

Galatians 4

Galatians 3:29 And if you belong to Christ [by being in union with Christ], and you do, then you are Abraham's seed [not racial Jews but spiritual descendants], heirs according to the promise [of the Spirit through faith].

Galatians 3:7, 9 14, “Therefore, know that those who are of faith [those who express faith in Jesus Christ] these are sons of Abraham [spiritual sons]. (9) So then, those who are of faith [those who express faith in Christ] are blessed with Abraham, the believer (14) in order that in Christ Jesus [Positional Sanctification where there is neither Jew nor gentile] the blessing of Abraham might come to the Gentiles, so that we [Paul and the Galatians] would receive the promise of the Spirit [the Filling of the Spirit] through faith.

The great issue for the believer in the Church Age relates to the Filling of the Spirit. Is he filled with the Spirit or not? If he is not filled with the Spirit, he is failing to represent Jesus Christ, and if he is filled with the Spirit then his life will count. Every believer as a part of his salvation package gets the Filling of the Spirit at his salvation “that we might receive the promise of the Spirit through faith.”

When Abraham believed in Jehovah Elohim [the Lord Jesus Christ], he was entered into the spiritual life of the Old Testament which was similar to ours except he neither had the Filling of the Spirit nor the New Testament. Abraham would have loved to have had the use of the omnipotence of the Spirit and the tremendous power which is available in the New Testament.

When the Galatians used their faith to believe in the Lord Jesus Christ as their savior, they received the same spiritual life as the humanity of Christ had with the Filling of the Spirit. They were saved by faith in the Lord Jesus Christ and were living their lives by faith under the two power options. They were functioning under the greatest power system that God has ever given to believers. Yet, they threw all this away in order to

function under the Mosaic Law which had neither power to save nor to execute a spiritual life. Just how stupid can Christians be! Yet, this is exactly what 99% of Christians are doing today.

The first seven verses of chapter 4 deal with adoption.

In Roman society:

The Biblical connotation of adoption is based on the Roman aristocratic function of adoption. The Latin “*Adoptia*” is the exact equivalent of the Greek “*Huiiothesia*”, meaning to adopt as an adult son. This was usually done when the son reached the age of fourteen. It conferred adulthood on a natural child or on a child adopted as the heir. A wise Roman aristocrat could adopt as his heir anyone he deemed worthy. So just being the son of an aristocrat did not mean you would inherit your father's land, wealth, or title; you had to be adopted. Roman aristocrats would adopt whomever they considered most worthy to carry on the family name and wealth. Therefore, the family fortune and opportunities were passed down through that adopted person. If you adopted your own son, it was the highest honor you could confer on him. Adoption was the ceremony of proclaiming the heir to the estate.

During the Roman ceremony of adoption (*adrogatio*) the entire family was assembled, including everyone who might have been the heir. The father would recognize his adopted son, using his new name, declaring him to be his new heir. He would then give him the *toga virilis* (toga of manhood) a white linen robe with a purple border, and put the signet ring of heirship on his finger. These two gifts meant that he was the permanent heir. The law could not be reversed, so that as long as he lived, he was the heir.

Adoption was brought about as a means of introducing a stronger society in early Rome. So, adoption was a system of selectivity for heirship, in which a capable person would succeed another capable person. Therefore, aristocratic parents were encouraged to train their natural born

sons that they may develop the humility and virtue to receive the *toga virilis*.

Adoption conveyed aristocracy, special privilege, and rank. The lowest person in Roman society, if he had ability, could be adopted, and therefore have the greatest of opportunities.

In Scripture:

Historically, the believer is adopted as an adult son of God at the point of his salvation. From the viewpoint of God's omniscience, his adoption was entered into the divine decree billions of years ago. The omniscience of God knew that a particular person would believe in Jesus Christ and so entered that information into the decree (the divine computer) billions of years ago. The sovereignty of God then said, "Elected and predestined" and the printer printed "This Christian is elected and predestined." In time the person via his human volition believes in Jesus Christ as his savior and enters into union with Christ. Adoption takes place in union with Christ as a result of his having been predestined in eternity past.

Ephesians 1:4-5, "Even as He [the Father] has chosen [elected] us for Himself in Him [the Christian in union with Jesus Christ] before the beginning of the world that we keep on being holy [experiential righteousness on earth] and blameless [resurrection body without the sin nature] in the presence of Him [Father]. By means of love, He has predestined us for the purpose of adoption as adult sons to Himself through Christ Jesus our Lord according to the grace purpose of His will."

Adoption emphasizes God's ability; He makes every person positionally an adult son at salvation. Even though the believer may have had a bad environment, genes and family background, he is now a member of the family of God, the highest status possible. Galatians 3:26 states, "For all are sons of God through faith in Christ Jesus."

Galatians 4:4-5, “But when the fullness of time had come, God [Father] sent His Son [First Advent], born of a woman [beginning of His Hypostatic Union], born under the Law, that He might redeem those [Old Testament believers] who were under the Law, that we [Church Age believers] might receive the adoption of sons.”

When a Christian in the first or second century discovered that he had been adopted by God the Father, this was extremely significant to him. Also astonishing to this early Church Age believer was that both male and female believers were adopted by God, for in the Roman custom only men could be adopted as heirs.

So, Paul uses the word to remind us that we are the spiritual aristocracy of God. Before the Church Age, never were believers entered into union with Christ and adopted as adult sons of God and never again after the Church age will this adoption occur.

Adoption connotes many wonderful things. Adoption connotes responsibility, purpose, and a planned life. Adoption means being given the rights, power, and authority; the Christian wears the royal toga of the family of God. Adoption anticipates great blessings; the Christian has God’s signet ring on his finger. The Christian is in union with Christ, royal family of God, eternal aristocracy.

Although all Church age believers are adopted into God’s royal family, many do not think or act like members of God’s family. In order to think like aristocracy, the believer must learn the plan of God. In order to act like aristocracy, he must develop humility in order to handle properly the rights, authority and the power given to him. In order to have correct motivation and to appreciate the many blessings which God wants to give his adopted sons, he must develop a love for God the Father, God the Holy Spirit and the Lord Jesus Christ.

4:1 Now I say, as long as the heir is a child, he does not differ at all from a slave although he is master of everything,

Λέγω δέ, ἐφί ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος πάντων ὧν,

The word for child is *nepios*, a child who can't speak, a child on his mother's breast. Even though he will someday own all of the family's estate and have charge of the family finances as long as he is a child he does not differ from a slave. In the analogy, the child is the unbeliever. As long as an unbeliever is an unbeliever, he is under the Mosaic Law. He is no better off than a bond slave. While an adult is old enough to be responsible for his actions and to make his decisions, the child, the unbeliever, needs protection and instruction from the Mosaic Law.

The child does not inherit until he reaches manhood and is allowed to remove his uniform of childhood and to put on the Toga Virilis, the Toga of manhood. By analogy, this occurs in union with Christ when the believer is adopted as adult son, and as a son an heir of God. The Judaizers were trying to get the Galatians who have been adopted as adult sons in Christ and who have received the robe of manhood to make them again children under the Mosaic Law.

4:2 but he [the heir] is under guardians and governors until the date set by the father [usually at 14 years of age in the Roman Empire].

ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός.

In chapter three verse 24, we found that the Law was a slave that conducted us safely to and from school. So, the Law escorted us to the cross, but it couldn't take us any further. Now we have two other words to describe the function of slaves during the minority of the heir: guardians and governors.

The Mosaic Law as the guardian and governor teaches the human race how to function properly in society, how to conduct oneself morally etc. The child in minority, before age fourteen, was no better off than a slave until the time appointed by the father for his adoption. At which time, the family was all gathered together and the son received from his father the robe of manhood and became a full-fledged adult. At which point, he is released from the three slaves namely the one who took him to school as well as his guardian and governor.

The father was the one who made the decision as to when the ceremony of adoption would take place. God the Father has appointed a time of adoption for us and that time takes place the moment we believe in the Lord Jesus Christ; when we receive Him as our savior. At that moment of time, we enter into union with Christ and become adult sons positionally. We are called “sons of God” as per Galatians 3:26.

4:3 So even we, while we were children [by analogy unbelievers], **were held in bondage** [treated like a slave: many restraints but no power to deal with them and no power to deal with the sin nature] **under the elemental things of the world** [the basic moral requirements of the Mosaic Law].

οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεθα δεδουλωμένοι·

As children, we have to be taught respect for the Laws of Establishment and in many cases forced to obey them. As adults, we should function under genuine humility and have the integrity to obey these laws from our free will. Until we became Christians, we are under the human restraints which God has provided for the human race to protect the human race. As Christians we not only adhere to the Laws of Establishment, but we learn about and develop great integrity under the two power options of the spiritual life.

The elements of the Law, then, refers to the morality of the Mosaic Law. Legalism comes in and says to go back to the Law for the Christian way of life, but morality can neither save nor provide a spiritual life. Paul wanted the Galatians to see that by going back to the Mosaic Law they were going back to being little children and functioning like unbelievers rather than adult sons in Christ.

Mosaic Law:

The Mosaic Law is completely excluded from the believer's spiritual life but still has value in defining human freedom in the human race.

- (1) Recognition of the sacredness of privacy, property, and life.
- (2) Emphasis on and recognition of the sacredness of self-determination.
- (3) A personal sense of responsibility for one's own decisions.
- (4) Subordination to the authority of establishment.

The Mosaic Law is divided into three parts. In the English translation they are called the Decalogue, the Ordinances, and the Judgments. We would call these the Freedom Code, the Spiritual Code and the Establishment Code.

Codex one is the Ten Commandments, or the Decalogue. This is the freedom code which formed the basis for the heritage of Israel's freedom as a Client Nation. The Ten Commandments define human freedom in terms of human activity namely morality, privacy, property, life, and authority in general. They also defined human freedom under two categories namely relationship with God (commandments 1-4) and relationship and interaction with people (commandments 5-10). While some sins are mentioned in the Ten Commandments, its purpose is not to define sin. The sins mentioned are intrusions upon privacy, property, and freedom which is why these sins are mentioned in the Decalogue.

Human freedom must have authority, and this authority is defined in two areas: volition as the basic authority in life, and establishment-authority summarized by the Ten Commandments as per Exodus 20:1-17. All of the rights of a group of people must be defined in terms of personal authority. Everyone is responsible in the framework of freedom to follow establishment rules. When these rules are violated, we call it crime.

“Thou shall not” defines in a negative way what morality is. Morality is the system whereby freedom permeates the human race. Morality is a requirement for the entire human race, not just believers. Something much higher than morality is required for believers namely virtue.

Codex two is the Ordinances (the spiritual code), Exodus 25:1 through chapter 31:18. If you have freedom from the ten commandments, you are free to hear the gospel and to accept it or reject it and subsequently free to grow spiritually. This emphasizes that believers are designed to function under both the Laws of Divine Establishment as well as Bible doctrine in the soul. As the marriage counselor, codex two points out the solution to the first marriage to the old sin nature. The ordinances are the spiritual heritage of Israel which includes a complete but shadow soteriology and Christology. These doctrines were communicated both through ritual and through oral teachings. Oral communication came through Moses, and Aaron followed with the ritual teachings.

The ritual communication included the structure of the Tabernacle and its furniture (Exodus 25-27), the delineation of the Holy Days (Leviticus 23:10ff), the modus operandi of the Levitical priesthood (Exodus 28-29), and the significance of the Levitical offerings (Leviticus 1-3). All of these things spoke of the person and work of our Lord Jesus Christ.

Codex three is the Judgments, the establishment code or the national heritage of Israel. This includes the entire political and functional heritage of the nation Israel. This included an elaboration of freedom and authority, privacy, rights, property, privileges, marriage and divorce, military policy, taxation, diet, health, sanitation, quarantine, criminal law, trial,

punishment, laws of evidence, and capital punishment, Exodus 21:1 through chapter 23:9.

It included the function of free enterprise and profit motivation but rejected all forms of socialism and the welfare state. It rejected as evil: civil disobedience, violence, and revolution. So much for a quick summary of the Mosaic Law.

4:4 But when the fullness of the time came, God [the Father] sent forth His Son [incarnation], born out from a woman [the incarnation occurred outside of the womb], born under the Law,

ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον,

The fullness of time means that God picked the perfect time for the virgin birth of Jesus Christ. God the Father waited until the perfect time in history. God the Father waited until every system of legalism, every religious system, had proven itself false, proven itself bankrupt and unable to provide anything for the human race. The last to prove itself bankrupt was Judaism, and therefore the fullness of time is that point in the history of the human race when all systems of works and all systems of religion had proven themselves bankrupt. This means that every religious system which has been developed since the cross is merely a repetition of some system that existed before.

The fullness of time means something else too. It means that Pax Romana, the peace provided by Rome, had reached its peak. First of all, the Romans had just completed a great system of communication. They built some of the finest roads the world has ever known, and they set up a revolutionary system of communications for that day. The second great advantage was that at this time, Pax Romana had provided an administrative legal language namely Latin, and a universal language which communicated thought and ideas extremely well namely Koine Greek. So, this was the perfect time for Jesus Christ to be born.

It was also a time of great advantage from another standpoint. The Romans had reached the peak of military power which allowed for peace and law and order throughout the Roman Empire for God has ordained that the human race can only have a maximum amount of peace through strong military power.

“Jesus borne out from a woman”. Jesus Christ was born perfect without a sin nature and so without the imputation of Adam’s Original Sin. Furthermore, since he was born as Adam was created, he possessed a human spirit at birth, and since he lived a life without sin, he was qualified to become our redeemer.

4:5 so that He might redeem those who were under the Law [the Law demonstrates that the human race are sinners and under a curse], **that we might receive the adoption as adult sons.**

ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.

Redemption:

The saving work of Jesus Christ on the Cross whereby every human being is purchased from the slave market of sin in which he was born (called real spiritual death). Redemption is viewed from the standpoint of a ransom paid on the cross for our salvation. Redemption is realized when a person is born again by faith alone in Christ alone.

In the doctrine of soteriology, there are three key concepts: redemption, reconciliation, and propitiation. The phrase "the blood of Christ" applies to all three doctrines. Redemption is toward sin. Reconciliation is always directed toward mankind namely mankind is reconciled to God. Propitiation is directed toward God, meaning that the integrity of God the Father is satisfied by the work of Christ on the cross.

Jesus Christ is the only qualified redeemer. In order to become our redeemer, Christ had to become a member of the human race. He could not save us as God because whoever is the redeemer must be judged for

the sins of the world. Furthermore, whoever is the mediator between God and man must be equal with both parties. Jesus Christ is both undiminished deity and perfect, impeccable humanity. Therefore, as God He is equal with party of the first part, God the Father. As true humanity, He was born perfect as Adam was created perfect. So as the God-man, He became the mediator between God and man.

The doctrine of Redemption was taught by means of animal blood in the Old Testament. Hebrews 9:22, "And according to the standard of the Law, nearly all things were cleansed with animal blood, and without the pouring out of *animal* blood there is no forgiveness." You see, sacrificial animal blood was the shadow, a teaching aid of the reality. The reality would take place on the cross. However, without the shadow, there is no reality. Without the reality there is no payment of sins on the cross. Without the payment of sins on the cross, there is no basis for forgiveness of sins. The payment for the penalty of sins means that judgment took place on the cross. Forgiveness takes place at salvation and thereafter.

Old Testament believers like Job and David applied such doctrines as Redemption and Resurrection to their circumstances. Job 19:25, "I know that My Redeemer lives, and that He shall stand in the latter day upon the earth [in resurrection body]." David said in Psalm 34:22, "The Lord redeems the soul of His servants [at salvation not the body]."

‘The blood of Christ’ a phrase which unites the animal sacrifices with the work of Jesus Christ on the cross by using animal blood as a representative analogy for the substitutionary spiritual death of Jesus. When the carotid of an animal was severed, blood gushed-out and since the life of an animal is in his blood, the gushing-out of animal blood meant that the animal would die. The physical death of the animal through bleeding to death was used as a representative analogy for the substitutionary spiritual death of Jesus on the cross. In other words, the death of Christ on the cross was not a physical death through bleeding to death, but God the Father punishing the humanity of Christ for the penalty of every sin of humanity. The physical death of the animal depicted the substitutionary death of Christ

on the cross. Ephesians 1:7, "By whom we have redemption through His blood (propitiation, reconciliation and redemption), resulting in the forgiveness of sins according to the riches of His grace." Colossians 1:14, "By whom we have redemption resulting in the forgiveness of sins." 1 Peter 1:18-19, "We have not been redeemed with corruptible things, such as silver and gold, from our empty manner of life, but with the precious blood of Jesus Christ, a lamb without spot and without blemish." Thus, the phrase, the blood of Christ depicts, by analogy, the saving work of Christ on the cross. Redemption removes the condemnation of the Mosaic Law. Galatians 3:13, "Christ has redeemed us from the curse of the law, having become a curse for us. For it stands written [Deuteronomy 21:23], 'Cursed is everyone who hangs on the wood.'" He became a curse for us by bearing our sins. Every violation of the Mosaic Law that we have ever committed was born by Christ in His own body on the cross.

Redemption is related to mediatorship. Hebrews 9:14-15, "How much more [a fortiori] shall the blood of Christ [His work on the cross], who through the agency of the eternal Spirit [God the Holy Spirit sustained Him], offered Himself without blemish [no personal sins] to the God [the Father], purify your conscience from dead works [If a Christian should understand the cross and how Jesus through His spiritual life was able to handle such a great judgment, it should motivate the Christian to remove dead works from his conscience] to serve [as royal priests] the living God. (15) And for this reason he is mediator of a new covenant [New Covenant to the Church is found in the New Testament epistles] in order that since a death [substitutionary atonement] has taken place resulting in redemption from the transgressions which were under the first covenant [the ritual system and priesthood found in the Mosaic Law to Israel] so that those having been called [those who understand and respond to the gospel message understood by Common Grace] might receive the promise of eternal inheritance."

1 Timothy 2:5-6, "For there is one God [in essence], and one mediator between God and man, the man Christ Jesus, (6) who gave Himself as a redemptive ransom for all, the testimony given at the proper time."

A mediator must be equal with both parties. Party of the first part is God with perfect divine essence. Party of the second part is perfect mankind. Jesus Christ as the mediator is equal with both parties. Jesus Christ as God is coequal, coeternal, and co-infinite with the other members of the Godhead. Jesus Christ as true humanity is not only equal with Adam as he was created but far superior because, as the last Adam, He was born perfect and remained impeccable.

4:6 Because you are sons, God [the Father] has sent forth the Spirit of His Son [God the Holy Spirit enabled Jesus; now he enables us] into our hearts [stream of consciousness], shouting, "Father [in Aramaic *Abba*]! Father [in Greek *pater*]!"

Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρᾶζον, Ἀββα ὁ πατήρ.

The Holy Spirit has a mission namely to execute the Christian way of life. This word "sent forth" is exactly the same word as we find in verse 4, 'God sent forth his Son'. Only, God the Holy Spirit can execute the Christian way of life. No one can do it in the energy of the flesh. So, the Holy Spirit causes us to cry-out Father, Father. In other words, it is the Holy Spirit who makes our sonship and heirship a reality.

4:7 Therefore you are no longer a slave, but a son; and if a son, and you are, then an heir through God [the Father].

ὥστε οὐκέτι εἰ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

The point that Paul is making is that if you are the heir of God, live under God's provision. Live under the bank account which God has provided, and that bank account is not the Mosaic Law. In God's system for the Church Age, each believer is positionally an adult son with an unlimited

bank account. Why go back to the Mosaic Law where you are treated as a slave and under the authority of slaves when you can live as an aristocrat with unlimited funds as a member of the royal family of God.

A few points regarding heirship:

1. Christ is the heir of all things: Hebrews 1:2, “However, in these last days [Church Age] He has spoken to us by His Son, whom He has appointed heir of all things, and through whom He has designed the ages [the dispensations].”

2. Heirship is based on sonship: Romans 8:16, “The Spirit Himself testifies together [bears witness] with our [human] spirit, that we are the children of God.

3. As sons, heirship means heirs of the Father and potential heirs of Christ: Romans 8:17, “Now, if we are children and we are, also heirs, on the one hand heirs of God [the Father], and joint heirs with Christ. If indeed [if it is true that], we suffer with Him [pass all three stages of undeserved suffering], that also we might be glorified with Christ.”

4. Heirship demands eternal life: Titus 3:7, “that being justified [declared righteous and qualified to live with God] by His grace, we should become heirs according to the confidence of eternal life.”

5. Heirship means to share the destiny of Christ: Ephesians 1:11, “In Whom [the Lord Jesus Christ] also we have received an allotment [escrow blessing as an inheritance], having been predestined for the purpose of a predetermined plan for the author of the plan who works all things in conformity with the purpose of His will [so that He God the Father may be glorified].”

6. Heirship means eternal security: 1 Peter 1:4, “resulting in an inheritance [our portfolio of invisible assets] which is imperishable [eternal] and undefiled [not stained by the sin nature] and will not fade away, reserved in heaven for you.”

7. Heirship according to the promise of the Spirit through faith: Galatians 3:29, “And if you belong to Christ [by being in union with Christ], and you do, then you are Abraham's seed [not racial Jews but spiritual descendants], heirs according to the promise [of the Spirit through faith].”

8. Heirship demands blessing. To be the heir of God, the Father requires comparable blessing. Heirship, then, is related to the concept of blessing from the integrity of God in time and in eternity. The imputation of divine righteousness is the first step in providing blessing from the integrity of God.

9. Because God the Father imputed to us His righteousness at salvation, He is able to provide many other assets including Logistical Grace provision and will provide a resurrection body at the Rapture of the Church which blessing is for all believers. However, for the greater blessings of Escrow Blessing, we must suffer with Christ. He suffered undeserved suffering as His humanity was advancing spiritually, so we must pass all the undeserved suffering tests namely Providential Preventive Suffering, Momentum Testing and finally Evidence Testing. At our spiritual maturity, He as our Escrow Officer will give us our Escrow Blessings for time. This is apparently imputed to the righteousness which we share in union with Him. After passing Evidence Testing, He will roughly double our Escrow Blessings and then at the Evaluation Seat of Christ shortly after the Rapture, He will distribute to us, our eternal Escrow Blessings.

In verses 8-11, we have our first hindrance: religion hinders grace. This section deals with the greatest enemy to grace namely religion and its byproduct legalism.

4:8 However at that time, when you did not know God, you were slaves to those which by nature are not gods [You call them gods but they are not gods in essence, but demons which they worshipped as idols].

Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς·

This is referring to the time when these Galatians were unbelievers at which time, they did not know God. The only way to know God is to have Biblical information in the frontal lobe, and the more Biblical truth you have metabolized in the soul, the more you know about the Lord. You don't get closer to the Lord apart from knowledge of His Word. 1 Corinthians 2:16 says, "We [the believers with doctrinal information in their souls] have the thinking of Christ [in the Bible]." You do not get to know a person until you know how they think. No one gets to know the Lord until he knows His Word. There is no such thing as drawing close to the Lord through some emotional experience. It is from knowledge of doctrine that we come to know the Lord, and you can't even begin to know the Lord until you become a Christian.

The Galatians were enslaved to the heathen gods which they worshipped as unbelievers. Though they had no information with regard to God, they had a lot of information about Jupiter or Zeus, etc. Behind every idol was a demon (1 Corinthians 10:16-21; 2 Corinthians 11:13-15). The purpose of these heathen religions was to blind the minds of the human race with regard to the person of Christ.

After these Galatians had become believers and had come under the teaching of the apostle Paul, they were able to break free from all of the heathenism which had entangled them before. However, after freeing themselves from the trap of Greek polytheism, they fell into another trap namely the monotheistic religion of Judaism. They just went from one kind of a religion to another.

4:9 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 beggarly [worthless] elemental things, to which you desire to be enslaved all over again?

νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;

“But now” after they had learned and applied doctrine to their experience in the past with the result that they had come to know God who has always known them; now they have switched to legalism. They have now picked up a do-it-yourself kit from the Mosaic Law. Paul couldn’t understand how they could turn again to the weak and beggarly elements. They were in the process of leaving the principles of grace, leaving the doctrines of the Word and were in the process of going into legalism, a system of works via the distortion of the Law by these self-righteous Judaizers. The Greek word “weak” means that these elements to which they were turning had no power to save. The Law cannot save. The word “beggarly” means no power to provide spiritual capital or wealth. This is a description of Judaism, legalism under the Mosaic Law which is weak because it cannot save; it is called beggarly because it cannot produce blessing in time or inner happiness or power or stability or tranquility or anything else.

The Galatians themselves have free will. Of their own free will they were turning away from grace and going back into legalism, another religion. They have changed their minds about God’s grace plan and kept on desiring to be in slavery, to be in bondage to the religious system of the Judaizers.

4:10. You observe days and months and seasons and years.

ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς.

Introduction to the concept of Sabbath: The Hebrew verb for Sabbath means to rest, to relax, and to have tranquility. By the seventh day of the earth’s restoration, everything had been provided for man. So, God rested in the sense that nothing else could possibly be provided for man in grace. Everything man needed at that point was provided. So, the Sabbath is a memorial to the grace of God.

There was the moment-by-moment Sabbath of Hebrew 4:1-6, “Therefore, let us be very concerned lest any of you should think subjectively [the arrogance skills] to the point of having fallen short of [God’s plan] so that

the promise of entering his rest [entering the Land of Canaan with great capacity from spiritual advance. By the way, the Greek word *katapausis* is the same as the Hebrew *Shabbath*.] is abandoned [is left behind]; (2) For also we have heard the gospel proclaimed to us and have believed just as they [the Exodus generation had believed and were believers], but the Word of hearing did not profit those believers [the Exodus generation] because it [the word of hearing] was not mixed with faith by those who heard [failure in faith perception and faith application]. (3) For we who have believed [success in faith perception and application] enter into his rest [from having great capacity and happiness in the soul] just as He has said, ‘In keeping with the facts I have made a solemn promise in my disgust, I am not God if they shall enter into my rest [enjoy the blessings of the Land], and yet the works [the Escrow Blessings for the mature believers] have been brought into existence long before the beginning of the world.’ (4) For He communicated somewhere [Genesis 2:2] concerning the seventh day in this manner, ‘And God did rest on the seventh day from all of his works’. (5) And in this again, I am not God if they [reversionistic believers] shall enter into my rest. (6) Since, therefore, it [these great blessing that the Lord intended for them to enjoy in the Land] is left over for some to enter into it [these blessings], and they [the Exodus generation] to whom the doctrinal good news was first communicated did not enter in because of their obstinacy [for 40 years heard doctrine but did not apply].”

It was the basis of spirituality in the Old Testament-dispensations for example believing, applying and finding comfort from verses, principles, and doctrines. Finally, the eternal Sabbath is eternal life. Matthew 11:28, “Come unto me all you that labor and are heavy laden, and I will give you rest [eternal life].”

The Rest of the Mature believer: The land of Canaan was a type of the blessing for the mature believer as per Hebrews 3:7-11, “Therefore, just as the Holy Spirit communicates, ‘This day if you will hear and concentrate on His voice. (8) Do not go on hardening your hearts [scar tissue of the soul] as in the revolution [of the Exodus generation] in the day of testing in the desert [of the Sinai Peninsula]. (9) in which place [Meribah] your fathers [the Exodus generation] began testing God’ [If the Lord did as they wanted, they would approve and praise Him]. And they had a panoramic view of my [grace] provisions for forty years. (10) Therefore, [because of this reversionistic generation] I [God] was disgusted with that generation and said, ‘They are always being deceived in the heart [in their stream of consciousness], and they have not learned my ways [classifications of doctrines]’. (11) Therefore, in keeping with the facts, I promised with a solemn oath in my disgust, ‘I am not God if they shall enter into my rest [The Greek word *katapausis*, a cognate of the verb *katapauo* are the equivalent to the Hebrew word *Shabbath*: the blessing and happiness that the Lord intended for them to have in Canaan.]”

In Galatians 4:10 we have the fourfold bondage to the observation of “days and months, and times, and years.” The first word is ‘days’, referring to the Sabbath. They have become Sabbath keepers now. The Galatians thought that somehow by not working on the Sabbath made them spiritual. The Sabbath of Israel, the fourth commandment of the Decalogue, Exodus 20:8-11, “Remember the sabbath day, to keep it holy [set apart for reflection and meditation]. (9) Six days you shall labor and do all your work, (10) but the seventh day is a sabbath of the Lord your God; *in it* you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. (11) For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore, the Lord blessed the sabbath day and made it holy [set apart].”

Deuteronomy 5:12-15, “Observe the sabbath day to keep it holy, as the Lord your God commanded you. (13) Six days you shall labor and do all your work, (14) but the seventh day is a sabbath of the Lord, your God; *in it* you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your sojourner who stays with you, so that your male servant and your female servant may rest as well as you. (15) You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out of there by a mighty hand and by an outstretched arm; therefore, the Lord your God commanded you to observe the sabbath day.” Leviticus 23:3, “For six days work may be done, but on the seventh day there is a sabbath of complete rest, a holy convocation [the family should spend their time on reflecting and meditating on God’s grace]. You shall not do any work; it is a sabbath to the Lord in all your dwellings.” Isaiah 58:13, 14, “If you keep your feet from breaking the Sabbath [by working or by some other activity] and from doing as you please [other than to reflect and to meditate on God’s grace to them] on my holy day, if you call the Sabbath a delight [because of their love for the Lord] and the Lord’s holy day honorable, and if you honor it by not going your own way and not doing as you please or speaking idle words, (14) then, you will find your joy [happiness] in the Lord, and I will cause you to ride on the heights of the land and to feast on the inheritance of your father Jacob [receive great blessing]. The mouth of the Lord has spoken.”

The Jews were permitted to work for six days, but on the seventh day they were to stop all work. The very change of pace was not only beneficial to them physically and mentally, but it had ultimate benefit to them in the spiritual realm because it was a reminder of grace. Even if they knew no doctrine, this day of rest caused them to think and remember Exodus 20:8 and should have caused them to realize that everything in God’s plan whether it be salvation or the spiritual life was based on God’s grace, freely given by God and undeserved by the recipients. The Galatians were

attempting to be spiritual by observing the Jewish Sabbath. This is like telling Christians that they are spiritual by not working on Sunday.

Then, they also observe months, referring to the five fasts of the seventy years captivity. Five fasts related to their five Pearl Harbors. The first was the fast of the fourth month which recalled the capture of Jerusalem in the reign of Zedekiah (Jeremiah 39:2-8). Then, the second in the fifth month recalled the destruction of Jerusalem and the temple by fire (Jeremiah 52:12,13). Then, the third in the seventh month which recalled the murder of Gedaliah, the governor of the remnant left in the land by Nebuchadnezzar (Jeremiah 41:1). The fourth fast was the fast of the tenth month which recalled Nebuchadnezzar's siege of Jerusalem (Jeremiah 39:1). Finally, there was the fast of Esther, kept on the thirteenth of Adar (Esther 4:16). The Galatians thought that observing these Jewish fasts that somehow this made them spiritual. It would be like Korean Christians fasting on Pearl Harbor Day for some spiritual gain.

The Galatians are also observing times, referring to the feasts. The feasts in the Old Testament had a very important purpose and were a bona fide function in the days of Israel. The Passover spoke of Christ dying on the cross for the sins of the world and the observation of the Passover was very significant. After the Passover there was the Feast of Unleavened Bread. Unleavened bread was a picture of fellowship with Christ in time. The first Sunday of the Feast of Unleavened Bread was the Feast of the First Fruits depicting the resurrection of Christ. This was followed by the Day of Pentecost, occurring fifty days after the Feast of the First Fruits. Then, there was the eschatological feast such as the Feast of Trumpets, (the recalling of Israel as the final Client Nation), the Feast of Atonement (depicting the forgiveness of all Jewish sins as related to their former Client Nations) followed by the Feast of Tabernacles (depicting the Millennial reign of Christ. These last three were eschatological feasts that dealt with the second advent of Christ and His Millennial reign. In summary, the first three of these feast were shadows of what has already taken place. The last three deal with the future of Israel. None of these had any spiritual application to the Galatians.

Then, finally they, the Jews were to observe years namely the Sabbatical Year occurring every 7 years and the Year of Jubilee occurring every 50 years, none of which applied to the Galatians. Sabbath means to rest from work. Freedom demands rest; rest demands freedom and freedom demands the ability to think in terms of truth. You cannot maintain freedom when you stop thinking in terms of truth. The Sabbath was a thinking day in which you didn't work physically but sat somewhere, rested, and thought.

The Sabbatical Year of Israel, Exodus 23:10-11; Leviticus 25:3-4, 26:33-37. This was a big test regarding their spiritual lives. Every seven years, the Jews were supposed to stop work. If they had been functioning and advancing in their spiritual lives, then they could have enjoyed this one-year-vacation in which they didn't have to work. This vacation was designed to demonstrate their capacity for life. This was a great test to see if they had entered into the adult stage of their spiritual lives. Could they trust God to provide everything for them during this one-year vacation? If so, it was no problem. Unfortunately, for the Jews, it was a problem for they never observed these Sabbatical years. The failure of the Jews to observe the Sabbatical year was the basis for determining how long they would stay out under the fifth cycle of discipline. (From the Exodus until the first administration of the fifth cycle of discipline to the Southern Kingdom, they had accumulated 490 years in which they had not observed even one Sabbatical year as a nation. Over a period of 490 years, they had accumulated seventy lost Sabbatical years.) So, God, in His great sense of humor, told the Southern Kingdom in 586 B.C. that since they had missed seventy Sabbatical years, He would give them those seventy years in slavery. Therefore, the first administration of the Fifth Cycle of Discipline to the Southern Kingdom lasted for seventy years from 586 B.C. to 516 B.C. (Leviticus 26:33-36; 2 Chronicles 36:20-21 cf. Daniel 9:2 and Jeremiah 25:11-12; 29:10.)

The Year of Jubilee, Leviticus 25:8ff. This could be called a super Sabbatical year. After forty-nine years (in which there were seven Sabbatical years), the fiftieth year was called the Year of Jubilee. During

the Year of Jubilee, all the real estate in the land went back to its original owners; all the businesses went back to their original owners; everything reverted back to how it was in year one. All slaves were to be freed, and whatever was their portion of land allotted to them by tribe and by the system was given back to them. So, no matter what you ever owned, it was all always on a lease basis, and you were never to keep any of it past the Year of Jubilee. This was a cycle of cleansing for the nation. It was a complete reshuffle. The purpose was to remind everyone of grace; for after you've been a successful businessman for 49 years, it's very difficult to orient to grace. So, on the fiftieth year it was all taken away, and you started all over again. This Year of Jubilee taught that, under grace, you can't earn, deserve, or work for it. Of course, the Jews didn't observe these either.

So, the Galatians were observing the Jewish days, months, seasons and years as part of the legalistic system peddled to them by the Judaizers. Just how gullible were these Galatians! They were so gullible as to have been completely duped by the Judaizers.

4:11. I am anxious for you, that perhaps I have labored over you in vain.

φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

After laboring hard, one would expect some production. After evangelizing them, Paul labored very hard over them in getting them started in the spiritual life. Now, that they have defected to the legalism of the Judaizers, it may all have been in vain. Paul will receive no wages for the time spent laboring over them.

4:12. I beseech you for my benefit [the implication of the middle voice; Paul did not want to labor in vain.], **brethren, become as I am** [Paul started in grace and continued in grace], **for I also have become as you are** [We are members of the same team]. **You have not hurt me at all**

[Paul did not take their defection as a personal attack since he is not the issue];

Γίνεσθε ὡς ἐγώ, ὅτι καὶ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἠδικήσατε·

Follow the pattern established by Paul.

Paul started in grace, 1 Timothy 1:12-16, “I keep on having grace associated with the one having poured the power into me, Christ Jesus our Lord, because He considered me faithful, putting me into service, (13) even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet, I was shown mercy because I acted ignorantly in unbelief; (14) Moreover, the grace of our Lord had superabounded with doctrine and love which is in Christ Jesus [Paul’s occupation with Christ]. (15) It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. (16) Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life.”

He continued in grace, 1 Corinthians 15:7-10, “Then, He appeared to James, then to all the apostles, (8) and last of all, as it were to one untimely born [a bastard], He appeared to me also [on the Damascus Road]. (9) For I am the least of the apostles who is not fit to be called an apostle because I persecuted the church. (10) But, by the grace of God I am what I am, and His grace toward me did not prove empty [vain], but I labored even more than all of them [the 11]; yet not I, but the grace of God with me.”

“You haven’t hurt me at all.” He is saying, I am not the issue. The issue is not a personality by the name of Paul; doctrine is the issue. You are not hurting me; rather you are going contrary to doctrine. So, legalism is an attack upon the doctrine of God’s Word, as well as God’s plan. When he says, become as I, he is saying get back to doctrine; get back to the principle of grace.

4:13 but you know that because of a bodily illness that [I should have been under a doctor's care, but instead] **I preached the gospel to you for the first time;**

οἶδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον,

This is a reference to Paul's chronic eye trouble, mentioned in Galatians 4:15 and 6:11, "See, with what large letters I am writing to you by my own hand."

4:14 and that which was a trial to you because of [remote meaning] **my bodily condition you did not despise** [to treat with contempt] **or loathe, but you received me with open arms as a messenger from God, as Christ Jesus *Himself*.**

καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

Though Paul's physical appearance and his repulsive eye troubles made him a bit difficult to listen to. Though his appearance was rather distracting, the Galatians received Paul with great enthusiasm and respect.

4:15 Where then is that sense of blessing [from their response to Paul's grace messages] **you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me** [Paul had serious eye problems].

ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι.

The instability and fickleness of the Galatians: In the past when they heard the gospel of grace, they responded by believing in Christ as their savior. They had broken away from the bondage of soul-slavery. Grace had removed them from the slavery of heathenism and had made them members of the royal family of God. Paul reminds them of their attitude

toward him as a result of his teaching them so many wonderful truths. They would have pulled out their own eyes and given them to Paul if it had been possible. And now they have changed completely; now they despise Paul for they have adopted the attitude of the Judaizers. They now have no use for grace; they are too busy working under religiosity.

4:16 So, have I become your enemy by telling you the truth?

ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

In legalism, Christians reject and even hate the truth. Notice what he says: I speak the truth; I tell you the truth, or actually, I keep on telling you the truth. Everything that Paul had communicated to them was accurate Biblical teaching. However, when one rejects the truth, he becomes arrogant. In arrogance he will despise and even hate the communicators of truth.

4:17 They [the Judaizers] zealously affect [seek] you, not commendably, but they wish to shut you out [from my accurate grace teaching and wooing] so that you will eagerly seek them [for their mentorship into legalism].

ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

The Judaizers were zealous and unscrupulous. “They zealously affect [or seek] you”; ‘They’ refers to the legalistic Judaizers who sought to discredit Paul’s grace ministry in order to bring Galatians into their legalistic system. They were wooing the Galatians into legalism through human persuasion and dynamics. “Not commendably” means that their methods were not honest, not based in truth. Rather their means were based on lies and distortions in order to discredit Paul’s ministry.

4:18 But it is good always to be eagerly sought in a commendable manner [Paul sought them in a commendable way], **and not only when I am present, face to face with you.**

καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναιί με πρὸς ὑμᾶς,

Paul's ministry was always accomplished in a responsible and honorable way. When Paul was absent, he would assign others to teach the truth to them. When Paul was present, he would court them through grace, through doctrinal teaching. Paul's methods were commendable.

4:19 My little children [The Greek word means a child under discipline], **with whom I am again in labor** [birth pangs] **until which time Christ is formed in you—**

τεκνία μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·

Paul suffers labor pains twice for the Galatians. Paul in using this expression “My *spiritual* children” which reminds them that he led them to the Lord, he suffered spiritual labor pains. They weren't led to the Lord by the Judaizers. Now, because of their fall into legalism, Paul is again suffering birth pangs meaning that he is in great agony over their situation. This pain and agony will continue until Christ is formed in the Galatians at which time, they will be adults.

Three levels of spiritual advance are related to Christ.

1. Christ is formed in the Church Age believer at spiritual adulthood, namely the character of Christ is formed in the believers as he advances in the spiritual life (Galatians 4:19).

Christ fulfilled Codex 1 and 3 of the Law by observing it perfectly and Codex 2 by being punished for the sins of the world on the cross. Therefore, Christ is the end of the Law for believers as per Romans 10:4,

“For Christ is the end of the Law [Jesus Christ fulfilled the Law which qualified him for the cross which work on the cross ultimately brought an end to the Mosaic Law. The Christian is under a higher law namely the information found in Acts in the pre-canon period of the Church Age and the epistles of the New Testament in the post-canon period as learned through the Filling of the Spirit] resulting in righteousness to anyone who believes.”

Even though Christ is the end of the Law, we are not lawless for we have a new law, a higher law, a supernatural law as per Romans 8:2-4, “For the law [principle] of the spirit of life [our spirituality] through the agency of Christ Jesus [tested and proved the prototype spiritual life as per Isaiah 11:2] has set you free from the law of sin [the carnal state of the believer] and death [perpetual carnality resulting in the sin unto death I John 5:16]. (3) For the Law [is not a system of power, but can only be implemented by the determination of one’s volition] was powerless in that it was weak through the flesh [with only human power and the former husband, the sin nature], God having sent His own Son [deity] in the likeness of the flesh of sin [true humanity of Jesus without a sin nature] and as a substitute for sin [He who knew no sin became sin for us] he [God the Father] condemned sin [personal sins] in the flesh [of the impeccable Jesus, the only flesh without a sin nature: the work of unlimited atonement]. (4) In order that the righteousness [legal requirements] required by the Law [about 2/3 of the Law; the other dealt with Christology and soteriology] might be fulfilled in us [church age believers using the two powers of the spiritual life], who do not walk according to the flesh [The believer who does not walk according to the Mosaic Law as his spiritual life using human power under the authority of the sin nature: Galatians 5:18], but according to the Spirit [the Filling of the Spirit].”

2. Christ is at home in your stream of consciousness at spiritual maturity. Ephesians 3:16, 17, “that he may give you on the basis of the riches of his glory that you might receive strength [through doctrine and reciprocal love] with power [the Holy Spirit is the agent of producing this power in the believer] through the personal agency of his Spirit in your

inner being [soul], (17) in order that Christ may be at home in your hearts [stream of consciousness] through doctrine when you have been firmly rooted [with doctrine in the soul] and when you have been established in a secure place by means of [reciprocal] love.”

3. Christ is glorified in your bodies beginning at spiritual maturity and magnified after taking Evidence Testing. Philippians 1:20, “On the basis of my earnest and confident expectation that I shall not be put to shame in anything [in time or in the eternal state], but with all confidence [begins at Spiritual Self-esteem] Christ shall even now [in time] as always [eternal future] be glorified in my body [at spiritual maturity and subsequently passing Evidence Testing] whether by life [in his mortal body] or by death [in his interim body followed by the resurrection body] for as far as I am concerned living, Christ and dying, profit [interim body followed by a resurrection body in heaven with Christ].”

4:20 but I could wish to be present face to face with you now and to change my *tough written* tone, for I am perplexed about you [How could you switch from grace to legalism].

ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

Ever since he left them and found out that they had succumbed to legalism, he wanted to get back and to be with them. This was a desire which came from his emotions but not a desire which comes from rationalism. In other words, he knew that it was God’s will for him to be elsewhere and doing other things, nevertheless emotionally he wanted to be with the Galatians in order that he might straighten out this matter of legalism quickly being face to face. So, the point is that if he were with them, he could straighten out this matter in a hurry and then change his voice. As far as Paul was concerned, his desire was to be with them, but the will of God was for him to be ministering in another place so he would have to write this information down with the result that 2000 years later

we would have this dissertation existing in God's Word on the subject of legalism.

4:21 Tell me, you who want to be under Law [for your spiritual life], do you not listen to Law with understanding?

Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

The Judaizers had been teaching the Law to you, but do you understand it? Do you realize its implications? Do you see how it is absolutely contrary to all that is involved in the concept of grace? Can you see the difference this false teaching and my teaching? Can you see that you are getting into something that is contrary to the Word of God?

Since the Judaizers had been teaching them all about Abraham, Paul also decided to teach some historical information about him and then to allegorize it, but not in its pure sense. With pure allegory fictitious things are set up and then allegorized. On the other hand, Paul's allegory is based upon something that really happened historically.

4:22 For it is written that Abraham had two sons [Ishmael, Isaac], one by the bondwoman [Hagar, the Egyptian] and one by the free woman [Sarah].

γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας.

Ishmael was born technically a slave, even though he was the son of Abraham, because his mother was a slave. Ishmael in the allegory is going to represent the human solutions to man's problems, namely legalism namely spiritual bondage that which the Judaizers had been teaching the Galatians which teaching was contrary to the Word of God.

4:23 But the son of [literally ‘out from’] the bondwoman [Hagar] was born according to the flesh [a natural birth], and the son of the free woman [Sarah] through the promise [of God that Abraham and Sarah would have a son even though it was hopeless].

ἀλλί ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας δι’ ἐπαγγελίας.

This brings us down to the historical event. Isaac came into the world in a supernatural manner. Romans 4:16-21, “For this reason it is by means of faith, in order that it might be in accordance with grace, that the promise of salvation might be valid to all the seed [human race]; not only to him out from the Law [the Jews who believe from understanding the Christology and soteriology as presented in the Mosaic Law], but to him [the gentile] also who is of the faith of Abraham [Abraham believed as a gentile] who is the pattern with reference to all of us. (17) As it stands written [a quote Genesis 17:4], I have decreed you a father of many nations”), in the sight of Him [the Lord] whom he [Abraham at 99] believed [the promise that he would be the father of many nations], even God, who gave life to the sexually dead ones [Abraham and Sarah] and designated those things which did not exist [sexual ability] as now existing. (18) Who beyond hope of sexual prosperity believed in hope [the fulfillment of the Lord’s promise], in order that he might become the father of many nations, according to that which He had spoken [a quote Genesis 15:5], So your seed shall exist. (19) And so not becoming weak in that faith, he completely understood his own body which had become sexually dead when he was approximately one hundred years old, likewise he completely understood the deadness of Sarah's womb. (20) [Abraham] who staggered not at the promise of God through unbelief, but was strong in faith [application] giving glory to God (21) and being fully persuaded that what He [God] had promised [an heir], He was able to do [So, he went ahead with the circumcision].”

Two historical births: Ishmael had a natural birth and that was the only birth he ever had. He lived his whole life as an unbeliever. By way of

contrast, the birth of Isaac was supernatural, dependent on God's Word and God's power, the illustration of grace. So, the birth of Isaac depended on who and what God was; the birth of Ishmael depended on who and what Abraham and Hagar were.

4:24 Which things [the birth of these two sons] **are being allegorized** [Paul used symbolic representation based on true historical events], **for these women are two covenants** [law and grace]: **one** [Hagar] **proceeding from Mount Sinai** [symbolizing legalism through the distortion of the Law] **having given birth to a child** [Ishmael] **in bondage** [to works]; **she is Hagar.**

ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἀγάρ.

Distinguishing:

An allegory as used in Scripture is based on historical events as found in this passage. Paul uses the historical births of Ishmael and Isaac to symbolize legalism and grace in the order presented.

A historical event is an event which deals with real historical people and places like the story of Lazarus and the Rich Man.

A parable is a fictitious story teaching a doctrinal point as per Matthew 25:1-30. Therefore, in a parable you never have a proper name, or place, but you have expressions like “a certain man”, “a householder,” “a king,” etc.

The two covenants are going to be brought out in a very interesting contrast, first by a mountain in a geographical location and then a city in another geographical location. The two covenants are law and grace: the one from the Mount Sinai, a literal location which is outside of the land of Israel. Not only is it outside of the Land, but it is in the land of cursing, the land of Ishmael — Arabia, whereas Zion is inside of Jerusalem, inside of the Land, the place of blessing. So immediately we have a contrast

between cursing and blessing. The Law can only curse you; grace can only bless you. It is impossible for grace to curse you; it is impossible for the Law to bless you when distorted. Yet the Galatians were in the process of accepting the Law as a means of salvation and especially the spiritual life. In fact, they have one foot in already. They have one foot on Mount Sinai, and they have one foot in Zion. They can't stay that way because a little legalism, a little leaven, leavens the whole lump.

The allegory says that the Mosaic Law gives birth to bondage. If you put a foot in the Mosaic Law you are back in slavery. You have been redeemed from the cursing of the Law and now you are going right back into it. Hagar represents the Law and the Law can only produce slaves. Hagar was a slave though freed by Abraham; Hagar produced a slave [Ishmael in bondage to works and so remained as an unbeliever].

4:25 Now, Mount Sinai is in Arabia and corresponds [same level of legalism] **to the present Jerusalem** [The Jewish unbelievers of Judea brought Mount Sinai namely the Mosaic Law to Jerusalem. Then, they distorted it into a system of legalism], [The feminine noun Hagar is located between the article and the noun of Mount Sinai. It is out of place, but so located to show a close relationship between Hagar and Mount Sinai, an intimacy representing works and so symbolizes the distortion of the Mosaic Law from Mount Sinai] **for Hagar is enslaved along with her children** [all those who follow the path of legalism for salvation namely the Arabs and the Jews who have rejected the grace message of the gospel].

τὸ [this neuter article goes with Sinai] δὲ Ἀγὰρ [feminine noun] Σινᾶ [neuter noun] ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς.

There are two cities named Jerusalem mentioned in context, one in this verse and one in the next. This is a very interesting analogy and to follow it, one has to realize what had happened to the Jews in Judaism. The Judaizers in Jerusalem advocated going back to the Law. In effect, they

had taken Mount Sinai and transferred it to Jerusalem and have become enslaved, shackled by Sinai. In contrast, Paul mentioned another Jerusalem, a heavenly Jerusalem. Paul is saying to the Galatians that when they believed in Christ, they should have associated themselves with the heavenly Jerusalem, not the Jerusalem shackled by Sinai.

Arabia is a long way from the land of promise. Anyone who identifies with Arabia is a long way from grace. Those who abandon grace for the Law will wind up in Arabia allegorically. Because the Law was the heart and center of the religious *modus operandi* in Jerusalem at that time, Jerusalem was no longer a *bona fide* holy city. The Galatians now have identified themselves with Arabia, the land of bondage for they have put themselves under the same bondage that the Judaizers had been putting themselves under for 400 years.

The Jews of Jerusalem in the time of Paul were in bondage.

1. They were in bondage to their sin natures.
2. They were in bondage to the Mosaic Law.
3. They were in bondage to their religious leaders.
4. They were in bondage to the Roman Empire.

4:26 But the Jerusalem above is free [a reference to the Universal Church]; **she is our mother** [allegorically, our mother-city is the place where the believer has his heavenly citizenship].

ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρα ἐστίν, ἣτις ἐστὶν μήτηρ ἡμῶν·

The Jerusalem on the earth has been taken over by legalism, and so much so that the church in Jerusalem was no longer headquarters for anything. It had lost out to the church in Antioch and later it will lose out to the church in Ephesus.

The first Jerusalem: the Jews of Paul's day were in bondage to legalism via the distortion of the Mosaic Law, whereas, the second Jerusalem is a place of freedom and blessing from God's grace. So, in the analogy we have the Galatians positionally in the heavenly Jerusalem namely the universal Church but experientially functioning in the Jerusalem of Judea, the location of legalism.

4:27 For it is written, "Rejoice [Sarah], barren woman [Though Isaiah talks about Israel, Paul relates this to Sarah] who does not bear; break forth and shout, you [Sarah at the news that she would have a son] who did not suffer labor pains [during the birth of Isaac]; for more numerous are the children [Abraham and Sarah having Isaac which child birth would eventually lead to a population explosion of Jews in the Millennium] of the desolate one [Sarah in her barren state and temporarily deserted by Abraham] than the one who was having a husband [Hagar with Abraham and all those who follow the path of legalism for salvation namely the Arabs and the Jews who have rejected the grace message of the gospel as per verse 25 above]. "

γέγραπται γάρ, Εὐφράνθητι, στεῖρα ἡ οὐ τίκτουςα· ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουςα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

Isaiah 54:1, "Shout for joy [Israel's response at their regathering at the 2nd Advent], O barren woman [Israel is compared to a barren woman, a term of disgrace because Israel has generally failed historically], who did not bear a child [failed from its beginning up to the point of Pentecost]; burst into song, shout for joy [from great excitement at the 2nd Advent], she [Jewish believers] who did not travail [writhe in the pain of childbirth] whereas the unbelieving Jew is constantly in labor trying to deliver the Messiah from Pentecost to the 2nd Advent] because more are the children of the desolate woman [devastated: Israel under a lot of discipline during the Times of the Gentiles, but will experience a population explosion in

the Millennium]] than her who had a husband [Hagar and Abraham who functioned as her husband: Arabs and Jewish unbelievers functioning under legalism as in verse 25 above]," says the Lord.

4:28 And you brethren [the Galatians and by application all other Christians], **like Isaac, are the children of promise** [of salvation for Isaac, but for the Galatians it also refers to the promise of the Spirit as part of their salvation package].

ὁμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ.

4:29 But as at that time [an analogy], **he who was born according to the flesh** [Ishmael, the unbeliever] **persecuted him** [Isaac] **who was born according to the Spirit** [Isaac was a believer], **so it is now.**

ἀλλί ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν.

Even now, the sons (the Arabs) of the bond woman, Hagar persecute the sons of the free woman, the Jews. This hostility will never cease. Actually, it shifted into a higher gear when Esau married the daughter of Ishmael and when the Arabs became Muslims.

4:30 But what does the Scripture say? "Cast out the bondwoman and her son [separation], **for the son of the bondwoman shall not be an heir with the son of the free woman."**

ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

The legalist persecutes the grace-oriented believer whereas the grace-oriented believer is to separate from the legalist. There is one obvious principle from these two verses that is legalism and grace cannot coexist.

Believers, therefore, who put one foot into legalism line up with the unbeliever in persecuting the Church. It has been happening for centuries. Furthermore, there is no inheritance for those who attempt to be saved via legalism and there is loss of inheritance for Christians who operate under legalism.

4:31 So then, brethren, we are not children of a bondwoman [Hagar representing legalism from the distortion of the Mosaic Law], **but of the free woman** [Sarah representing grace and for the Church Age believer, grace can only function under the Filling of the Spirit.].

διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας.

Believers are under grace and therefore, they must stay away from legalism, but that doesn't mean they do. Lack of understanding of doctrine means lack of discernment and lack of discernment means that believers will become involved with legalism. The Law can only make us slaves, on the other hand grace can provide many wonderful blessings and happiness for those who function properly as adult sons. Therefore, you Galatians, keep your feet out of legalism.

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Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: rbthieme.org