





# Slave or Son?

4:1-10



# “Father, Father”

*But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!” Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ. (4:4-7)*

18. In what way did God send the Spirit “into your hearts, crying out, ‘Abba, Father!’”?

- Holy Spirit inspired and miraculously confirmed gospel message teaches us that we can be sons, we are sons (**Heb. 2:3-4**)!
- Learning, realizing that we are sons and in need, we naturally cry out to our Father for help, as did Jesus (**Luke 11:9-13; Mk. 14:36; Heb. 5:7-8**).

# “Father, Father”

*But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!” Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ. (4:4-7)*

18. In what way did God send the Spirit “into your hearts, crying out, ‘Abba, Father!’”?

- Understanding we are God’s children - not slaves - set to receive His inheritance, helps us see sin and life differently.
- The New Covenant, by faith, helps us reconcile and build this relationship in a way that is more pronounced, stressed (**Mt. 6:8-9; 7:11**).

# Reconciling Relationships

4:11-20



# Reconciliation, but with Whom?

19. What would have made Paul's concern and worry for them to be persuasive, moving?

*I am afraid for you, lest I have labored for you in vain. Brethren, I urge you to become like me, for I became like you. You have not injured me at all. You know that because of physical infirmity I preached the gospel to you at the first. And my trial which was in my flesh you did not despise or reject, but you received me as an angel of God, even as Christ Jesus. What then was *the blessing you enjoyed*? For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me. (4:11-15)*

- His concern that they were lost should have been terrifying.
- Their initially close relationship should have rekindled trust, affection, & earnestness that would have motivated them to reconcile with *God*.

# Trusting the Untrustworthy

20. Why might Paul have noted the Judaizers impure motive to “*exclude them*”, make them “*zealous for them*”? Is this a cheap attack against the false teachers, prejudicially poisoning the Galatians against them? *Have I therefore become your enemy because I tell you the truth? They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them. But it is good to be zealous in a good thing always, and not only when I am present with you. My little children, for whom I labor in birth again until Christ is formed in you, I would like to be present with you now and to change my tone; for I have doubts about you. (4:16-20)*

- All Paul was doing, saying was for their good, salvation.
- The false teachers were merely building up their own party, their pride.



# Zeal to What End?

20. Why might Paul have noted the Judaizers impure motive to “*exclude them*”, make them “*zealous for them*”? Is this a cheap attack against the false teachers, prejudicially poisoning the Galatians against them? *Have I therefore become your enemy because I tell you the truth? They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them. But it is good to be zealous in a good thing always, and not only when I am present with you. My little children, for whom I labor in birth again until Christ is formed in you, I would like to be present with you now and to change my tone; for I have doubts about you. (4:16-20)*

- Undoubtedly, the Galatians had come to trust these false teachers, extending them the benefit of the doubt, to their own detriment.
- Zeal must be always be for a “*good thing*”; otherwise, for men.

# Heritage of Freedom

4:21-31



# Allegory of Two Sons, Flesh & Spirit

21. What aspects of Isaac's and Ishmael's relationship are emphasized in the allegory presented in this passage? What applications are implied by this careful selection?

*Tell me, you who desire to be under the law, do you not hear the law? For it is written that Abraham had two sons: the <sup>1</sup>one by a bondwoman, the <sup>2</sup>other by a freewoman. But he who was of the bondwoman was <sup>1</sup>born according to the flesh, and he of the freewoman <sup>2</sup>through promise, which things are symbolic. For these are the two covenants: the <sup>1</sup>one from Mount Sinai which gives birth to bondage, which is Hagar - for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children - but the <sup>2</sup>Jerusalem above is free, which is the mother of us all. ...*

# Child of Flesh or Spirit?

... For it is written: “Rejoice, <sup>2</sup>O barren, You who do not bear! Break forth and shout, You who are not in labor! For <sup>2</sup>the desolate has many more children Than <sup>1</sup>she who has a husband.” Now <sup>2</sup>we, brethren, as Isaac was, are children of promise. But, as <sup>1</sup>he who was born according to the flesh then persecuted <sup>2</sup>him who was born according to the Spirit, even so it is now. Nevertheless what does the Scripture say? “Cast out <sup>1</sup>the bondwoman and her son, for the son of the bondwoman shall not be heir with <sup>2</sup>the son of the freewoman.” So then, brethren, we are not <sup>1</sup>children of the bondwoman but <sup>2</sup>of the free. (4:21-31)

- Emphasizes nature of the mother, conferred upon the children: bondage, flesh, early growth versus free, spirit, promise, latter dominance.
- Implies that the Jews of Paul’s and the Galatians’ time brought persecuting pressure on the Galatians, as Ishmael did to Isaac (3:4).

# Cast Out the Bondwoman's Children

For it is written: “Rejoice, <sup>2</sup>*O barren*, You who do not bear! Break forth and shout, You who are not in labor! For <sup>2</sup>*the desolate has many more children Than <sup>1</sup>she who has a husband.*” Now <sup>2</sup>*we, brethren, as Isaac was, are children of promise.* But, as <sup>1</sup>*he* who was born according to *the flesh then persecuted <sup>2</sup>him who was born according to the Spirit, even so it is now.* Nevertheless what does the Scripture say? “Cast out <sup>1</sup>the bondwoman and her son, for the son of the bondwoman shall *not be heir with <sup>2</sup>the son of the freewoman.*” So then, brethren, *we are not <sup>1</sup>children of the bondwoman but <sup>2</sup>of the free.* (4:21-31)

- *Implication:* Do not tolerate false teaching, invitation of these Judaizers (2:4-5). Cast them out (1 Corinthians 5:12-13)!
- The “*Father*” will handle them nationally, beyond their local church.

# Faithfully Follow the Spirit

5-6



# Key Words in Chapters 5-6

- You, who, he, those, us, we (29, 15, 9, 5, 5, 5)
- Christ, Jesus Lord (9, 5, 4)
- One (12)
- Spirit (12)
- Flesh (10)
- Another (7)
- Law (7)
- Circumcised (5)
- Bear (4)
- Brethren (4)
- God (4)
- Good (4)
- Love (4)
- Reap (4)

# Standing Firm or Falling Flat?

5:1-6





# Not Real Christians?

*Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is *a debtor to keep the whole law*. You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. For we through the Spirit eagerly wait for the hope of righteousness by faith. For *in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love*. (5:1-6)*

22. Those who believe in “once saved, always saved” will dismiss the obvious application of **Galatians 5:4** asserting either that it refers to those who were never Christians or those who teach works are required to be justified. Are either of these claims consistent with the context?

# Real Christians!

*Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is *a debtor to keep the whole law*. You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. For we through the Spirit eagerly wait for the hope of righteousness by faith. For *in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love*. (5:1-6)*

- Cannot “*become estranged from*” someone who is already a stranger.
- Cannot “*fall from*” a place where you are not standing.
- Must have already been *real* Christians, since they were in Christ by grace!

# Real, Working Christians!

*Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is *a debtor to keep the whole law*. You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. For we through the Spirit eagerly wait for the hope of righteousness by faith. For *in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love*. (5:1-6)*

- “*Faith working through love*” is a different kind of works (not of debt or merit, **Rom. 4:4**), but it is still working and “*availing*” none the less.



# “... For I Became Like You”

*You ran well. Who hindered you from obeying the truth? This persuasion does not come from Him who calls you. A little leaven leavens the whole lump. I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is. And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased. (5:7-11)*

23. How does Paul’s reference to himself suffering persecution for his preaching relate to the Galatians and the application he suggests to them in the preceding verses, **5:7-10**?

- Paul’s question is rhetorical: Must endure persecution, bear the reproach of the gospel, because it is “*the truth*” which must be “*obeyed*”.
- *Implication:* So you must “*become like me*” (**4:12**) and bear the same!

# “My Deep Concern for All Churches”

*I could wish that those who trouble you would even cut themselves off!*  
(5:12)

24. How can we reconcile Paul’s imprecatory language of **5:12** with following instructions to “*love your neighbor as yourself*” and Jesus’ instruction to love our enemies (**Matthew 5:39-48**)?

- Every case is different (**1 The. 5:14; Jude 22-23**).
- Not all people are merely untaught.
- These are hardened people, who have had many opportunities to repent, fitting rejection (**1 Cor. 5:5-13; Mat. 7:6; 1 John 5:16-17**).
- Those determined to destroy the young, weak, innocent only to promote their own party, pride, warrant swifter action (**6:13; Luke 17:1-3**).

# Led by the Spirit or the Flesh?



5:13-26



# “God Forbid!”

*For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. For all the law is fulfilled in one word, even in this: “You shall love your neighbor as yourself.” (5:13-14)*

25. Why would the Galatians have been in danger of using their “*liberty as an opportunity for the flesh*”?

- Even today, “*liberty*” is commonly misunderstood as a license to sin, as it was then (**Romans 3:8; 6:1-23**).
- The following instructions suggests that they had already used this false doctrine concerning circumcision and the law as an “*opportunity for the flesh*”, so it is no surprise that might be inclined to misuse the truth for their own ends too, given their misplaced affections.



# “Love your Neighbor as Yourself”

For all the law is fulfilled in one word, even in this: “You shall love your neighbor as yourself.” But *if you bite and devour one another, beware lest you be consumed by one another!* ... Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, *hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders*, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. (5:14-21)

26. Are any sins or type of sins emphasized more than others in this passage? If so, which ones? Why might these be emphasized more in this case?

# “Consumed by One Another”

For all the law is fulfilled in one word, even in this: “You shall love your neighbor as yourself.” But *if you bite and devour one another, beware lest you be consumed by one another!* ... Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, *hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders*, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. (5:14-21)

- Like the Corinthians, they seemed affected by pride, sectarian division (1 Cor. 1-4; 2 Cor. 2).
- Paul returns this point at this section’s close, 5:26.

# “And Such Like”

For all the law is fulfilled in one word, even in this: “You shall love your neighbor as yourself.” But *if you bite and devour one another, beware lest you be consumed by one another!* ... Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, *hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like*; of which I tell you beforehand, just as I also told you in *time past, that those who practice such things will not inherit the kingdom of God.* (5:14-21)

- Note, the open ended nature of this “list”.
- Not just these sins will send us to hell.
- The severity of the consequences require repetition of the warning!

# “Make No Provision for the Flesh”

27. How does one “walk in the Spirit”? How does “walking in the Spirit” protect us from “fulfilling the lust of the flesh”?

*I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and *these are contrary to one another*, so that you do not do the things that you wish. ... But *the fruit of the Spirit is* love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And *those who are Christ's have crucified the flesh with its passions and desires*. If we live in the Spirit, let us also walk in the Spirit. Let us not become conceited, provoking one another, envying one another. (5:16-26)*

- Change focus, desires; not feed flesh’s desire (Rm. 13:10-14; Co. 3:1-10)

# Humbly Serving our Neighbor

6:1-10



# “Love Your Neighbor as Yourself”

*Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ. For if anyone thinks himself to be something, when he is nothing, he deceives himself. But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another. For each one shall bear his own load. (6:1-5)*

28. How do the applications of this passage build on those preceding in **5:13-26**?

- Represents sacrificing pride, self-willed, elevation, promotion.
- Instead humbly serving, seeking each other's best interest.
- ... a shift in focus.

# “They have their reward”

Let him who is taught the word share in all good things with him who teaches. Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith. (6:6-10)

29. How does one “reap corruption”? Why could one “grow weary”, if they are reaping “everlasting life”?

- Those who “sow to the flesh”, at best, “have their reward” (Mat. 6:1-24). Maybe some short term pleasure here - maybe.

# Apostolic Goal versus Judaizers'

6:11-18





See with what large letters I have written to you with my own hand! As many as *desire to make a good showing in the flesh*, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they *desire to have you circumcised that they may boast in your flesh*. But God forbid that *I should boast except in the cross of our Lord Jesus Christ*, by whom the world has been crucified to me, and I to the world. For in Christ Jesus *neither circumcision nor uncircumcision avails anything*, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God. From now on *let no one trouble me, for I bear in my body the marks of the Lord Jesus*. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. (6:11-18)

# “I May Present You Chaste to Christ”

30. How were the aspirations for the Galatians by Paul and these Judaizing teachers different? What evidence did Paul present to prove his desires for them? Why should this have mattered to the Galatians?

- The false teachers merely sought to avoid persecution by being able to point to the number of people they had circumcised, which could have been as simple as shame, ostracization (**2:1-13; Acts 15:1**).
- Paul suffered persecution, shame, and physical violence, evident by his scars, which showed his true loyalty and desire, to serve Christ and to bring others to Christ (**2 Corinthians 11:2**).
- Application: What scars do you show (or not show) for Christ?