

## Gal. 4:19-31

- I. I want you to return to Christ's way of salvation away from the Judaizer's teaching (19-20)
  - A. I want your faith and our relationship to be fixed (19-20b)
    - 1. I am in agony until you change (19)
      - a. My children, I am again in labor pains (19a)
        - "I am worried" is a drastic understatement of what Paul actually says
        - "I am perplexed that you could do this!"
        - Why does Paul use the illustration of birth pangs?
          - Strong illustration of what he was feeling
          - But also introducing the metaphor to be elaborated in the following illustration
          - It depends on the kind of birth
          - Paul is in labor to bring forth something that fits the nature of the Gospel he preached
        - Paul proves himself to be on the right side with Scripture illustration
        - Paul proves himself to be on the right side with Scripture quotation
        - Paul applies this to himself and the Galatian believers
      - b. Purpose: Until Christ is formed in you (19b)
    - 2. I want to help so that I can change how I relate to you (20)
      - a. I want to be present with you (20a)
      - b. Purpose: until I can also change my voice (20b)
  - B. Reason: Because I am confused/uncertain about you (20c)
- II. Reject the way of the Law and follow the way of promise/faith (21-31)
  - A. You don't really understand the Law if you want to be under it (21)
    - 1. Challenge to those who want to be under the Law (21a-b)
      - a. Tell me (21a)
      - b. Condition: If you want to be under the Law (21b)
    - 2. Do you not hear the Law? (21c)
      - "Are you even listening to the Law?"
      - Notice Paul's similarity to Jesus' method
        - Correcting them from the Scriptures they revered (for good reason) and claimed to obey
        - When people misapplied the Scripture, Paul and Jesus did not throw out the Scripture,
        - But they showed them how to correctly apply the Scripture

- B. Reason: The Law leads to slavery, the promise leads to life and blessing (22-31)
1. The way of faith in the promise is better than the way of slavery to the Law (22-27)
    - a. There are two ways, the way of promise/faith, and the way of Law/slavery (22-23)
      - 1) Scripture differentiates between Abraham's two sons (22)
        - a) For it is written: (22a)
        - b) Abraham had two sons: one from the slave woman and one from the free (22b)
      - 2) Specifics: One born according to flesh and one through God's promise (23)
        - a) Neg: the one from the slave woman was born according to the flesh (23a)
        - b) Pos: and the one from the free woman through promise (23b)
          - Born through promise – supernatural
          - What Abraham could not do on his own
          - God does not need our 'help'
    - b. The way of the promise is blessed, the other way is slavery (24-27)
      - 1) The Principle is that God's blessing is with the promise, not the Law (24-26)
        - a) This is an analogy (24a)
        - b) Explanation: They are corresponding to two covenants (24b-26)
          - (1) These are two covenants (24b)
            - (2) Specifically: One leads to slavery, one to freedom (24c-26)
              - (a) Neg: Hagar, like the Sinai covenant brings slavery (24c-25)
                - (i) Illustration: The Sinai covenant brings slavery (24c-25a)
                  - ((a)) One woman brings about slavery (24c-d)
                    - ((1)) One from Mount Sinai, bearing children into slavery (24c)
                    - ((2)) – This is Hagar (24d)
                  - ((b)) Hagar corresponds to Mount Sinai in Arabia (25a)
                - (ii) Explanation: This is Judaism under the Law (25b-c)
                  - ((a)) This corresponds to the present Jerusalem (25b)
                  - ((b)) Reason: For she is a slave with her children (25c)
              - (b) Pos: Sarah, like the promise covenant brings freedom (26)
                - (i) The Jerusalem above is free (26a)
                - (ii) This corresponds to our mother (26b)

2) Reason: Scripture confirms that God's blessing is with the promise, not the Law (27)

a) It is written: (27a)

Quoting Isaiah 54:1

Coming right after the 4<sup>th</sup> Servant Song

Cf. 53:8 where it looked like he would not have descendants –  
complete loser

v. 10 but God had other plans

v. 11 He will justify many

v. 12 He will have a portion among the great

God is doing more than Israel even expected, using completely unexpected means

-cf. later in Isa. ch. 54

b) The roles will be reversed; the barren woman will have children (27b-e)

(1) The barren woman will rejoice and celebrate (27b-c)

(a) Rejoice, barren woman, who has never born children (27b)

(b) Let loose and cry out, you who have never had labor pains  
(27c)

(2) Reason: The barren woman has more children in the end (27d-e)

(a) Because the children of the desolate woman are many (27d)

(b) More than the children of the one who has a husband (27e)

This is contrary to expectation – impossible!

But miraculous and wonderful

The Gospel is true, even though it is too good to be true

2. Therefore: We should live by the promise of grace and reject the slavery of the Law (28-31)

a) We live by God's promise, and should reject the slavery of the Law (28-30)

1) We share in Isaac's experience of blessing along with persecution by the sons of the slave (28-29)

a) Brothers, you are children of promise, according to Isaac (28)

b) And just like Isaac, we will be persecuted by the sons of the slave (29)

(1) Just as the one born according to flesh then persecuted the one [born] according to Spirit (29a)

(2) So also now (29b)

Just like Ishmael persecuted Isaac

So now the outsiders are persecuting the Galatians (and Paul)

Those living by the old covenant/flesh are persecuting you who are living in the new freedom/Spirit

2) Therefore: Scripture says to reject the sons of the slave woman (30)

a) Q: But what does the Scripture say? (30a)

BTW, this is a great question!

It is the question we should constantly ask about all sorts of issues

Scripture should be our primary functional authority

Don't trust worldly wisdom

b) A: The children of the slave woman are not part of Abraham's blessing (30b-c)

(1) Throw out the slave woman and her son (30b)

i.e. don't go along with the Judaizers

don't go along with the Judaizers

Don't adopt their philosophy and practice

But get rid of them

Rejoice with the barren woman in birth pangs (like Paul), who will be vindicated

(2) Reason: The son of the slave woman will certainly not inherit with the son of the free woman (30c)

This is not selfish – Isaac is not keeping Ishmael's share

But reality – Ishmael does not have a share and never will

Inheritance does not exist down that road, don't go that way

b) Therefore: We are of the new freedom, not the old Law (31)

1) Neg: We are not children of the slave woman (31a)

Don't think and act that way

You don't have to earn God's favor

2) Pos: But [we are children] of the free woman (31b)

Think and act in this way

Trust in God's grace through Christ

We are on the right side

We will be vindicated

Even though it does not always look good or respectable in the religious world's eyes

The false gospel is a gospel of slavery that leads to slavery

The True Gospel is a Gospel of freedom that leads to freedom!

The slave gospel hates and fights against the Free Gospel

Get used to it, but never make peace with it