael is our own fabrication that imitates the promise of God. Instead of waiting for God to produce His promise we often try to fabricate our own imitation of God's promise in our own faster way. If we are trusting in our own works and the produce of our own cunning and scheming then God's promise of grace will be opposed in our lives.

**C. for the son of the bondwoman shall not be heir with the son of the freewoman.**

1. **son of the bondwoman**

- a. Our own fabrication that imitates God's promise.

2. **shall not be heir**

- a. We cannot inherit God's promise through our own imitations of God's promise.
- b. We will not inherit God's promises by the self effort of law keeping, but by faith in God's grace.

3. **with the son of the freewoman**

- a. The reception of God's promise by faith.

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

**A. So then, brethren,**

1. fellow believers- Christians

**B. we are not children of the bondwoman but of the free**

1. We are not a product of the law and self effort, but we are a product of God's grace through faith.