

Gal 4:30-31 – Cast out the bondwoman and be free

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Introduction

ToDo: This needs to be better organized and a proper introduction needs to be written.

Gal 4:30-31 – Cast out the bondwoman and be free

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.

Paul is referencing these verses...

Gen 21:9-13 Sarah and Elohim tell Abraham to “Cast out this bondwoman and her son”

⁹ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. ¹⁰ Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac. ¹¹ And the thing was very grievous in Abraham's sight because of his son. ¹² And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. ¹³ And also of the son of the bondwoman will I make a nation, because he *is* thy seed.

Comments

This is not about casting out the Torah, after all the Torah sets you free. If my Creator Given Unalienable Rights (CGUR) come from Torah how can getting read of it (i.e. “nailing it to the cross”) set me free? We are to cast out from us those who pull you away from Torah (e.g. Antinomian Christianity, Rabbinical Legalism, Socialism etc.).

Remember that Hagar is from Mitzrayim (see [Gen 12:16](#), [Gen 21:9](#)) which is the very symbol of slavery and ironically the land where Israel became slaves. Hagar has left Egypt but Egypt has not left her, just like what happens to Israel in the Exodus. See how Sarah forces this issue to Abraham and is sanctified by YHVH in a dream to Abraham to get rid of Hagar ([Gen 21:9-12](#)). The bondwoman has a double meaning 1) it is true she is a bond servant of Sarah, but 2) also she is spiritually a bondwoman to worldly things (see my article [Marsings-Maxims-on-Bond-Servitude](#), Article #³). This is an important issue, because I remember in the Monte Judah debate, the opponent (arguing a classic Churchianity perspective) kept harping on this by linking Torah to Hagar. I think Monte Judah could have done a better job if he better understood “Torah as a law form”.

Heir: to be an heir, you have to be in covenant. To be in covenant means you have to respect your birthright and not walk away from it. Edom despised his birthright and walked away from it.

Law Forms: you can't mix jurisdictions of the two law forms.

RSTNE^b

FN 6097. This is more than another exhortation. It is a biblical command that we are to do as did our father Abraham, namely, throw out from among the people those who are arriving to change obedience to the true Torah, and turn it instead into obedience to their own “teacher of righteousness” and his “works of nomos.” Based on this precedent in Yisrael, Paul appeals to the Galut-Yah to take immediate action and send these legalists back on their way to Jerusalem.

^a **ToDo** This has not yet been assigned

^b **RSTNE:** Restored Scripture True Name Edition.

[Luk 4:25 KJV](#) But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

Gen 13:10-18 How Hagar was acquired and the legal ramifications

Excerpts from Gen-12-and-13-Enter-Abram, Article #913

¹⁰ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land. ¹¹ And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look **upon**: ¹² Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive. ¹³ Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

¹⁴ And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair. ¹⁵ The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. ¹⁶ **And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.** ¹⁷ And YHVH plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. ¹⁸ And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife? ¹⁹ Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way. ²⁰ And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had. ^c

Commentary

I've commented before (Article #913) where I point out that Abram (possibly) showed lacked of faith by leaving the promised land and going to Egypt, but what I want to comment on is bigger, and that is the Marriage covenant. The marriage covenant is the most important institution in the physical realm because it helps us understand the spiritual realm which is our relationship to YHVH.

I get that Abram is concerned for his life and how this will directly affect Sarai's if his killed by the Pharaoh. He does this though at the expense of his marriage covenant with Sarai and that's bad because it reflects poorly on his spiritual marriage covenant with YHVH.

Abraham entered into a contract, interesting how he insisted on a contract for the cave that he bought for her burial. My point is that this was bad that he took the *quid pro quo*, but learned later how important that was for the cave.

QUID PRO QUO

This phrase signifies verbatim, what for what. It is applied to the consideration of a contract. See Co. Litt. 47, b; 7 Mann. & Gr. 998.

^c The "Micro Exodus"; the Pharaoh that Moses encounters ultimately does the same thing, see Exo 12:31-36