

Truth or Consequences

(Gal.4:16-5:1) (VIII)

1 Sam.28:16, Samuel appears to Saul...

LORD has 'become your enemy'

One other occurrence: Gal.4:16

Sin always pays

- Galatians think Paul is their enemy
- Fact: he is best friend they ever had

I. When You Need An Enemy,

4:16-20

16:

- Have I become your enemy?
- 13-15: first reaction to Paul
 - 14: did not spit out, disdain [from 'angel' to apostate]
- Their rejection must have occurred after his first visit, before this letter (Ac.15:41; 16:4)

16:

- Have I become ... They receive truth, then reject truth
 1. **Truth is exclusive.** Jesus is either Son of God, or He is not.
 2. **Truth is confirmed.** Paul either performed real signs or he did not.
 3. **Truth is Christ's.** Paul dares not compromise.

16:

- Have I become ... because I tell you the truth

Ep.4:15, but, speaking the truth in love, may grow up in all things into Him who is the head – Christ

2 Sm.12, Nathan, a real friend to David...
challenged; scolded; threatened; consequences

- Paul was well acquainted with rejection of truth. Ro.9:2-3
- Paul did not let rejection tear him away from truth. Gal.4:16

17:

- They zealously court you [seek you] but for no good
 - Zealously: burn with zeal; enthusiastic
 - Judaizers want to 'exclude you' – shut off from association with Paul. 5:4
 - That you may be zealous for them
 - Zeal can be **good** (1 Co.12:31) or **bad** (13:4)
 - Judaizers want to exclude Galatians from Christ

18:

- But it is good to be zealous in a good thing always...
 - True love is always jealous. 2 Co.11:2
- Not only when I am present with you

19:

- My little children...
 - 17-18: figure of husband and wife
 - 19: woman in labor
 - Paul led them to truth; now he suffers birth pains all over again
- Until Christ is formed in you...
 - 2 Cor.3:18; Gal.2:20

20:

- Paul would like to be with them, to change his tone...
 - Good father corrects his children, delights in results. 2 Co.11:28
- I have doubts about you
 - Why?
 1. They rejected truth, 1:6-9
 2. They returned to former errors, 4:21 (10f.)

I. When You Need An Enemy, 4:16-20

II. When You Heed An Allegory,
4:21-31

The point

- Paul does not use OT story to establish doctrine, but to illustrate his point and to expose their error.
- Law itself sends you away from itself to Christ.

Allegory

rabbis gave passages four meanings:

- 1: Peshat: literal
- 2: Remaz: suggested meaning
- 3: Derush: derived by investigation
- 4: Sod: allegorical

PRDS = consonants of **paradise**

(Persian → Greek. Gn.2:8)

Jews relished ability of some who could
get inner meanings out of literal text

21: illustrative proof

- ...you desire to be under the law ... do you not hear the law?
 - Children: “I want...I like...give me...”
 - You want Law? Hear this...
 - Most pick / choose from Bible...
 - Paul does not use this OT passage to establish doctrine, but to clarify a point already made

22: illustrative proof

- For it is written that Abraham had two sons...
(Gn.16:15, Paul meets them on their own turf)
- One by a bondswoman – female slave: Hagar
 - Mother determined status of the sons
 - Abraham had two sons
 - If physical descent is important thing, Jews are no better off than Ishmaelites
- Other by a freewoman – socially / politically free: Sarah

23a: the allegory

- Born of bondwoman = according to the flesh – Ishmael [born in usual course of nature]

23b:

- Born of freewoman = according to promise – Isaac [born by God's promise]
 - Miracle; divine means. Gn.18:...11
 - Ro.4:19
 - God's promise = great contrast in births

24: the allegory

- These are symbolic (allegorically speaking; stand for, signify). Cf. 1 Co.11:24
 - An illustration, but real people; type-antitype relation to teach spiritual lessons. Jer.31
 - Two covenants
 - One from Mount Sinai – gives birth to BONDAGE – where Israel received system of Law. Hagar
 - Her slave children are in bondage; Judaizers are in bondage to law

25: the allegory

- Hagar is Mount Sinai in Arabia
 - “Is” = corresponds to
 - Hagar’s children inherited Arabia – connected to place where Law was given
- Represents Jerusalem which now is...and is now in bondage with her children

25: the allegory

- All who seek salvation through perfect obedience to Moses' law are no better than the Arabian Ishmaelites.

Jerusalem is in bondage with her children, as Hagar the bond-mother with her son Ishmael

Hagar, Mt. Sinai, and Jerusalem all stand in same category: slavery

26: the allegory

- But the Jerusalem above is free: which is the mother of us all (31)
 - Ro.4:16, Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all
 - Ps.87:5, Zion is my mother [= born in Zion, heavenly Jerusalem, Hb.12:22]
 - Ph.3:20, our citizenship is in heaven

26: the allegory

- “Names of countries, cities, and towns are feminine (sg.); may have been regarded by ancient Semites as the ‘mothers’ of their inhabitants” –Mansoor
 - Metro•polis
- Will the Galatians desert their free mother for a slave mother?

27: the allegory

- Isa.54:1. Imagery of Sarah and Hagar
- God's promise fulfilled despite Sarah's schemes
- Israel is a widow (Babylonian captivity)
- Don't despair: she would have more children than before
- Not enough to say Abraham is father; must have right mother [Sarah: fruitful mother of many]
- Break forth into singing...throw off restraint (Lk.5:37)
 - In exile, Israel was desolate; later, more children (Christians) than Jews

28: the application

- We are children of promise, as Isaac was
- Gal.3:29, true heirs – divine promise

29: the application

- As Ishmael persecuted Isaac, even so now
- Gn.21:9
 - Did he share his mother's contempt over being replaced?
- Isaac had the last 'laugh' (= Isaac).
- Ishmael was ousted
- Hagar's contempt for Sarah parallels Paul's opponents. Ac.13:50 ... 14:2-5, 19

30: the application

- Scripture: 'Cast out the bondwoman and her son' – Gn.21:10
 - The law rejects the law
 - Paul agrees with God. The Galatians must withdraw from Judaizers. Tit.3:10-11

31: the application

- We are not children of the bondswoman but of the free
- We are free from ...
 - 1 curse of the law
 - 2 yoke of evil conscience
 - 3 bondage of sin and satan
- No slave mother for us.
- The inheritance belongs only to Abraham's spiritual seed.

I. When You Need An Enemy, 4:16-20

II. When You Heed An Allegory, 4:21-31

III. When You Are Free At Last, 5:1

5:1

- Stand fast...in liberty...by which Christ made us free
- 2 Th.2:15
 - Free: Jerusalem above is city of the free (4:26)
 - Jn.8:32-36, Lord's emphasis

5:1

- Do not be entangled again with a yoke of bondage
 - Yoke: fig. of burden, bondage. Ac.15:10
 - Mt.22:31-33