

IV. The Historical Argument *Galatians 4:1-11*

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| <ul style="list-style-type: none">• 1 <i>I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything,</i>• 2 <i>but he is under guardians and managers until the date set by his father.</i>• 3 <i>In the same way we also, when we were children, were enslaved to the elementary principles of the world.</i>• 4 <i>But when the fullness of time had come, God sent forth his Son, born of woman, born under the law,</i>• 5 <i>to redeem those who were under the law, so that we might receive adoption as sons.</i>• 6 <i>And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!"</i>• 7 <i>So you are no longer a slave, but a son, and if a son, then an heir through God.</i>• 8 <i>Formerly, when you did not know God, you were enslaved to those that by nature are not gods.</i>• 9 <i>But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world, whose slaves you want to be once more?</i>• 10 <i>You observe days and months and seasons and years!</i>• 11 <i>I am afraid I may have labored over you in vain.</i> | <ul style="list-style-type: none">• Vs. 1-3 <i>Before we received Christ we were slaves to sin and religious laws. As long as we try to live under the law, though we are now sons of God, we will be living as a slave unnecessarily.</i>• Vs. 4 <i>All of history, language, and even infrastructure was preparing for the coming of Christ.</i>• Vs. 5 <i>Redeem means "to buy back for the purpose of setting free".</i>• Vs. 6-7 ABBA FATHER <i>(from <u>Galatians</u>, Gordon D. Fee)</i><ul style="list-style-type: none">▪ "Abba" was the Aramaic address of intimacy used in a Jewish home¹.▪ Jesus' use of the term was unique in known Jewish literature.▪ Jesus understood His unique relationship to the Father▪ As adopted sons, His disciples are invited to use the term Abba as His extension of grace to them.▪ We address God in the same intimate term Jesus used.▪ Some falsely believe that Jesus and the Father are the same person, and yet Jesus conversed often with His Father.• Vs. 7 <i>"Son" refers to a full-grown son.</i><ul style="list-style-type: none">▪ We have been adopted as adult sons of God. We don't begin slaves and work our way to the top. God wants us to relate to Him in the most intimate way possible right from the start.• Vs. 8 <i>The bondage of their former lives is equated with the bondage of being under the law.</i>• Vs. 9 <i>The weak and worthless elementary principles of the world refers to keeping religious rules and laws in order to be acceptable to God. How can we turn back to the old ways?</i>• Vs. 10-11 <i>Even though a person is an heir and a son, if he gets back under the law or self righteousness, he is no different than a slave. Paul was concerned that he had completely wasted his time on them.</i> |
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Romans 8:15

For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

Mark 14:36

And He was saying, "Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will."

Ephesians 1:4-6

Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, ⁵ having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, ⁶to the praise of the glory of His grace, by which He made us accepted in the Beloved.

Since we are sons, we are full heirs of God.
All that Jesus received we have received.

V. The Sentimental Argument Galatians 4:12-18

Paul now appeals to the love and friendship the Galatians have for him that they not submit themselves to the Law. He begs them to become as he is: FREE FROM THE LAW AND RELIGIOUS REQUIREMENTS.

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| <ul style="list-style-type: none"> • 12 Brothers, I entreat you, become as I am, for I also have become as you are. You did me no wrong. • 13 You know it was because of a bodily ailment that I preached the gospel to you at first, • 14 and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus. • 15 What then has become of the blessing you felt? For I testify to you that, if possible, you would have gouged out your eyes and given them to me. • 16 Have I then become your enemy by telling you the truth? • 17 They make much of you, but for no good purpose. They want to shut you out, that you may make much of them. • 18 It is always good to be made much of for a good purpose, and not only when I am present with you, | <ul style="list-style-type: none"> • Vs. 12 Paul now reasons with them on a personal level. • Vs. 13 Paul came to that area because he had just been stoned and needed care. While there, he preached the good news to them. • Vs. 14 The people there treated his wounds and nursed him back to health and treated him with great love and care. • Vs. 15 Paul's asking them, "Where's that love that was so intense you would have given your own eyes to heal mine?" • Vs. 16-17 Paul is referring to how zealous the Judaizers are being over these people. He says that it isn't for the good of the Galatians, but to build themselves up. He adds that it's good to be zealous, but not this way. |
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➔➔➔A WORD ABOUT PAUL'S "THORN IN THE FLESH"◀◀◀

Some commentators use this passage in Galatians to “prove” that Paul’s thorn in the flesh had to do with a sickness in his eyes that God refused to heal. This is stretching almost every rule of Bible hermeneutics². Here are some FACTS to consider:

1. Paul does not mention his “thorn in the flesh” in this context.
2. Before Paul came to the Galatians, he had just been stoned and left for dead (Acts 14:19-21). Even if “gouged out your eyes and given them to me” literally referred to Paul having trouble with his eyes, the most likely cause of this would be that he had just been STONED (by professional stoners).
3. When Paul speaks of his “thorn in the flesh” in 2 Corinthians 12:7-10, he doesn’t refer to it as a sickness or refer at all to his eyes and he doesn’t say that God refused to heal, but clearly refers to the intense persecutions and troubles he faced as a minister of the gospel.
4. Jesus NEVER REFUSED TO HEAL ANYONE WHILE ON EARTH. To not heal Paul would be to deny to Paul the provision of healing given at the cross, thus making God a breaker of His promise and a liar, both of which are impossible (Hebrews 6:19; 2 Corinthians 1:20).

VI. The Allegorical Argument Galatians Read 4:19-31

Vs. 19-20 Paul was baffled about why the Galatians would turn from liberty to legalism. When we try to serve God by acts of our own righteousness, a sort of “balance” of law and grace (mixture), we become so far away from the gospel that we have to start all over until Christ is formed in us AGAIN...of being committed to being made righteous by grace through faith ONLY.

² *Hermeneutics is a systematic way to interpret scripture which focuses on its original meaning and context.*

Vs. 21-31 Paul now uses the allegory³ of Abraham’s sons to explain law and grace.

The Law	Grace/Faith
<ul style="list-style-type: none"> • Hagar, bondwoman • Ishmael, work of the flesh • Slave • No inheritance • Legalism • Bondage • Persecutes those of the spirit 	<ul style="list-style-type: none"> • Sarah, wife of Abraham • Isaac fruit of the Spirit • Son • Inherits all • Grace/Faith • Freedom • We are children of promise

- ***God began with grace in the garden after the fall of man.***
- ***God acted completely in grace with Abraham.***
- ***God started in grace with the children of Israel.***
- ***We are children of PROMISE, not children of the Law.***

³ An **allegory** is a literary device in which a story or narrative is used to convey truths about reality. The word “allegory” is taken from two Greek words: *alla* (other) and *agoreuo* (to proclaim). An allegory conveys something other than its literal meaning (Holman Illustrated Bible Dictionary).