



# BIBLE WORD STUDY

But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken. (Isaiah 28:13)

MARCH 2005

Gal 4 John 3 BA

## BORN AFTER THE SPIRIT

**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.

**31** So then, brethren, we are not children of the bondwoman, but of the free. (Galatians 4:28-31).

**5** Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

**6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

**7** Marvel not that I said unto thee, Ye must be born again.

**8** The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (John 3:5-8).

Paul *treats* the OT account of children born to Hagar and Sarah *as an allegory* in order to teach a literal truth. He did not state that the account was allegorical, or not an actual event. He uses the historical events as an illustration.

That which is “born after the flesh” (pictured by Hagar and Ishmael) is Israel formed under the law at Mt. Sinai, and not obeying that law, the Mosaic Covenant. That which is “born after the Spirit” is the nation of Israel, “born again”, in obedience to the gospel of the Kingdom, prophesied under the promise of the Abrahamic Covenant (make of thee a great nation). Applied doctrinally to Israel, being “born again” and “born of the Spirit” means that when the New Covenant (its basis in the promise of the AC) is made with Israel, the word of God will be written on the hearts of Israelites by the Holy Spirit.

The phrase born after the Spirit may include born again or born of the Spirit or both. Israel is both “born again” and “born after the Spirit.” The body of Christ is born after the Spirit but is not “born again” since the body of Christ was never born the first

time as Israel was (Exodus 4:22). The body of Christ is **born after the Spirit** but is not **“born again.”**

I believe God uses Galatians 4:28-31 to give another distinction between law and grace as well as a definition of what the “flesh” refers to in **that which is born of the flesh is flesh** and what “spirit” refers to in **that which is born of the Spirit is spirit** (John 3:7). The “flesh” and “spirit” does not refer to a comparison of natural childbirth and a spiritual birth.

We must remember that the arrangement of Abraham having a child by Hagar, Sarah’s handmaid, while having Sarah as his wife, was perfectly permissible at the time. Since Sarah was past child bearing age, it was attempt to do *in the flesh* what God had promised (a seed through whom the world would be blessed). Neither Abraham nor Sarah expected that God would perform a miracle with Sarah.

We always produce problems when we attempt to help God out in difficult situations. But we should not be so critical of Abraham or Sarah, the miraculous is unexpected, unexplained, and incomprehensible to our limited senses. When Abraham was told to leave his family and head towards the promised land, he had to do many practical things in order to get to the promised land. When he was told a seed would come from his loins through whom all families of the earth would be blessed, God did not immediately tell him that child would be by Sarah’s body. Abraham even tried to appoint a servant in his house (Eliezer) as the seed.

**2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?**

**3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.**

**4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.**

**5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.**

**6 And he believed in the LORD; and he counted it to him for righteousness.**

**(Genesis 15:2-6).**

But the LORD still did not tell him the child would be by Sarah. How could he expect that Sarah, past child bearing age, would have the child? Neither he nor Sarah suspected that the child would be theirs by conception and childbirth. Sarah made the suggestion that Hagar have the child.

**1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.**

**2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.**

**3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.**

**4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. (Genesis 16:1-4).**

Hagar reveals her true nature and no doubt her son got some of his mother's arrogance. As soon as Hagar knows she has conceived, she despises Sarah. Her attitude is not that she is being used of the LORD to answer His promise of a seed, she seeks to use it as a power base to supplant Sarah. We must remember that Hagar is an Egyptian, perhaps there burned in Hagar's heart some hope of regaining the dignity and power of her homeland. At any rate, she is not submissive.

**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, (Hagar) the other by a freewoman (Sarah).**

**23 But he (Ishmael) who was of the bondwoman (Hagar) was born after the flesh; but he (Isaac) of the freewoman (Sarah) 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. (the law of Moses)**

**25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. (disobedient Israel)**

**26 But Jerusalem which is above is free, which is the mother of us all. (both saved Israelites and Gentiles)**

**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.**

**28 Now we, brethren, as Isaac was, are the children of promise. (saved Israelites and Gentiles)**

**29 But as then he that was born after the flesh (disobedient Israel under the law) persecuted him that was born after the Spirit, (saved Israelites and Gentiles) even so it is now. (Galatians 4:21-29).**

**Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.**

**2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;**

**3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.**

**4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.**

**5 For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.**

**6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.**

**7 For a small moment have I forsaken thee; but with great mercies will I gather thee. (Isaiah 54:1-7).**

The body of Christ is “born after the Spirit” but it is not proper to say the body of Christ is “born again.”