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## ***GALATIANS CHAPTER 4***

**In Your Group Read Galatians chapter four (aloud) in a modern translation or read it in the King James Version (below). As a Group, Discuss the general content of the chapter.**

### **THE LETTER OF GALATIANS CHAPTER 4 King James Version**

**GALATIANS 4:** [1] Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; [2] But is under tutors and governors until the time appointed of the father. [3] Even so we, when we were children, were in bondage under the elements of the world: [4] But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, [5] To redeem them that were under the law, that we might receive the adoption of sons. [6] And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. [7] Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. [8] ¶ Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. [9] But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? [10] Ye observe days, and months, and times, and years. [11] I am afraid of you, lest I have bestowed upon you labour in vain. [12] ¶ Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. [13] Ye know how through infirmity of the flesh I preached the gospel unto you at the first. [14] And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. [15] Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. [16] Am I therefore become your enemy, because I tell you the truth? [17] ¶ They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. [18] But it is good to be

zealously affected always in a good thing, and not only when I am present with you. [19] ¶ My little children, of whom I travail in birth again until Christ be formed in you, [20] I desire to be present with you now, and to change my voice; for I stand in doubt of you. [21] ¶ Tell me, ye that desire to be under the law, do ye not hear the law? [22] For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. [23] But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. [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. [25] For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. [26] But Jerusalem which is above is free, which is the mother of us all. [27] For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travail est not: for the desolate hath many more children than she which hath an husband. (Isaiah 54:1) [28] Now we, brethren, as Isaac was, are the children of promise. [29] But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. [30] Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. (Genesis 21:10) [31] So then, brethren, we are not children of the bondwoman, but of the free.

**INSTRUCTIONS FOR THE GROUP: Read and Discuss** each verse and translation along with the “Additional Information” in each box provided.

#### GALATIANS CHAPTER 4 VERSES 1-3

**Galatians 4: [1] Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; [2] But is under tutors and governors until the time appointed of the father. [3] Even so we, when we were children, were in bondage under the elements of the world: (King James Version)**

<sup>1</sup>Think of it this way. If a father dies and leaves great wealth for his young children, those children are not much better off than slaves until they grow up, even though they actually own everything their father had. <sup>2</sup>They have to obey their guardians until they reach whatever age their father set. <sup>3</sup>And that’s the way it was with us before Christ came. We were slaves to the spiritual powers of this world. **(New Living Translation)**

<sup>1</sup>I want to tell you this: While those who will inherit their fathers’ property are still children, they are no different from slaves. It does not matter that the children own everything. <sup>2</sup>While they are children, they must obey those who are chosen to care for them. But when the children reach the age set by their fathers, they are free. <sup>3</sup>It is the

same for us. We were once like children, slaves to the useless rules of this world. **(New Century Version)**

<sup>1</sup>But remember this, that if a father dies and leaves great wealth for his little son, that child is not much better off than a slave until he grows up, even though he actually owns everything his father had. <sup>2</sup>He has to do what his guardians and managers tell him to until he reaches whatever age his father set. <sup>3</sup>And that is the way it was with us before Christ came. We were slaves to Jewish laws and rituals, for we thought they could save us. **(The Living Bible)**

**Additional Information: (Verse 3)** - "elements of the world" is a phrase that has been understood in different ways. Good translations should say the same thing in different styles. When differences in translations are not just a matter of style, realize that the meaning of the verse or verses is difficult and two or more meanings of words or phrases may be possible in Greek.

#### GALATIANS CHAPTER 4 VERSES 4-7

**Galatians 4: [4] But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, [5] To redeem them that were under the law, that we might receive the adoption of sons. [6] And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. [7] Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. (King James Version)**

<sup>4</sup>But when the right time came, God sent his Son, born of a woman, subject to the law. <sup>5</sup>God sent him to buy freedom for us who were slaves to the law, so that he could adopt us as his very own children. <sup>6</sup>And because you Gentiles have become his children, God has sent the Spirit of his Son into your hearts, and now you can call God your dear Father. <sup>7</sup>Now you are no longer a slave but God's own child. And since you are his child, everything he has belongs to you. **(New Living Translation)**

<sup>4</sup>But when the time was right, God sent his Son, and a woman gave birth to him. His Son obeyed the Law, <sup>5</sup>so he could set us free from the Law, and we could become God's children. <sup>6</sup>Now that we are his children, God has sent the Spirit of his Son into our hearts. And his Spirit tells us that God is our Father. <sup>7</sup>You are no longer slaves. You are God's children, and you will be given what he has promised. **(Contemporary English Version)**

But when the time arrived that was set by God the Father, God sent his Son, born among us of a woman, born under the conditions of the law so that he might redeem those of us who have been kidnapped by the law. Thus we have been set free to experience our rightful heritage. You can tell for sure that you are now fully adopted as his own children because God sent the Spirit of his Son into our lives crying out, "Papa! Father!" Doesn't that privilege of intimate conversation with God make it plain that you are not a slave, but a child? And if you are a child, you're also an heir, with complete access to the inheritance. (verses 4-7) **(The Message)**

But when the time had fully expired, God sent forth his Son, born of a woman, born under the Law, to ransom those who were under the Law, that we might have our sonship. It is because you are sons that God has sent forth the Spirit of his Son into

your hearts, crying ‘Abba! Father!’ So you are servant no longer but son, and as son you are also heir, all owing to God. (verses 4-7) **(Moffatt Translation)**

**[4]** But at the right time, God sent His Son. A woman gave birth to Him under the Jewish Law. **[5]** This all happened so He could buy with His blood and make free all those who were held by the Jewish Law. Then we might become the sons of God. **[6]** Because you are the sons of God, he has sent the Spirit of His Son into our hearts. The Spirit cries, “Father!” **[7]** So now you are no longer a workman who is owned by someone. You are a son. If you are a son, then you will receive what God has promised through Christ. **(The New Life Testament)**

**[4]** But when the time that God had set for our coming of age finally arrived, He sent His Son to us. He was born of a woman, and was Himself subject to the laws of God. **[5]** He came to save those who had broken God’s laws, so that we might be adopted by God as His children. **[6]** And because you are now His children, God has sent the same Spirit into your hearts that is in the heart of His Son Jesus, causing you to tenderly and affectionately cry out, “O Father! My Father!” **[7]** So you are no longer treated as a slave, because you are now a child of God! And if a child of God, then you are also an heir of God, all because of what Christ has done for you. **(The Last Days Bible)**

**Additional Information: (Verse 6) – “Abba, Father.”** The word “Abba” is an Aramaic word used by Jesus (Mark 14:36) and carries the idea of God being our “Daddy.”

#### GALATIANS CHAPTER 4 VERSES 8-11

**Galatians 4: [8] ¶ Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. [9] But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? [10] Ye observe days, and months, and times, and years. [11] I am afraid of you, lest I have bestowed upon you labour in vain. (King James Version)**

**[8]** In the past you did not know God, and so you were slaves of beings who are not gods. **[9]** But now that you know God – or, I should say, now that God knows you – how is it that you want to turn back to those weak and pitiful ruling spirits? Why do you want to become their slaves all over again? **[10]** You pay special attention to certain days, months, seasons, and years. **[11]** I am afraid for you! Can it be that all my work for you has been for nothing? **(Today’s English Version)**

**[8]** But at that previous time, when you had not come to be acquainted with and understand and know the true God, you [Gentiles] were in bondage to gods who by their very nature could not be gods at all [gods that really did not exist]. **[9]** Now, however, that you have come to be acquainted with and understand and know [the true] God, or rather to be understood and known by God, how can you turn back again to the weak and beggarly and worthless elementary things [of all religions before Christ came], whose slaves you once more want to become? **[10]** You observe [particular] days and

months and seasons and years! **[11]** I am alarmed [about you], lest I have labored among and over you to no purpose and in vain. **(The Amplified New Testament)**

**[8]** As for you Gentiles who didn't know God, you were also slaves – slaves to those idols and gods of your mythology who by their very nature could never be gods. **[9]** But now that you have come to know God – or rather, to realize that God knew and loved you – how can you even think of turning to the weak and bankrupt elementary rules of the Jewish religion? Do you really want to be enslaved all over again? **[10]** You are now trying to gain God's friendship by paying special attention to Jewish religious days, months, seasons, and years. **[11]** I'm afraid for you! Can it be that all my hard work for you has been wasted effort? **(The Last Days Bible)**

<sup>8</sup>Before you Gentiles knew God you were slaves to so-called gods that did not even exist. <sup>9</sup>And now that you have found God (or I should say, now that God has found you), how can it be that you want to go back again and become slaves once more to another poor, weak, useless religion of trying to get to heaven by obeying God's laws? <sup>10</sup>You are trying to find favor with God by what you do or don't do on certain days or months or seasons or years. <sup>11</sup>I fear for you. I am afraid that all my hard work for you was worth nothing. **(The Living Bible)**

**Additional Information: (Verses 8-11)** – In Galatians 3:1-5, Paul has addressed the Galatians directly, expressing bewilderment over their foolishness and apostasy. Now again he addresses them directly, appealing to them not to return to a slavery similar to or worse than that which held them in bondage before they heard and accepted the Christian message.

**(Verse 9)** – “whereunto ye desire again to be in bondage?” is part of the single rhetorical question in the Greek, but it is made into another rhetorical question in Today's English Version in order to make clear that the result of their turning back to these spirits is to become slaves all over again, thus losing the relationship of sons to a father which they were already enjoying.

**(Verse 10)** – “Ye observe days, months, and times, and years.” Paul does not suggest that the observance of these feasts is bad in itself; the implication of what he says is that it is wrong to regard the observance of these feasts in a legalistic manner, that is, in order to win the approval of God. (Information provided by UBS Helps for Translators Handbook, pgs. 94, 96-97).

#### GALATIANS CHAPTER 4 VERSES 12-16

**Galatians 4: [12] ¶ Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. [13] Ye know how through infirmity of the flesh I preached the gospel unto you at the first. [14] And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. [15] Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. [16] Am I therefore become your enemy, because I tell you the truth? (King James Version)**

My dear friends, what I would really like you to do is try to put yourselves in my shoes to the same extent that I, when I was with you, put myself in yours. You were very sensitive and kind then. You did not come down on me personally. You were well aware that the reason I ended up preaching to you was that I was physically broken,

and so, prevented from continuing my journey, I was forced to stop with you. That is how I came to preach to you. And don't you remember that even though taking in a sick guest was most troublesome for you, you chose to treat me as well as you would have treated an angel of God – as well as you would have treated Jesus himself if he had visited you? What has happened to the satisfaction you felt at that time? There were some of you then who, if possible, would have given your very eyes to me – that is how deeply you cared! And now have I suddenly become your enemy simply by telling you the truth? I can't believe it. (verses 12-16) **(The Message)**

**[12]** My dear brothers and sisters! I beg you to look at the truth as I now see it, because I also once believed as you now believe. **[13]** It's not me you have wronged. You have never done that. You will remember that the first time I brought the Great News to you, I spent quite some time with you because I was weak and sickly. **[14]** But even though my illness was a great burden to you, you didn't despise or reject me with contempt. You received me as if I were one of God's angels; yes, as if I were Jesus Christ Himself. **[15]** So what's happened to the great blessings you then rejoiced in? I'm a witness to the fact that if it had been possible, you would have plucked out your own eyes and given them to replace mine. **[16]** Have I now become your enemy because I'm telling you the truth? **(The Last Days Bible)**

**Additional Information: (Verse 13)** – It is possible to understand the sickness as simply something that afflicted Paul while he was preaching to the Galatians. Some claim that it was no physical sickness, but that Paul was referring to his sufferings when he brought the gospel to Galatia (See Acts 14:11-23).

**(Verse 15)** – “if it had been possible, ye would have plucked out your own eyes, and have given them to me.” One might render this expression as “you would have sacrificed everything for me, even your very eyes,” “you would have done anything for me,” or “there is nothing you wouldn't have done for me if you could.”

**(Verse 16)** – The word “**enemy**” could be interpreted as hostility to Paul and his message. (Information provided by UBS Helps for Translators Handbook, pgs. 100-101, 103-104).

#### GALATIANS CHAPTER 4 VERSES 17-20

**Galatians 4: [17] ¶ They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. [18] But it is good to be zealously affected always in a good thing, and not only when I am present with you. [19] ¶ My little children, of whom I travail in birth again until Christ be formed in you, [20] I desire to be present with you now, and to change my voice; for I stand in doubt of you. (King James Version)**

Oh, I know how keen these men are to win you over, but their motives are all wrong. They would like to see you and me separated altogether, and have you all to themselves. It is always a fine thing that men should take an interest in you, whether I'm there or not, provided their motives are good. Oh, my dear children, I feel the pangs of childbirth all over again till Christ be formed within you, and how I long to be with you

now! Perhaps I could then alter my tone. As it is, I honestly don't know how to deal with you. (verses 17-20) **(Phillips Translation)**

**[17]** Those people are trying hard to win you over. But it is not for your good. They want to take you away from us. They want you to commit yourselves to them.

**[18]** It is fine to be committed to something, if the purpose is good. And you shouldn't be committed only when I am with you. You should always be committed. **[19]** My dear children, I am in pain for you. Once again I have pain like a woman giving birth. And my pain will continue until Christ makes you like himself. **[20]** I wish I could be with you now. I wish I could change my tone of voice. As it is, you bewilder me. **(New International Reader's Version)**

**[17]** These men [the Judaizing teachers] are zealously trying to dazzle you [paying court to you, making much of you], but their purpose is not honorable or worthy or for any good. What they want to do is to isolate you [from us who oppose them], so that they may win you over to their side and get you to court their favor. **[18]** It is always a fine thing [of course] to be zealously sought after [as you are, provided that it is] for a good purpose and done by reason of purity of heart and life, and not just when I am present with you! **[19]** My little children, for whom I am again suffering birth pangs until Christ is completely and permanently formed (molded) within you, **[20]** Would that I were with you now and could coax you vocally, for I am fearful and perplexed about you! **(The Amplified New Testament)**

**[17]** Those false teachers are trying to turn your eyes toward them. They do not want you to follow my teaching. What they are doing is not good. **[18]** It is good when people help you if they do not hope to get something from it. They should help you all the time, not only when I am with you. **[19]** My children, I am suffering birth pains for you again. I will suffer until Christ's life is in your life. **[20]** I wish I could be with you now. I wish I could speak to you in a more gentle voice, but I am troubled about you. **(The New Life Testament)**

**[17]** These other men are anxious to gain your friendship, but not for your good. What they want is to separate you from us, in order to get you to eagerly support them. **[18]** You were so right in your previous eagerness for the truth! But that's an attitude that must continue always, and not be evident only when I'm with you. **[19]** Oh, my dear children! You are forcing me to go thru labor pains all over again, until Christ is formed in you. **[20]** How I wish I could be with you now. The very tone in my message would be different than it was before. I'm truly perplexed and in doubt about you. **(The Last Days Bible)**

**Additional Information: (Verse 19)** - In another letter, Paul pictures himself as a nursing mother (1 Th. 2:7); here he speaks of himself as a mother in childbirth, suffering birth pangs for the Galatians, who, by implication, are thought of as again in the womb, needing spiritual rebirth. Birth pangs are the most painful and at the same time the most rewarding experience of an expectant mother, and therefore they are an appropriate figure for the pain and suffering that Paul was undergoing because of the problems in the Galatian church (UBS Handbook, p. 106).

The word **AGAIN** tells us that at one time He (Christ) was clearly and abundantly evident in their experience. But now He ceased to be seen in the lives of the Galatian Christians (Wuest's Word Studies, Vol. 1, pgs. 129-130).

What Paul is stating is that he wants to see the Galatians turn back to Christ and be developed and grow in Him.

**GALATIANS CHAPTER 4**  
**VERSES 21-23**

**Galatians 4: [21] ¶ Tell me, ye that desire to be under the law, do ye not hear the law? [22] For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. [23] But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. (King James Version)**

**[21]** Tell me, you who want to be under the law, are you not aware of what the law says? **[22]** For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. **[23]** His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise. **(New International Version)**

**[21]** Listen! If you want to be under the Jewish Law, why do you not listen to what it says? **[22]** The Holy Writings say that Abraham had two sons. One was born from a workwoman (Hagar) who was owned by someone. She had to do what she was told. The other son was born from a woman (Sarah) who was free to work and live as she desired. (Genesis 16:15; 21:2-9) **[23]** The son born from the workwoman who was owned by someone was like any other birth. The son born from the free woman was different. That son had been promised by God. **(The New Life Testament)**

**Additional Information: (Verse 21)** - Paul is now using an allegory, a type of interpretation common among the rabbis. An allegory interprets scriptural events or persons as foreshadowing a deeper spiritual truth. In this passage 2 women represent 2 covenants. 2 children represent a work of the flesh, and a work of the Spirit {a promise}.

**(Verse 22)** - Paul's statement that "It is written" refers to a summary of Genesis chapters 16, 17 and 21. The story is of Abraham's two sons, Isaac and Ishmael. Ishmael was born of a slave woman, that is, a slave of Abraham's wife. Sarah, the mother of Isaac was a freewoman, that is, in contrast to a slave, she of course was not a slave.

**GALATIANS CHAPTER 4**  
**VERSES 24-25**

**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. [25] For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. (King James Version)**

<sup>24</sup> This story teaches something else: The two women are like the two agreements between God and his people. One agreement is the law that God made on Mount Sinai, and the people who are under this agreement are like slaves. The mother named Hagar is like that agreement. <sup>25</sup> She is like Mount Sinai in Arabia and is a picture



of the earthly Jewish city of Jerusalem. This city and its people, the Jews, are slaves to the law. **(New Century Version)**

<sup>24-25</sup>Now this true story is an illustration of God's two ways of helping people. One way was by giving them his laws to obey. He did this on Mount Sinai, when he gave the Ten Commandments to Moses. Mount Sinai, by the way, is called "Mount Hagar" by the Arabs—and in my illustration, Abraham's slave-wife Hagar represents Jerusalem, the mother-city of the Jews, the center of that system of trying to please God by trying to obey the Commandments; and the Jews, who try to follow that system, are her slave children. **(The Living Bible)**

**[24]** Now all this is an allegory; these [two women] represent two covenants. One covenant originated from Mount Sinai [where the Law was given] and bears [children destined] for slavery; this is Hagar. **[25]** Now Hagar is (stands for) Mount Sinai in Arabia and she corresponds to and belongs in the same category with the present Jerusalem, for she is in bondage together with her children. **(The Amplified New Testament)**

**Additional Information: (Verse 24) – “which things are an allegory.”** To speak allegorically is to take a historical event or a statement and draw from it a meaning quite different from its original significance. In this case, the two women represent two covenants. The two covenants referred to are the covenant with Abraham, and the covenant with Moses, enacted at Mount Sinai.

**(Verse 25) –** Just as Hagar can only bear children who are slaves, so the whole Jewish system of seeking for God's approval by means of following the Law only results in the Jews becoming slaves to the Law and not children of God. (UBS Helps for Translators, pgs. 111-113).

#### GALATIANS CHAPTER 4

### VERSES 26-27

**Galatians 4: [26] But Jerusalem which is above is free, which is the mother of us all. [27] For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. (Isaiah 54:1) (King James Version)**

<sup>26</sup>But Sarah, the free woman, represents the heavenly Jerusalem. And she is our mother. <sup>27</sup>That is what Isaiah meant when he prophesied, "Rejoice, O childless woman! Break forth into loud and joyful song, even though you never gave birth to a child. For the woman who could bear no children now has more than all the other women!" **(New Living Translation)**

<sup>26</sup>But our mother is the city of Jerusalem in heaven above, and she isn't a slave. <sup>27</sup>The Scriptures say about her, "You have never had children, but now you can be glad. You have never given birth, but now you can shout. Once you had no children, but now you will have more children than a woman who has been married for a long time." **(Contemporary English Version)**

**[26]** But the Jerusalem above (the Messianic kingdom of Christ) is free, and she is our mother. **[27]** For it is written in the Scriptures, Rejoice, O barren woman, who has not given birth to children; break forth into a joyful shout, you who are not feeling birth

pangs, for the desolate woman has many more children than she who has a husband. [Isa. 54:1.] **(The Amplified New Testament)**

**Additional Information: (Verse 26) – “Jerusalem which is above.”** The image of the heavenly Jerusalem was evidently common among Jews even before the Christian era, and it occurs elsewhere in the New Testament, particularly in the book of Revelation (Rev. 3:12; 21:2). (UBS Helps for Translators, p. 114).

#### GALATIANS CHAPTER 4 VERSES 28-29

**Galatians 4: [28] Now we, brethren, as Isaac was, are the children of promise. [29] But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. (King James Version)**

<sup>28</sup> And you, dear brothers and sisters, are children of the promise, just like Isaac.  
<sup>29</sup> And we who are born of the Holy Spirit are persecuted by those who want us to keep the law, just as Isaac, the child of promise, was persecuted by Ishmael, the son of the slave-wife. **(New Living Translation)**

**[28]** Christian brothers, we are like Isaac. We are the children God promised.  
**[29]** At that time the son born as other children are born made it very hard for the son born by the Holy Spirit. It is the same way now. **(The New Life Testament)**

<sup>28</sup> You and I, dear brothers, are the children that God promised, just as Isaac was.  
<sup>29</sup> And so we who are born of the Holy Spirit are persecuted now by those who want us to keep the Jewish laws, just as Isaac, the child of promise, was persecuted by Ishmael, the slave-wife's son. **(The Living Bible)**

**[28]** Now my brothers and sisters, just like Isaac, we are children who have been born because of God's promise. **[29]** But the same thing is happening now that happened then: Those who have only natural birth are persecuting those who have been reborn spiritually by the Spirit of God. **(The Last Days Bible)**

#### GALATIANS CHAPTER 4 VERSES 30-31

**Galatians 4: [30] Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall I not be heir with the son of the freewoman. (Genesis 21:10) [31] So then, brethren, we are not children of the bondwoman, but of the free. (King James Version)**

<sup>30</sup> But what do the Scriptures say about that? “Get rid of the slave and her son, for the son of the slave woman will not share the family inheritance with the free woman's son.” <sup>31</sup> So, dear brothers and sisters, we are not children of the slave woman,

obligated to the law. We are children of the free woman, acceptable to God because of our faith. **(New Living Translation)**

There is a Scripture that tells us what to do: “Expel the slave mother with her son, for the slave son will not inherit with the free son.” Isn’t that conclusive? We are not children of the slave woman, but of the free woman. (verses 30-31) **(The Message)**

<sup>30</sup>But the Scriptures say that God told Abraham to send away the slave-wife and her son, for the slave-wife’s son could not inherit Abraham’s home and lands along with the free woman’s son. <sup>31</sup>Dear brothers, we are not slave children, obligated to the Jewish laws, but children of the free woman, acceptable to God because of our faith.

**(The Living Bible)**

**[30]** But what does the Scripture say? “Throw out the slave woman and her son! The son of the free woman will receive everything that his father has, but the son of the slave woman will receive nothing.” Genesis 21:10 **[31]** Therefore, my brothers, we are not children of the slave woman. We are children of the free woman. **(The Simple English Bible)**

**Additional Information:** Paul is taking the Galatians back to Genesis 21:9-14. The main point being that just as Hagar and Ishmael will not have any part in the inheritance of Isaac, so those depending on law shall not inherit God’s promise that comes through faith.

## ACKNOWLEDGMENTS

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## QUESTIONS & ANSWERS

### *(Galatians Chapter 4)*

***Instructions for Group Leader:*** Do not let the group read the following questions and answers. The leader of your group should ask the group the following questions and encourage the group to discover the answers by going to the appropriate Scriptures. **Discuss and answer (as a group) the questions correctly by using the Scripture(s). Turn to Galatians Chapter 4.**

1. **Read Galatians 4:1-3.** We were once like children, slaves to: a. Jewish law and rituals. b. the spiritual powers of this world. c. all of the above.
2. **Read Galatians 4:4-5.** When the right time came, God sent His Son: a. to ransom those who were under the Law. b. so that God could adopt us as His very own sons. c. all of the above.
3. **Read Galatians 4:6.** Because you Gentiles have become His sons, God has sent the Spirit of His Son into: a. the world. b. the worship services. c. our hearts.
4. **Read Galatians 4:7.** Since you are God's child, everything He has belongs to you. True or False.

5. **Read Galatians 4:8-10 (The Living Bible).** Before you Gentiles knew God you were slaves to so-called gods that did not even exist. Now that you have found God, how can you go back and become slaves once more to: a. caffeine and dark chocolate? b. alcohol? c. another poor, weak, useless religion of trying to get to heaven by obeying God's laws?
6. **Read Galatians 4:12-16.** At one time the Galatians deeply cared for Paul. Now because he has told them the truth some were thinking he was there: a. best friend. b. problem. c. enemy.
7. **Read Galatians 4:17.** The false teacher wanted to isolate the Galatians from the Apostle Paul so they could win them over to their side, the embracing of a false gospel. True or False.
8. **Read Galatians 4:19.** Paul wanted Christ to again be formed in the Galatians, that is, to be seen in them. True or False.
9. **Read Galatians 4:21-23.** Abraham had two sons, his son by the free woman (she wasn't a slave) was born as the result of: a. fertility treatments. b. an act of the flesh. c. a promise.
10. **Read Galatians 4:24-25.** In verses 24-25 we see an allegory, the two women represent two covenants, one of law and one of grace. True or False.
11. **Read Galatians 4:26-27 (NLT).** Sarah, the free woman represents the heavenly Jerusalem (the Messianic Kingdom of Christ). True or False.
12. **Read Galatians 4:28-29.** We who are born of the Holy Spirit are persecuted by those who want us to keep the law as a means of justification (right standing before God). True or False.
13. **Read Galatians 4:29.** Those who have only a natural birth persecute those who have a spiritual birth. True or False.
14. **Read Galatians 4:30-31.** Those depending on the law for salvation shall not inherit God's promise that comes through faith. True or False.

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