

# GALATIANS

“THE LIBERTY WHEREWITH CHRIST HAS MADE US FREE”

**LESSON FOUR: Galatians 4:1-31**

**Galatians 4 continues Paul's explanation of the gospel of grace. This chapter has three sections:**

1. The heir and the servant (1-11)
2. Paul's appeal to the Galatians (12-20)
3. Abraham's two wives (21-31)

## The Heir and the Servant, 4:1-11

As this chapter begins, Paul speaks of a child who stands to receive a great inheritance from his father. But until the boy comes of age, he is kept under the strict supervision of those appointed by his father to train him, just as servants are subject to their master.

### Galatians 4:1-2

- <sup>1</sup> Now I say,  
*That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;*
- <sup>2</sup> But is under tutors and governors until the time appointed of the father.



## The Heir and the Servant, 4:1-11

Paul equates this scenario to the children of Israel living under the authority and confines of the law – the schoolmaster appointed by God.

### Galatians 4:3

<sup>3</sup> Even so we,  
when we were children,  
were in bondage under the  
elements of the world:



[They were] “tied to a great number of burdensome rites and observances, by which, as by a kind of first rudiments, they were taught and instructed, and whereby they were kept in a state of subjection, like a child under tutors and governors.”

Matthew Henry





## The Heir and the Servant, 4:1-11

This “time appointed of the father”,  
this time of school-aged instruction  
ended with the coming of Christ.

His sacrifice brought redemption, and  
with redemption came release from the  
law and full standing in God’s family.

### Galatians 4:4-5

- 4 But when the fulness of the time  
was come,  
God sent forth his Son,  
made of a woman,  
made under the law,
- 5 To redeem them that were under  
the law,  
that we might receive the  
adoption of sons.



## The Heir and the Servant, 4:1-11

When the Spirit of Christ comes into your heart, it is as though you have grown past the stage when your main contact is with the butlers and nannies who supervise the children. You can walk directly into your father's library and speak to him as an adult.

### Galatians 4:6-7

- <sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
- <sup>7</sup> Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.



## The Heir and the Servant, 4:1-11

The first word, Abba, is Aramaic; the second was originally Greek [*pater*]. Both terms signify the kind of relationship grown children ideally have with their father.

### Galatians 4:6-7

- <sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, **Abba, Father.**
- <sup>7</sup> Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.





Now Paul asks,  
Having left all that behind,  
why would you want to go back?



For a Christian to return to the Law is to exchange the riches of Christ for a set of regulations that can take you no further, and as such are impotent and destitute.

### Galatians 4:8-11

- <sup>8</sup> Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.
- <sup>9</sup> But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?
- <sup>10</sup> Ye observe days, and months, and times, and years.
- <sup>11</sup> I am afraid of you, lest I have bestowed upon you labour in vain.

Imagine forsaking Jesus to follow John the Baptist again!

As John said of himself, so says the Law – *He must increase and I must decrease* (Jn. 3:30).



The Children of Israel boarded the Schoolmaster Local out of Sinai.





The Schoolmaster took them to Christ Station where the line ended.



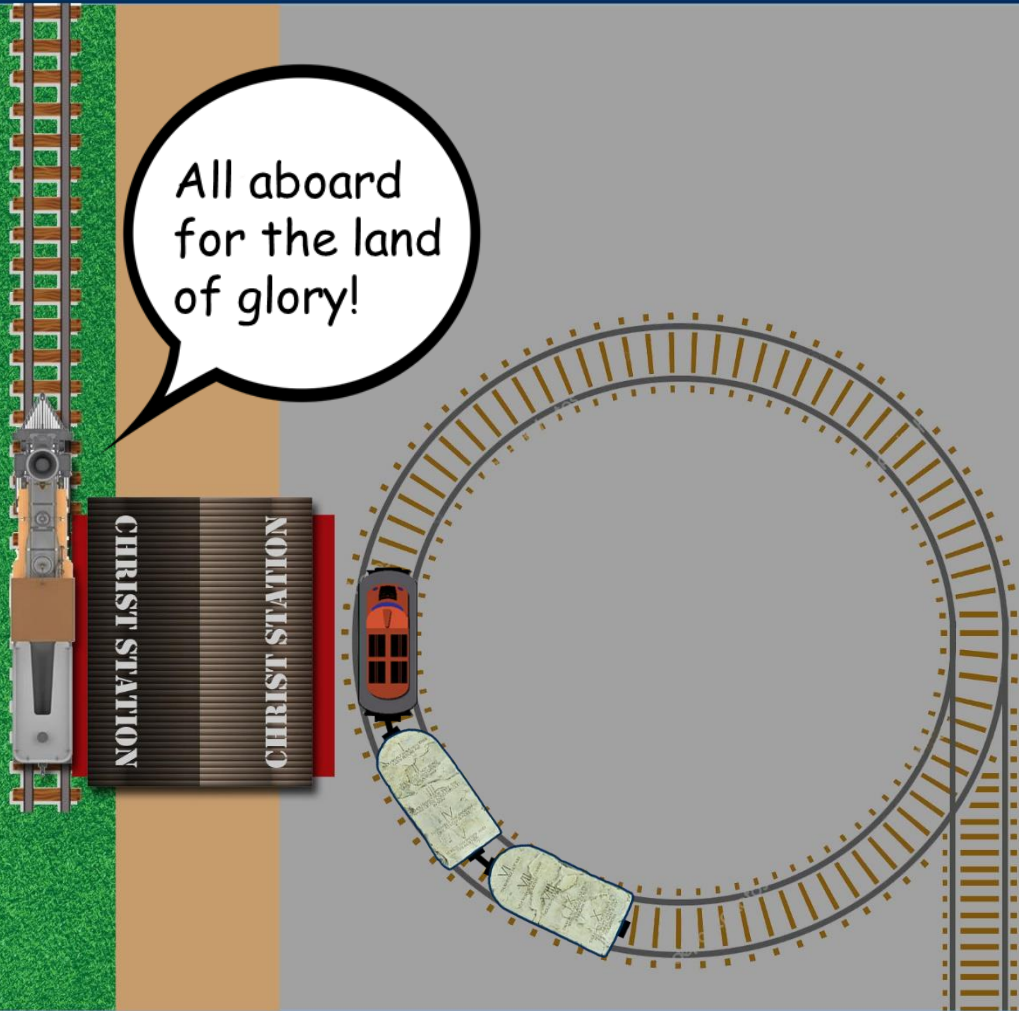
At Christ Station, the Jews could transfer onto the Jesus Express to glory. To their great surprise, many Gentiles boarded here as well. Best of all, this ticket was prepaid!





When the Jews arrived at Christ station, they could either change trains...

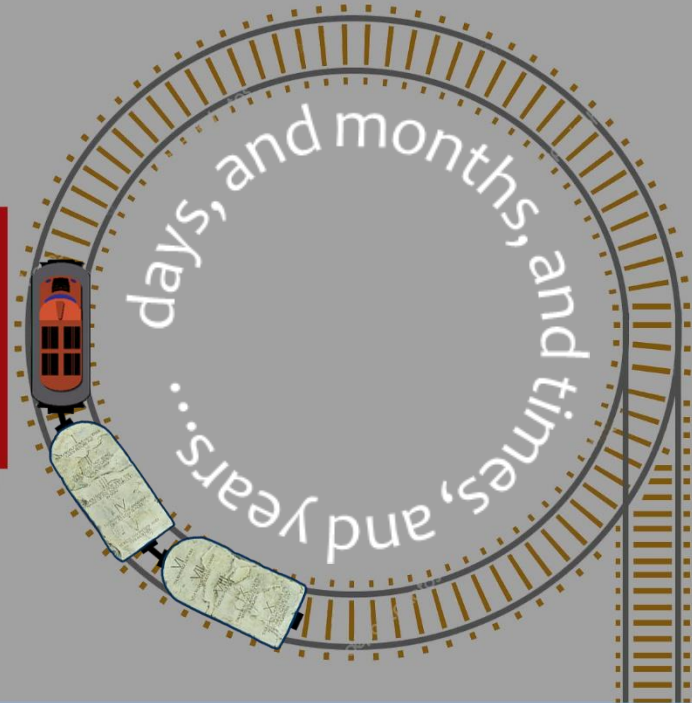
All aboard  
for the land  
of glory!





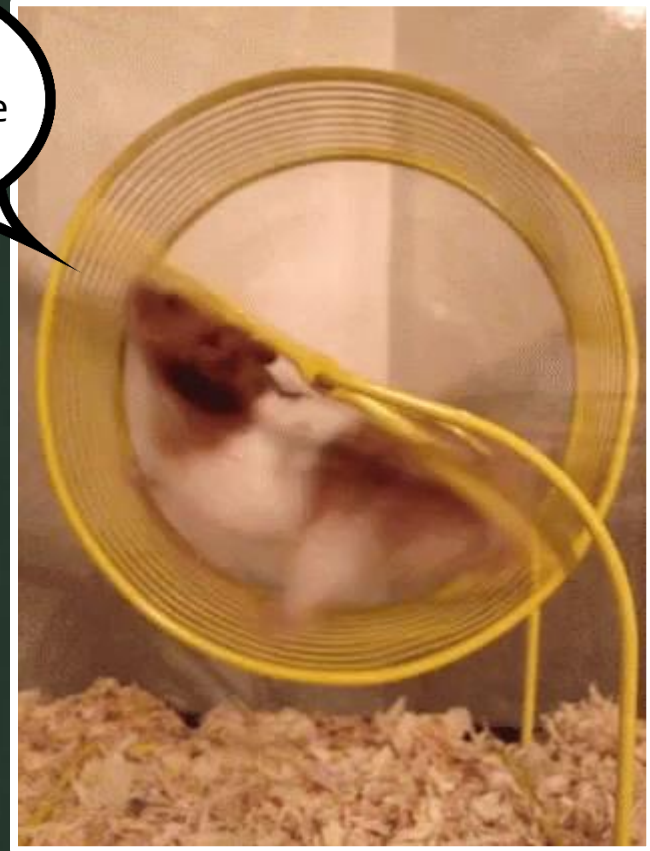
When the Jews arrived at Christ station, they could either change trains...

or they could stay on the train that brought them there, and just keep going around in circles.



When I beat  
the wheel, I'll be  
saved!

The legalists want *all* Christians –  
Jews and Gentiles – to ride the law  
like a hamster wheel.



## Paul's Appeal to the Galatians, 4:12-20

Now, in the most tenderhearted part of the letter, Paul reminds the Galatians how joyfully they first received him – even though he was in poor physical condition.

### Galatians 4:12-14

- <sup>12</sup> Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.
- <sup>13</sup> Ye know how through infirmity of the flesh I preached the gospel unto you at the first.
- <sup>14</sup> And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.



## Paul's Appeal to the Galatians, 4:12-20

“He teaches us that in reproofing others we should take care to convince them that our reproofs do not proceed from any private pique or resentment, but from a sincere regard to the honour of God and religion and their truest welfare.” M HENRY

(pēk)

a state of vexation caused by a perceived slight or indignity;  
a feeling of wounded pride.

### Galatians 4:12-14

- <sup>12</sup> Brethren, I beseech you, be as I *am*;  
for I *am* as ye *are*:  
**ye have not injured me at all.**
- <sup>13</sup> Ye know how through infirmity of the flesh I preached the gospel unto you at the first.
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## Paul's Appeal to the Galatians, 4:12-20

“Some take it to have been the persecutions which he suffered for the gospel's sake; others, to have been something in his person, or manner of speaking, which might render his ministry less grateful and acceptable. But, whatever it was, it seems it made no impression on them to his disadvantage.” M HENRY

### Galatians 4:12-14

- <sup>12</sup> Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.
- <sup>13</sup> Ye know how through **infirmity of the flesh** I preached the gospel unto you at the first.
- <sup>14</sup> And **my temptation which was in my flesh** ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.





## Paul's Appeal to the Galatians, 4:12-20

He reminds them of the blessing they reported when he first came to them preaching the gospel of grace.

### Galatians 4:15

<sup>15</sup> Where is then the blessedness ye spake of?

for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.



## Paul's Appeal to the Galatians, 4:12-20

But would they still love him when he told them things they didn't want to hear?

### **Galatians 4:16**

<sup>16</sup> Am I therefore become your enemy, because I tell you the truth?



## Paul's Appeal to the Galatians, 4:12-20

Paul knew it was the legalists who had stirred them up to resist him.

### Galatians 4:17

<sup>17</sup> They zealously affect you,  
*but not well;*  
yea, they would exclude you,  
that ye might affect them.



## Paul's Appeal to the Galatians, 4:12-20

“Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may have zeal for them.”

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### Galatians 4:17

<sup>17</sup> They zealously affect you, *but not well;*  
yea, they would exclude you,  
that ye might affect them.



## Paul's Appeal to the Galatians, 4:12-20

But it was not their zeal that disturbed Paul. It was the *object* of their zeal; not to mention the *fickleness* of it.

### Galatians 4:18

<sup>18</sup> But *it is* good to be zealously affected always in *a good thing*, and not only when I am present with you.



## Paul's Appeal to the Galatians, 4:12-20

“Devotion to a praiseworthy cause is praiseworthy at any time, not only when I am there with you.”

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### Galatians 4:18

<sup>18</sup> But *it is* good to be zealously affected always in *a good thing*, and not only when I am present with you.





## Paul's Appeal to the Galatians, 4:12-20

Zeal can be fervent, yet misdirected.

### **Romans 10:2-3**

- <sup>2</sup> For I bear them record that they have a zeal of God, but not according to knowledge.
- <sup>3</sup> For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

### **Galatians 4:18**

- <sup>18</sup> But *it is good* to be zealously affected always in *a good thing*, and not only when I am present with you.



## Paul's Appeal to the Galatians, 4:12-20

Knowing that the church was now in a state of arrested development, Paul ends this section with a plea to return to correct doctrine.

### **Galatians 4:19-20**

- <sup>19</sup> My little children,  
of whom I travail in birth again  
until Christ be formed in you,  
<sup>20</sup> I desire to be present with you  
now, and to change my voice;  
for I stand in doubt of you.



## Paul's Appeal to the Galatians, 4:12-20

He calls them his *little children* (when earlier he called them *brethren*), and compares his efforts to raise them up to a mother's birth pains.

### Galatians 4:19-20

- <sup>19</sup> My little children,  
of whom I travail in birth again  
until Christ be formed in you,  
<sup>20</sup> I desire to be present with you  
now, and to change my voice;  
for I stand in doubt of you.



## Part 2: The Gospel of Grace Explained

As Chapter 4 closes, Paul uses the story of Sarah and Hagar to show that Law and Grace cannot co-exist in true church doctrine.

<b>Galatians 4:21-31</b>		
Historical Example	21-23	Two Mothers
Figurative Interpretation	24-27	Two Covenants
Practical Application	28-31	Two Kinds of Children

## The Two Wives of Abraham, 4:21-31

But first, he asks those who yearn for a return to the law if they realize what the law is trying to teach them.

### Galatians 4:21

<sup>21</sup> Tell me,  
ye that desire to be under the law,  
do ye not hear the law?



## The Two Wives of Abraham, 4:21-31

But first, he asks those who yearn for a return to the law if they realize what the law is trying to teach them.

So often this is the case with legalists:

### **1 Timothy 1:7**

<sup>7</sup> Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

### **Galatians 4:21**

<sup>21</sup> Tell me,  
ye that desire to be under the law,  
do ye not hear the law?



## The Two Wives of Abraham, 4:21-31

He reminds them of Abraham's two sons and their mothers: Isaac by Sarah, and Ishmael by her maid, Hagar.

### Galatians 4:22-23

- <sup>22</sup> For it is written,  
that Abraham had two sons,  
the one by a bondmaid,  
the other by a freewoman.
- <sup>23</sup> But he *who was* of the bondwoman  
was born after the flesh;  
but he of the freewoman *was* by  
promise.







Abram was 75 when God promised him an heir (15:4). But after waiting ten years, his wife Sarai decided that God helps those who help themselves.

## Genesis 16:1-4, 15-16

- 1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar.
- 2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.
- 3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.
- 4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.
- 15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.
- 16 And Abram *was* fourscore and six years old [86], when Hagar bare Ishmael to Abram.



Notice that Hagar is called Abram's wife. This will be important later on.

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- 3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, **and gave her to her husband Abram to be his wife.**
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## The Two Wives of Abraham, 4:21-31



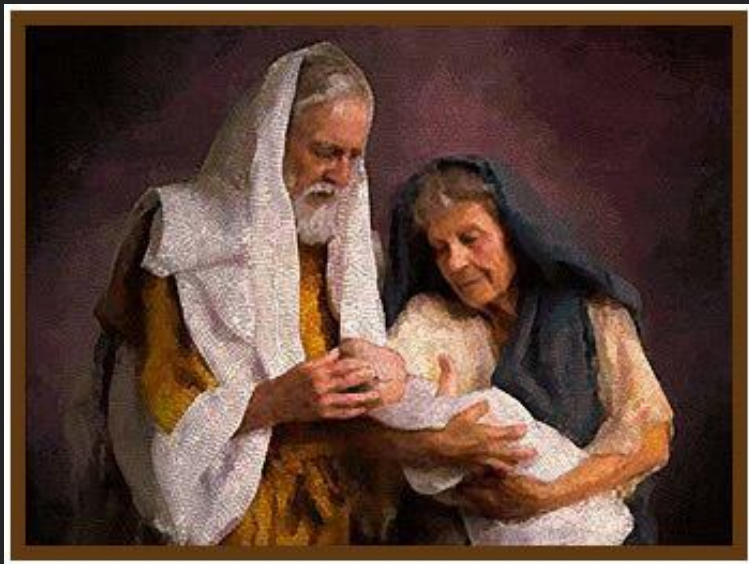
Ishmael was “of the bondwoman”  
and “born after the flesh.”

### Galatians 4:22-23

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the one by a bondmaid,  
the other by a freewoman.
- <sup>23</sup> *But he who was of the bondwoman  
was born after the flesh;*  
but he of the freewoman was by  
promise.



## The Two Wives of Abraham, 4:21-31



Isaac was “of the freewoman” and born “by promise”.

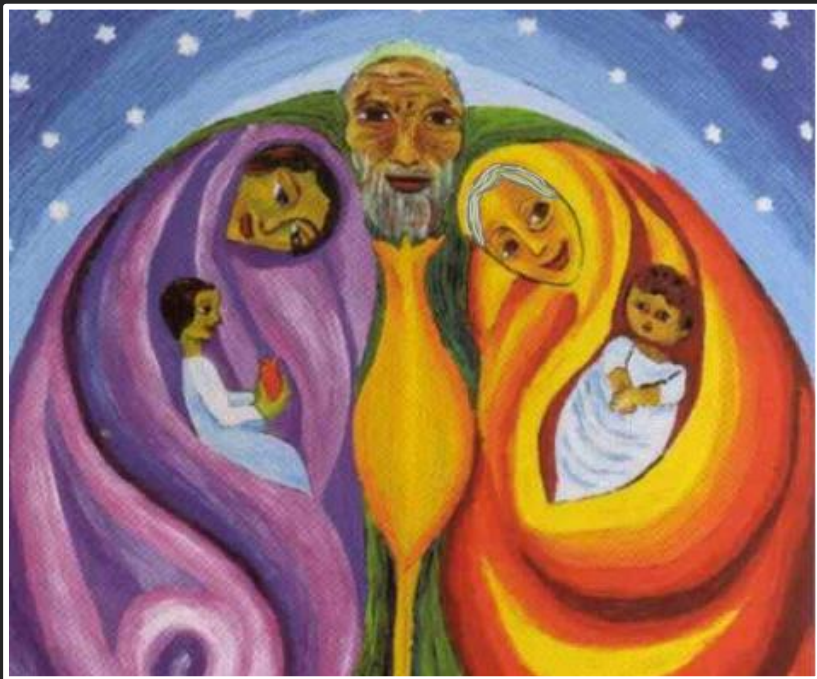
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was born after the flesh;  
**but he of the freewoman was by  
promise.**





These two mothers are the two covenants, one of law and the other of grace:

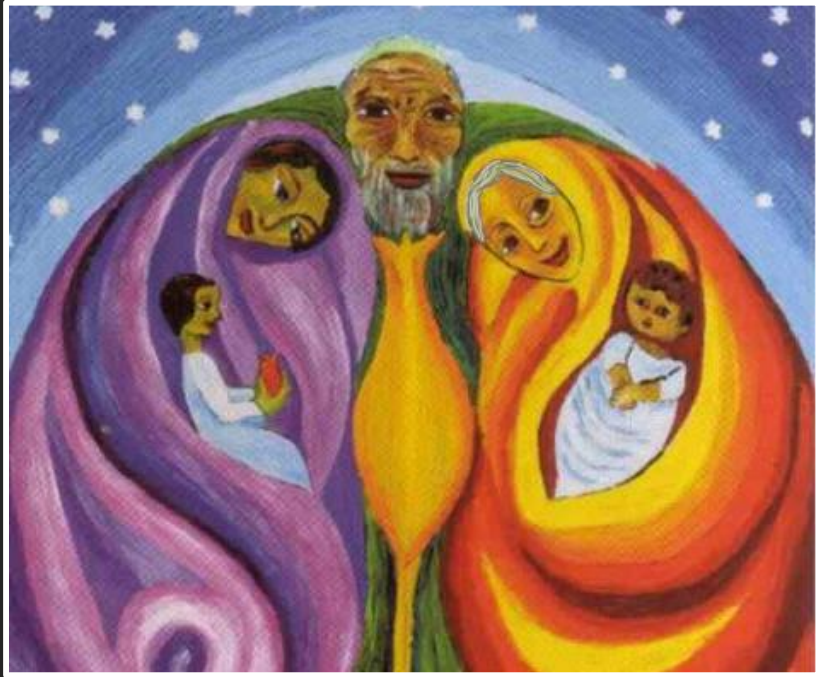


### **Galatians 4:24-25**

- <sup>24</sup> Which things are an allegory:  
for these are the two covenants;  
the one from the mount Sinai,  
which gendereth to bondage,  
which is Agar [Hagar].
- <sup>25</sup> For this Agar is mount Sinai in Arabia,  
and answereth to [represents]  
Jerusalem which now is, and is in  
bondage with her children.
- <sup>26</sup> But Jerusalem which is above is free,  
which is the mother of us all.



These two mothers are the two covenants, one of law and the other of grace:



Hagar represents the Law – God’s *conditional* covenant with Israel. This was a covenant of justification by works, for “the man that doeth them shall live in them.”

Sarah represents Grace, the basis of God’s *unconditional* covenant with Abraham, and justification by faith. “The just shall live by faith.”



Hagar is “the one from Mount Sinai,” and Jerusalem under Rome. She is the mother of the children of bondage.

### Galatians 4:24-25

- <sup>24</sup> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar [Hagar].
- <sup>25</sup> For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
- <sup>26</sup> But Jerusalem which is above is free, which is the mother of us all.



Sarah is “Jerusalem which is above” and “free.” She is the mother of the children of promise.

### Galatians 4:24-25

- <sup>24</sup> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar [Hagar].
- <sup>25</sup> For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
- <sup>26</sup> **But Jerusalem which is above is free, which is the mother of us all.**

## The Two Wives of Abraham, 4:21-31

The children of the covenant of grace will far outnumber the Jews who lived under the covenant of the law.

### Galatians 4:27

<sup>27</sup> For it is written,

Rejoice,

*thou* barren that bearest not;

break forth and cry,

*thou* that travailest not:

for the desolate hath many more children than she which hath an husband.



## The Two Wives of Abraham, 4:21-31

The children of the covenant of grace will far outnumber the Jews who lived under the covenant of the law.

Here, Sarah is *the desolate* (because she was barren), and Hagar is *she which hath an husband*.

### Galatians 4:27

<sup>27</sup> For it is written,  
Rejoice,  
thou barren that bearest not;  
break forth and cry,  
thou that travailest not:

for the desolate hath many more  
children than she which hath an  
husband.





**This quote is from Isaiah 54:1:**

<sup>1</sup> Sing, O barren,  
thou *that* didst not bear;  
break forth into singing,  
and cry aloud,  
thou *that* didst not travail with  
child:  
  
for more *are* the children of the  
desolate than the children of the  
married wife, saith the LORD.

**Galatians 4:27**

<sup>27</sup> For it is written,  
Rejoice,  
thou barren that bearest not;  
break forth and cry,  
thou that travailest not:  
  
for the desolate hath many more  
children than she which hath an  
husband.



## The Two Wives of Abraham, 4:21-31

How does this allegory apply to us today?  
We who believe in justification by faith  
are the children of the free woman,  
the children of promise.

### **Galatians 4:28**

<sup>28</sup> Now we, brethren,  
as Isaac was,  
are the children of promise.



## The Two Wives of Abraham, 4:21-31

As was plainly evident in Paul's day, the children of the flesh (the children of the bondwoman, the children of the LAW) persecute the children of promise (the children of GRACE).

### Galatians 4:29

<sup>29</sup> But as then  
he that was born after the flesh  
persecuted him *that was born*  
after the Spirit,  
even so *it is now*.



## The Two Wives of Abraham, 4:21-31

Sarah and Hagar and their sons lived together with Abraham for some time, but eventually Sarah insisted that Hagar and Ishmael be sent away.

### Galatians 4:30

<sup>30</sup> Nevertheless what saith the scripture?

Cast out the bondwoman and her son:

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



### **Genesis 21:8-10:**

- <sup>8</sup> And the child [Isaac] grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.
- <sup>9</sup> And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.
- <sup>10</sup> Wherefore she said unto Abraham, **Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.**

### **Galatians 4:30**

<sup>30</sup> Nevertheless what saith the scripture?

**Cast out the bondwoman and her son:  
for the son of the bondwoman shall not be heir with the son of the freewoman.**





## The Two Wives of Abraham, 4:21-31

Just as Sarah cast out Hagar, grace casts out the law. Only her children will inherit the promises of God's covenant with Abraham.

### Galatians 4:30

<sup>30</sup> Nevertheless what saith the scripture?

Cast out the bondwoman and her son:

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



# LAW AND GRACE CANNOT CO-EXIST

## Galatians 4:30

Cast out the bondwoman  
and her son:

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



## Romans 11:6

And if by grace,  
then *is it* no more of  
works: otherwise grace is  
no more grace.

But if *it be* of works,  
then is it no more grace:  
otherwise work is no  
more work.

## The Two Wives of Abraham, 4:21-31

True Christians are not the spiritual descendants of Hagar and Ishmael, in bondage to the law of sin and death. We are the children of Jerusalem which is above, and free!

### **Galatians 4:31**

<sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free.



## The Two Wives of Abraham, 4:21-31

True Christians are not the spiritual descendants of Hagar and Ishmael, in bondage to the law of sin and death. We are the children of Jerusalem which is above, and free!

### Galatians 4:31

<sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free.

The end of Chapter 4



- 1) The Gospel of Grace DEFENDED (Chapters 1 and 2)
- 2) The Gospel of Grace EXPLAINED (Chapters 3 and 4)
- 3) The Gospel of Grace APPLIED (Chapters 5 and 6)

 NEXT



## Key Points from Galatians 4:

- 1 In 4:1-2, in what way are the young heir and the servant similar?

## Key Points from Galatians 4:

- 1 In 4:1-2, in what way are the young heir and the servant similar?  
They are both kept under the supervision of appointed taskmasters.

## Key Points from Galatians 4:

- 2 In 4:7, when the Spirit of Christ enters your heart, you are no more a \_\_\_\_\_, but a \_\_\_\_\_.

## Key Points from Galatians 4:

- 2 In 4:7, when the Spirit of Christ enters your heart, you are no more a \_\_\_\_\_, but a \_\_\_\_\_.  
“no more a servant, but a son”

## Key Points from Galatians 4:

- 3 In 4:19, Paul compared his effort to raise up the Galatians in their faith to \_\_\_\_\_.



## Key Points from Galatians 4:

3 In 4:19, Paul compared his effort to raise up the Galatians in their faith to \_\_\_\_\_.

a mother in the pangs of birth.

“My little children, of whom I travail in birth again until Christ be formed in you”

## Key Points from Galatians 4:

- 4 Who are the two wives of Abraham who are studied in this chapter?

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Sarah and Hagar

## Key Points from Galatians 4:

- 5 Who is “he who was of the bondwoman”?  
Who is “he of the freewoman”?

## Key Points from Galatians 4:

- 5 Who is “he who was of the bondwoman”?  
Who is “he of the freewoman”?

Ishmael was of the bondwoman.

Isaac was of the freewoman.

## Key Points from Galatians 4:

6 In 4:24, we learn that these two women are pictures of \_\_\_\_\_.



## Key Points from Galatians 4:

6 In 4:24, we learn that these two women are pictures of \_\_\_\_\_.

“these are the two covenants”

God’s conditional covenant with Israel, a covenant of justification by works (the law of Moses); and God’s unconditional covenant with Abraham, a covenant of justification by faith (grace).

## Key Points from Galatians 4:

- 7 Both women represent Jerusalem. How are they different?

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- 7 Both women represent Jerusalem. How are they different?  
Hagar is “Jerusalem which now is, and is in bondage with her children”.  
Sarah is “Jerusalem which is above” and “free”.

## Key Points from Galatians 4:

8 In 4:23, “he who was of the \_\_\_\_\_ was born \_\_\_\_\_;  
but he of the \_\_\_\_\_ was by \_\_\_\_\_.”

## Key Points from Galatians 4:

8 In 4:23, “he who was of the \_\_\_\_\_ was born \_\_\_\_\_;  
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But he who was of the bondwoman was born after the flesh;  
but he of the freewoman was by promise.

## Key Points from Galatians 4:

9 In 4:31, we are not the children of \_\_\_\_\_ but of \_\_\_\_\_.



## Key Points from Galatians 4:

- 9 In 4:31, we are not the children of \_\_\_\_\_ but of \_\_\_\_\_.  
“We are not children of the bondwoman, but of the free.”

## Key Points from Galatians 4:

- 10 What did Sarah tell Abraham to do with Hagar, and what does this teach us about the covenant of the law and the covenant of grace?

## Key Points from Galatians 4:

- 10 What did Sarah tell Abraham to do with Hagar, and what does this teach us about the covenant of the law and the covenant of grace?  
“Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman” (Gal. 4:30).  
This teaches us that the covenants of law and grace cannot co-exist.



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