

GALATIANS 4:17-25

A. Galatians 4:17 - They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

1. [They zealously affect you, but not well;] The Judaizers worked hard to win the Galatians to **their** side; yet not in an honest nor honorable way. There were zealous for their **own** cause and buttered up the Galatians.

Proverbs 27:6 - Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

Matthew 23:15 - Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

2. [yea, they would exclude you, that ye might affect them.] The Judaizers desired to put a fence of legalism around the Galatians - Churches so they could **rule over** them and even extract money from them.

* | This fence of laws and rules kept the truth of the word away **from** them. They were trying -
* | succeeding to keep the Galatians from salvation by grace through faith in the gospel alone.

B. Galatians 4:18 - But *it is* good to be zealously affected always in *a good thing*, and not only when I am present with you.

Paul explains that when one's motives are pure - truthful, as his were when he was **first** with them, then it is okay to be influenced by holy people.

* | But when Paul left them, false Jewish teachers with sinful - **deceitful** motives came into the Galatians
* | like wolves in sheep clothing, tearing the little congregations apart!

C. Galatians 4:19 - My little children, of whom I travail in birth again until Christ be formed in you,

Paul, like a mother to her children, felt that through the gospel, he had **birthed** them. They had **professed** to believe and were made alive. Now they needed to grow to be like Christ.

* | Paul now knew they were in **trouble** and he didn't want to stop helping them in their maturing. He is
* | showing that he truly cared for them.

D. Galatians 4:20 - I desire to be present with you now, and to change my voice; for I stand in doubt of you.

Paul says, "I will raise my voice to you in person so you will give me your full attention. I want you to truly hear what I am spiritually **warning** you about. I fear you are listening to the false, wrong voices, and it seems to me you are falling into legalism (Jews religion). I am **worried** about you."

E. Galatians 4:21 - Tell me, ye that desire to be under the law, do ye not hear the law?

Saying, "You Galatians, who want to do something **more** than the gospel (law), you who have been led astray by the law-keepers, you who are willing to place yourselves under the law's bondage - do you not hear the law's stipulations that you will have to **obey**?"

F. Galatians 4:22 - For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman.

1. In verse 24, Paul says the word "allegory". It means to have a meaning other than the literal meaning. It is a record of literal events that have symbolic **spiritual** meaning. This is the only time it is used in the New Testament.
2. Here Paul takes an actual - **lit**eral historic event and then uses it to illustrate some hidden truths that applied to the Galatian **sit**uation. Abraham's two sons, Ishmael and Isaac, are illustrated to show the **diff**erence between law and grace.
3. Paul believes in the literal existence of Hagar, Sarah, Mount Sinai, Jerusalem, ect. He uses them as allegories only for the purpose of illustration. Paul will even say that, in this instance, he was departing from the normal way of interpretation (**lit**eral). The fact that he says this shows it is non-prophetic and will be immediately explained in **con**text. Abraham's two sons will demonstrate, or show, the difference between law and grace.

Represents

Represents

Law, Old Covenant, Works-Temporary

Grace, New Covenant, Faith-Permanent

1. Hagar the slave	two women	Sarah the wife
2. Covenant of law	two covenants	Covenant of Grace
3. Mt. Sinai	two mountains	Mt. Calvary
4. Jerusalem - earth	two cities	Jerusalem above

Story Represents:

Law

Grace

Hagar	_____	Sarah
Bond maid	_____	Free woman
Ishmael	_____	Isaac
Mosaic Covenant	_____	Abrahamic Covenant
Sinai	_____	Jerusalem above
Judaizers	_____	Paul

[For it is written, that Abraham had two sons, the one by a bondmaid]

4. *Remember that for Hagar the Egyptian (servant), this was a **cult**ure custom.

* | Abraham and Sarah had been **prom**ised a child by God, yet were still barren. Sarah's **im**patience
 * | led her to convince Abraham to have a child with Hagar, their handmaiden. Abraham is **86** and the result is Ishmael (Genesis 16:1-6). (2)

5. [the other by a freewoman] This is referring to Sarah who had Isaac. Abraham was 86 when the bondmaid had Ishmael and 100 when Isaac was born of the freewoman (Genesis 21:1-5).

G. Galatians 4:23 - But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

1. The word "But" is a strong word to show the difference between these two births. The conception of Hagar and the birth of Ishmael was according to the flesh and not of faith. It showed a lack of faith on the part of Abraham and Sarah.

**Paul is showing that a person cannot receive a divine promise by human methods.

2. [but he of the freewoman was by promise] Isaac was the result of God's earlier promise (Genesis 15:5-6, Genesis 17:19-21, Genesis 21:1-2). God supernaturally intervened because Sarah was 90 years old, far beyond the age to conceive and to give birth.
3. Note: The birth - beginning of the nation Israel was through God's promise. To fulfill this promise, it required this extraordinary birth of Isaac. Israel was a nation born of a freewoman, Sarah. Israel was not to be under legal bondage.

H. Galatians 4:24 - Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

1. Paul uses this true historic event to illustrate a relevant application. He uses Hagar and Sarah to show the difference of law versus grace.
2. [...for these are the two covenants;]
- a. Hagar symbolically represents the covenant of the law that God gave Moses at Mount Sinai. Hagar gives birth and brings forth children, whose end is bondage and slavery under the Mosaic law.
- *As Hagar was a slave-maid, her children also symbolized those in legal slavery under law.
- b. The old covenant given to Moses at Mt. Sinai placed one in bondage. The law demonstrated men were sinners, slaves, and under the curse of the law.

Galatians 3:10 - For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

*Hagar is the old covenant.

I. Galatians 4:25 - For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

1. This verse shows she (Hagar) is symbolically Mt. Sinai, which is located in Arabia. The Arabians are descendants of Ishmael. The Arabians refer to Mt. Sinai as Mt. Agar (Hagar).
2. [and answereth to Jerusalem which now is, and is in bondage with her children.]
- a. Paul is saying that Hagar corresponds to the present Jerusalem. In Paul's day, Jerusalem and its Jewish inhabitants were in slavery - bondage of the law. They were trying to do God's will in

the strength of their **flesh** (like Sarah and Hagar attempted). Romans 10:1-3

- b. Hagar is symbolic of Judaism in Paul's time (a works - legalistic salvation). That is exactly what the Judaizers were trying to **impose** on the Galatians. Just as Jerusalem was in political bondage to **Rome**, the Jewish people were in spiritual bondage to the **law**. Their only hope to be free was in Christ alone!

* | In Jerusalem, there were **two** different groups. Those Jews who **be**lieved that Jesus was
* | the Messiah (Little Flock) and those who **dis**believed. The **un**believers is whom Paul is referring to as being in legal slavery. They had **re**jected Jesus as the Christ and who were **tot**ally depending upon the Mosaic law. They were in spiritual slavery.

- c. Question? What about those Jews who **be**lieved Jesus to be their Messiah, yet were still zealous of **keep**ing the law?

Acts 21:20 - And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

Acts 21:23-24 - Do therefore this that we say to thee: We have four men which have a vow on them; Acts 21:24 - Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

* | It seems that the "Little Flock" demonstrated **faith**, and those in Jerusalem **still** maintained
* | their relationship with the law. So Paul's reference to the law's spiritual slavery could have included these **be**lievers with the **un**believers!