

## Galatians 4

**GAL 4:1** Now I say, as long as the heir is a child [minor], he does not differ at all [for all practical purposes] from a slave although he is owner of everything [the whole estate],

“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.” Tay

1. The inheritance is in reserve for him, but he has not yet right to it.
2. Roman law set forth in the last half of the second century that a minor who had a deceased father was under a tutor or guardian until 14.
3. From then until he was 25 he would be under a curator or trustee.

### Note:

- “Child is from “nepios” meaning “infant, babe.”
- It is likely used here in the legal sense of “minor.”

**GAL 4:2** but he is under guardians and managers [trustees] until the date [time] set by the father.

1. The Greek “epitropos” means “guide, tutor, guardian.”
  - a. The word for “trustee” or “steward” (oikonomos) may have the idea of one who had oversight of the property until he reached the proper age.
  - b. Father may have stipulated how long the son had to wait to receive his inheritance.
2. It is uncertain what Roman law said on this subject.

**Note:** Some believe the “guardians” looked after the person and the “trustees” looked after the property.

## “While We Were Children”

**GAL 4:3** So also we [Jewish Christians], while we were [spiritually] children [minors], were held in bondage under the elemental things of the world [of humanity].

1. “elemental things” is not explained.
  - a. It may refer to Hebrew rituals assuming the “we” refers to Jewish Christians
  - b. If Gentiles are included in the “we,” the expression may also refer to the ceremonial and ritualistic observances of pagan religions.

2. **Uses of “Elemental things”** - See Gal. 4:9 “weak and worthless elemental things.”

- a. Elements, fundamental principles, letters of alphabet.
- b. Elemental substances from which everything in natural world is made.
- c. Elemental spirits (associated with physical elements).
- d. Heavenly bodies
- e. Spirits, angels, demons which were believed to ensoul the heavenly bodies.
- f. Elementary forms of religion

**Notes:**

1. There is no word in the original text here for “spirit” (pneuma).
  2. “Children is “nepios,” but likely has the idea of “children, minors.” See Gal. 4:1
  3. “World” (kosmos) is the world of humanity. (Jn. 3:16; 1 Cor. 6:2; 11:32).
- Before the epoch of faith came and we (Jews and Gentiles) were under the law as paedagogue, guardian, steward, to use all of Paul's metaphors. We were held in bondage.
  - Periphrastic past perfect of “douloo,” to enslave, in a permanent state of bondage.
  - {Under the rudiments of the world} (\hupo ta stoicheia tou kosmou\). \Stoichos\ is row or rank, a series.
  - So \stoicheion\ is any first thing in a \stoichos\ like the letters of the alphabet, the material elements in the universe (#2Pe 3:10|), the heavenly bodies (some argue for that here), the rudiments of any act (#Heb 5:12; Ac 15:10; Ga 5:1; 4:3,9; Col 2:8,20|).
  - The papyri illustrate all the varieties in meaning of this word. Burton has a valuable excursus on the word in his commentary.
  - Probably here (Lightfoot) Paul has in mind the rudimentary character of the law as it applies to both Jews and Gentiles, to all the knowledge of the world (\kosmos\ as the orderly material universe as in #Col 2:8,20|). See on Mt 13:38; Ac 17:24; 1Co 3:22|.
  - All were in the elementary stage before Christ came. **RWP**
  -

**“The Fulness Of The Time Come”**

**GAL 4:4** But when the fulness of the time came, God [our heavenly Father] sent forth His [beloved, preexistent] Son, born of a woman [Mary], born under the [Mosaic] Law,

- Gr. “hupo nomon” - under law

- He was sent from His presence. The Greek is “exapostello” - “send forth, send out, send away.”
  - “Out from the ivory palaces, into a world of woe” came our Savior.
1. “fulness [pleroma] of [chronos] time” - Paul does not explain what this expression means, but here are some possible ideas.

The time was exactly right.	It was a time when the Mosaic Law had done its educational work.
It was the time set by the heavenly Father even “before the foundation of the world.” (Eph. 1:4).	It was a time when many Gentiles felt an emptiness and would be receptive to the gospel
It was the time God had ordained that the Messianic prophecies would be fulfilled. See Dan. 2:44	It was a time when the Romans had built a vast road system better enabling travel.

EPH 1:10 with a view to an administration suitable to the fulness of the times, that is, the summing up of all things in Christ, things in the heavens and things upon the earth.

- a. The “fulness” of time was the goal of all previous revelation.
  - b. He had waited a long time after He made man and said. (Gen. 1:26).
  - c. Here are some things that help the spread of Christianity.
    - 1) World was at peace.
    - 2) Vast road system that made travel easier for missionaries.
    - 3) Greek language was spoken by much of the world.
    - 4) Many were looking for the Savior.
    - 5) The universal message that a Savior had died for all. (Jn. 3:16).
2. “His Son” - Gal. 4:6; Jn. 3:16; Matt. 3:17; 17:5.
- a. He was God’s Son in eternity.
  - b. “Son” denotes close relationship - not One who came after the Father.
    - 1) It does not mean that God existed before His Son.
    - 2) See Jn. 1:1-3; Col. 1:15-17; 1 Cor. 8:6; 1 Jn. 1:2.

**Note:**

- Some think Jesus became “the Son of God” at His physical birth, but the words “sent forth His Son” show He was already God’s Son. See also John 3:17; 1 Jn. 4:9, 10, 14.

- Jesus was already God’s Son when He was born of the virgin Mary. (Matt. 1:18-25; Lk. 1:26-35).

Being “born of woman” [Mary] made Him both God and man.  
 He became “Immanuel” - “God with us.” (Matt. 1:23).  
 See John 1:14, 18.

- He was God’s Son all through His ministry. (Matt. 3:16, 17; Jn. 1:34; 17:5; Lk. 22:20). See Jn. 20:30, 31; Heb. 1:2 - “At the end of these days spoken unto us in his Son.”
- He was God’s Son at His death. (Jn. 3:16). See Matt. 27:54.
- He was declared or confirmed to be God’s Son at His resurrection. (Rom. 1:4).
- See Acts 13:33; Psa. 2:7. Jesus is declared or confirmed to be God’s Son, but He did not become God’s Son that day.
- He was declared to be God’s Son at His coronation. (Heb. 1:5, 8).

3. “Born of woman”

- a. Being “born of woman” is not unique (Adam only exception), but it is unique that God’s Son was.
- b. He [Deity] took on humanity at birth. (Jn. 1:14).
- c. He was “Immanuel.” (Matt. 1:23).

PHI 2:7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

PHI 2:8 And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

- c. Virgin Mary (Lk. 1:26-35; Matt. 1:18-25). See Isa. 7:14.
- d. Paul’s references to the human descent of Jesus are few. (Rom. 1:3; 2 Tim. 2:8).

ROM 1:3 concerning His Son, who was born of a descendant of David according to the flesh,	2TI 2:8 Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel,
---	--

- e. Paul does not specifically mention the virgin birth in his writings, but his writings do infer it.
- f. Galatians 4:4 would appear to be a reference to the virgin birth though Paul does not use the word “virgin.”
- g. The fact He called Jesus God’s “Son” shows he believed in Jesus’ Deity. See Phil. 2:1-11; Col. 1; Rom. 1:4, 9; 5:10; 8:3; 2 Cor. 1:19; Gal. 2:20.
- h. Paul presents Jesus as human and Divine. (Rom. 1:3; 2 Tim. 3:8). See above for “Divine.”

- i. How could Jesus be human and divine without a virgin birth. No human father is ever mentioned.
4. “under the law” Jesus was born under the Mosaic law.
- a. He kept the law faithfully without sin. (Heb. 4:15; 1 Pet. 2:2; 1 Jn. 3:5).
  - b. This is why He could die as our perfect sacrifice for sin.
  - c. He had no sin, but He died in our place. (Isa. 53:4-6).

**GAL 4:5 in order that He might redeem [rescue, free] those who were under the [the curse of the Mosaic] Law, that we might receive the adoption as [God’s] sons.**

- “redeem” is from “exagorazo” and means “to buy out of the slave market.”
- They were redeemed from the curse of the Law.

1. Christ redeemed men from the curse of the Mosaic Law. (Gal. 3:13).

GAL 3:13 Christ redeemed us from the curse of the Law, having become a curse for us-- for it is written, "Cursed is everyone who hangs on a tree"--

- 2. The Jews were under the Law and condemned because they sinned repeatedly under the law.
- 3. Both Jews and Gentiles stood condemned because of sin. (Rom. 3:10, 11, 23; 6:23).
- 4. The Greek “uiothesia” means “adoption.”
  - a. Those who accept Christ are adopted as sons into God’s family.
  - b. They enjoy God’s immense blessings. (Eph. 1:3).
  - c. The “Spirit of God’ (Holy Spirit, Spirit of Christ) dwells in the “sons of God.”

ROM 8:9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

ROM 8:14 For all who are being led by the Spirit of God, these are sons of God.

- d. “Adoption” through Christ was foreordained of God.” (Eph. 1:5).
5. See Gal. 3:26, 27.

**Note:**

- The Gentiles were not under the Mosaic Law, but they had a law written in their hearts. (Rom. 2:14, 15).
- They stood condemned, as sinners, without Christ. (Rom. 3:10, 23).

**Holy Spirit**

**GAL 4:6 And because you [Gentiles] are [God's] sons, God has sent forth the [Holy] Spirit of His Son into our [Jews and Gentiles] hearts, crying, "Abba! [Father] Father!"**

MAR 14:36 And He was saying, "Abba! Father! All things are possible for Thee; remove this cup from Me; yet not what I will, but what Thou wilt."

1. "Abba" is Aramaic for father. The Greek is "pater" Lit. "Abba ho pater"
  - a. ROM 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!"
  - b. It was evidently adopted by Greek-speaking Christians in their prayers.
  - c. Aramaic was the language the Jews spoke in Palestine in the first century, and Paul is translating the word for the Greek readers.
2. "because [hoti] you are sons".
  - a. The idea is causal.
  - b. Holy Spirit is given to Christians. (Acts 2:38; 5:32; 1 Cor. 6:19, 20; Eph. 1:13; Gal. 4:6; 1 Jn. 3:24).
3. The words "Spirit of His Son" have reference to the Holy Spirit.
  - a. See Rom. 8:9, 14
  - b. "Spirit of God" and "Spirit of Christ" are interchangeable.
  - c. See 1 Pet. 1:11, 12.
    - 1) "Spirit of Christ" was in the prophets.
    - 2) He is called "the Holy Spirit."

**Notes:**

1. "in your hearts" - K.J.V. Best manuscripts have "Our hearts" - RSV, NASB, NIV.
2. Paul is including himself as one who shares this spiritual experience.
3. The Greek "krazo" signifies "a loud and earnest cry" or "a public announcement."
  - a. See Matt. 9:27; Acts 14:14; Rom. 9:27; Jn. 7:28, 37.
  - b. The Spirit shouts loud and clear that God is our Father.

**"You Are No Longer A Slave"**

**GAL 4:7 Therefore you [Gentiles] are no longer a slave, but a son [God's son]; and if a son, then an heir through [the grace of] God.**

- “Slave” is from “doulos” meaning “slave, bondservant.”

GAL 3:29 And if you belong to Christ, then you are Abraham's offspring, heirs according to promise.

1. “then an heir through [the grace of] God.
2. They were no longer slaves of sin and false gods. (Gal. 4:8).

### **Paul’s Concern For The Galatians** Barrenness of Ritualism

**GAL 4:8 However at that time, when you [Gentiles] did not know [the true] God, you [Gentiles] were slaves to those which by [there non-existent] nature are no gods.**

1CO 8:5 For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords,

1CO 8:6 yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.

**GAL 4:9 But now that you [Gentiles] have come to know [the true] God, or rather to be [understood and] known [approved] by God, how is it that you [Gentiles] turn back again to the weak and worthless elemental things, to which you [Gentiles] desire to be enslaved all over again?**

- “weak [asthene] and worthless [ptocha]” - no power to save or strengthen.
- It refers to rites and ceremonies of law that the Judaizers were seeking to bind on the Gentiles and Jews.
- These things could not save any more than paganism and all its ritualism and its falsehoods could save.

1. “known by God”
  - a. Psa. 1:6; 1 Cor. 8:3; Matt. 7:23.
  - b. The phrase must refer to God knowing the Galatians in a saving way.
2. Gentiles had been slaves of their false gods, and now some are eager to be slaves of the Law.

#### **Notes:**

1. “I know him” (Jn. 7:29; 8:55; 17:25).
2. See Matt. 11:27; 17:3; 1 Cor. 8:3.
3. “stoicheia” - element

### **Observations**

**GAL 4:10 You [particular] observe days and months and seasons and years [as a matter of salvation].**

1. The Jews observed:

- a. “days” - sabbaths and other days that might be observed in a single day.
  - b. “months” - new moons
  - c. “Seasons” - celebrations extending beyond single day - Passover, Pentecost, Feast of Tabernacles.
  - d. “years” - sabbatical years or the year of Jubilee. It might refer to the celebration of the beginning of the civil year (Tishri).
2. Gentiles also celebrated various days, months, seasons, and years.
  3. The Gentiles may have submitted or were in danger of submitting to the Jewish days as a matter of salvation.

### **Paul Fears His Labor May Have Been In Vain**

**GAL 4:11 I fear for you** [Gentile Christians], **that perhaps I have labored over you in vain** [for no purpose].

1. This would be the case if they attempted to be saved by the Law. (Gal. 5:4).
2. It was vital for them and for all to accept salvation by grace through faith apart from the works of the Law.
3. GAL 5:1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

**GAL 4:12 I beg of you** [Gentile or Jewish], **brethren, become as I am** [free from Mosaic Law as a binding Law and free simply as a Christian], **for I also have become as you** [Gentiles] **are. You** [Jew or Gentile brothers] **have done me no wrong** [then or now]; Gal. 5:1.

1. Paul had become in many ways like Gentiles.
2. There was a lot of hostility in southern Galatia on Paul’s 1st journey. (Acts 13:45, 50; 14:4-6, 19).
  - a. It was mainly the Jews who stirred up the hostility. (Acts 14:2).
  - b. Many Jews and Greeks became disciples during that period. (Acts 13:48, 52; 14:1).
  - c. It is primarily these people to whom Paul is now addressing his remarks.
3. **“You have done me no wrong”**
  - a. They did not reject or harm him then and had never harmed him.
  - b. He proceeds to talk about the way they had received him.

### **“A Bodily Illness”**

**GAL 4:13 but you** [Gentiles] **know that it was because of a bodily illness that I preached the gospel** [good news] **to you the first time** [formerly, at first];



- **A.S.V.** “infirmity of the flesh.”

**Note:** “the first time” refers to 1<sup>st</sup> missionary trip. The Greek “to proterion” means (1) at first (2) previously (3) formerly (4) before (5) once (6) the first time

1. Paul’s original plan did not include a visit to southern Galatia.
  - a. A sudden attack of illness made it imperative for Paul to stay at Galatia.
  - b. It was because of “bodily illness” he was there and preached the gospel to them.
  - c. They had observed the illness and repulsive symptoms.
2. The “bodily illness” is not identified.

- See 2 Cor. 12:7-10

2CO 12:7 And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger [agent] of Satan to buffet [torment] me-- to keep me from exalting myself! McCord “So that I might not be arrogant.”

2CO 12:8 Concerning this I entreated the Lord three times that it might depart from me.

2CO 12:9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power [strength] of Christ may dwell in me.

2CO 12:10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

Satan’s opposition kept Paul humble, and kept the fainthearted from coming to Christ.

- “thorn in the flesh” - skolops - thorn
  - 1) It is not certain “the thorn in the flesh” and “a bodily illness” are the same, but it is possible.
  - 2) Proof is lacking.
  - 3) Fortunately nothing critical depends on linking the two.
- There is no mention of “the thorn in the flesh” being a problem to others, but only Paul.
  - 1) This does not prove it was not a problem to others.
  - 2) What affect us many times affects others.
- “Thorn” suggests something painful.
  - 1) It was something very unpleasant to Paul.

2) It was “a messenger of Satan.”

3) It was characterized “in weakness” or “weaknesses.”

- It may be partially or fully explained by 2 Cor.12:10.
- Paul may at times had health issues, but persecutions and hardships prevailed through his ministry.

2CO 12:10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong. See 2 Cor. 11:24-28.

- Gal. 4:14 - “despise” or “loathe”. This indicates his condition at Galatia was a problem to others.
- The “body illness” in Galatians did not totally disable Paul when he was with them.
- He caused him a lot of problem, but he still led an active life.

## Theories

1. “eye trouble” - Acts 9:17, 18.

ACT 9:17 And Ananias departed and entered the house, and after laying his hands on him said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight, and be filled with the Holy Spirit." 18 And immediately there fell from his eyes something like scales, **and he regained his sight**, and he arose and was baptized;

- a. It is speculated his eyes were damaged at conversion, but the words “he regained his sight” do not support that view.
  - 1) There is no hint that it was not fully restored. Unless this be the exception we do not have examples of partial healings.
  - 2) Poor vision would not likely be repulsive to the Galatian Christians and be a trial to them.
- b. Others think he had “ophthalmia”
  - 1) In the lowlands of Pamphylia, a region Paul had just past through on his journey to Pisidian Antioch, an oriental eye disease called “ophthalmia” was prevalent.
  - 2) This was an oriental eye disease characterized by inflammation of the eyeball.
  - 3) There would be swelling and watering of eyes. It was a disfiguring disease.
  - 4) This disease caused one to have an repulsive appearance and affected sight.

- Galatians 4:15 may suggest eye problem or could be proverbial for their great affection for him.
- See Gal. 6:11 - “Large letters” may have been necessary because of impaired vision.
- See Acts 23:2-5. He was unable to recognize the person of the High Priest at his trial in Jerusalem. It is possible he did not recognize him because of eyesight, but it could have been because of lighting, dress, or for other reasons.
- He employed an amanuensis on occasions. (Rom. 16:22) “I, Tertius, who write this letter, greet you in the Lord.” See Rom. 1:1.
- 2TH 3:17 “I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write.”
- It could have been bad eyesight brought on by ophthalmia or because of lighting, dress, or for other reasons..

**Note:**

1. “Large letters” [pl. of gramma] could be from impaired vision, but nervous disorders and rheumatism and other conditions could also cause this. It is also be mere poor hand-writing or large letters for emphasis sake.
2. The ISV has “Look at how large these letters are because I am writing with my own hand! “
3. The KJV renders this “See how large a letter I have written to you”. This letter is not as long as Romans or 2 Corinthians but it is fairly long.
4. The Greek has “pay lee kos” meaning “how much, how great, how large.” “gram ma” means “letter, epistle, note, book.”
  - a. Many scholars think he is taking the pen from the amanuensis and writing the close personally.
  - b. Marshall “Ye see in how large letters I wrote to you with my hand.”

**3. Migraine**

- a. Symptoms can be very severe and can cause many strange and debilitatng actions.
- b. There does not appear to be any evidence for this theory unless Gal. 4:14 is it.

GAL 4:14 and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus Himself.

**Note:**

- Migraines are the most common cause of vascular headache, affecting 26 million Americans. About 15 percent of women and 6 percent of men experience these headaches.
- They are characterized by recurrent attacks, with pain most often on one side of the head, accompanied by other symptoms such as nausea, vomiting and sensitivity to light and sound.

- Although migraines can occur at any time of day or night, they tend to be more frequent in the morning. Routine activity or slight head movement typically makes the pain worse.
4. **Epilepsy** is also thought by some to be the problem.
    - a. The word “despise” comes from “ekptuo” and means “to spit out, to reject, to spurn, to loathe.”
    - b. The word “loathe” comes from “exoutheneo” and means “to hold and treat as no account, to despise.”
    - c. There was something in the physical appearance of the apostle Paul that tempted the Galatians to reject him and his message.
    - d. In his “Primitive Christianity” Clemens says that people would “spit out” as a prophylactic custom at the sight of invalids especially epileptics.
    - e. Sickness was often regarded as a punishment for sins, or that one possessed an evil spirit.
  5. **Malaria** contracted in the coastlands of Pamphylia.
    - a. He may have moved to the higher land of southern Galatia hoping for relief.
    - b. It was characterized by chills, high fever, sweating and progressive anemia.

**Note:**

1. Malarial attacks present over 4 to 6 hours with shaking chills, high fever, and sweating, and are often associated with fatigue,
2. The attacks may occur every other day or every third day.

### **Condition Was A Trial**

**GAL 4:14 and that which was a trial to you [Gentiles] in my bodily condition you did not despise or loathe, but you received me as an angel [messenger] of God, [even] as Christ Jesus Himself.**

1. The “bodily condition” could have led Gentiles to scorn or despise Paul.
2. The word “trial” (peirasmos) suggest his condition was a real problem for them.
  - a. “ekptuo”- “despise, to spit out, to reject, to spurn, to loathe.”
  - b. “exoutheneo”- to hold and treat as of no account, to despise.

### **Their Great Affection For Paul**

**GAL 4:15 Where then is that sense of blessing you had? For I bear you witness, that if possible, you would have plucked out your eyes and given them to me.**

- “makarismos” is defined to mean “blessing” by Arndt and Gingrich.
- NEB “have you forgotten how happy you thought yourselves in having me with you.”

- RSV “What has become of the satisfaction you felt?”
  1. This may infer he had eye trouble..
  2. It may be a proverbial statement denoting the great affection they had for him.
    - a. “given them to me” may suggest he needed eyes.
    - b. These words are not essential to a proverb.
    - c. He could have written “you would have plucked out your eyes for me”.
  3. Eyes are often considered the most precious members of the body.

### **Soul-Searching Question**

**GAL 4:16 Have I therefore become your enemy by telling you [Gentile Christians] the truth?**

- McCord - Have I there become your enemy by dealing truthfully with you?”
  1. Paul did not wish to become their enemy, but he was obligated to teach them the truth in regard to salvation.
  2. He recognized there is absolute truth and telling the truth can make enemies.
  3. We must speak “the truth,” and we are to speak it “in love.” (Eph. 4:15).
    - a. This does not mean that we are never stern or harsh or rebuke.
    - b. Parents who love their children must at times be stern and harsh and even rebuke.
    - c. It means we must be motivated by love in our teaching.
  4. We must preach truth even if it makes enemies, and it will.
  5. Truth speaking is always a risky business, but it must be proclaimed regardless of risk.

**Note:**

1. Paul would compromise in matters of indifference or influence (1 Cor. 8:1-13; Rom. 14:1-21), but he would not compromise in matters of truth.
2. We must never compromise truth. (Jn. 8:32; Matt. 7:21; 2 Tim. 4:1-3).

**Additional Note:**

1. Some scholars render Paul’s words as an affirmative observation rather than an interrogative.  
“Therefore I am become an enemy to you.
2. The meaning is the same either way - truth will often make enemies.

## Pursued Of Judaizing Teachers

**GAL 4:17** They [false Judaizing teachers] **eagerly seek you** [Gentile Christians], **not commendably** [in a good way, not rightly] , **but they wish to shut you** [Gentile Christians] **out, in order that you may seek them.**

1. The words “to shut you out” are not explained.
  - a. The Greek “ekkleio” [ek\_klay o] means “to shut out, exclude.”
  - b. This could mean to prevent fellowship with Paul and his companions. Paul was a threat to the Judaizers.
  - c. This could mean they threatened excommunication to those who did not accept their false teaching.
2. The Jews showed great zeal in proselyting. (Gal. 1:14; Matt. 23:15; Rom. 2:10).

## Good To Be Pursued For Good Reasons

**GAL 4:18** **But it is good always to be eagerly sought** [pursued] **in a commendable** [good] **manner** [way], **and not only when I am present with you.**

1. Paul did not object to other showing zealous attention to the Galatians, even in his absence, if such attentions were honorable.
2. He strongly opposed the intent of the Judaizers.
3. These men would cause Christians to lose their souls.
4. When we pursue others, it should be for good and noble reasons.

**GAL 4:19** **My children, with whom I am again in labor** [pains of childbirth] **until** [the likeness of} **Christ is formed** [molded] **in you--**

1. “My children” -
  - a. See 1 Cor. 4:15; 1 Thess. 2:11.
  - b. 1 Tim. 1:18; 2 Tim. 2:1; 1 Jn. 2:1.
  - c. Paul brought these people into the world as spiritual children.
  - d. Paul was like a mother who had borne them in pain and sorrow.
  - e. He was still experiencing anxiety, pain and sorrow.
  - f. He was suffering travail a second time that Christ might be formed in them. (Gal. 2:20).
2. “morphoo” [mor fo’ o]” suggests the formation of an embryo into a child.
3. He also called them “brethren” - Gal. 1:11; 4:12

**Note:** He was like a father and mother and brother to them.

**Amp.** “until Christ is completely and permanently formed (molded) within you.”

**TCNT** “my dear children - you for whom I am again enduring a mother’s pains, till a likeness of Christ shall have been formed in you.”

McCord “My children whose birth pains I am suffering, until Christ is formed in you!”

### **Paul Wished To Be Present With Them**

**GAL 4:20** but I could wish to be present with you [Gentile or Jewish brethren] now and to change my tone [voice], for I am perplexed [in doubt] about you.

- Gr. “phone” means “voice, sound.” NASB, NIV, ASV have “tone.”
  - Amp. “could coax you vocally”
1. He desires to be present with them.
  2. He hopes contact with them would enable him to be less stern and less critical - the personal touch.
  3. Paul does not state where he was or why he could not be with them.
  4. “For I am perplexed about you.”
    - a. “Moffatt, NEB “I am a my wits end about you.”
    - b. McCord “I could almost wish to be with you now, and to change my voice, because I am in doubt about you.”
    - c. He was baffled about how to deal with the Galaltions.

"Scripture taken from the NEW AMERICAN STANDARD BIBLE®,  
© Copyright 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation  
Used by permission." ([www.Lockman.org](http://www.Lockman.org))

